

Ibnu Hibban: An Analysis of the Unique Methodology and Eligibility in Sahih Ibn Hibban

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Abstract

This research is related to the methodology and conditions of hadith history used by Ibn Hibban in collecting the traditions in his Sahih book. To understand this theme, the research question is how the form of Ibn Hibban's methodology in collecting hadith and how the conditions determined by Ibn Hibban in determining the status of the hadith narrator contained in his Sahih book. This research uses qualitative type with content analysis approach. The data source comes from the Sahih book of Ibn Hibban with data collection through determining the object, creating categories and units of analysis. The findings of this study explain that the methodology of the compilation system of his sahih book, Ibn Hibban applies the qism-qism and nau'-nau' styles. Other findings found that in terms of the conditions used by Ibn Hibban in determining the status of the hadith narrator, namely judging the tsiqah of a person whose conditions are closed, that is, as long as there is no judgment of disgrace and judgment of 'fairness against him, every shaikh and narrator who narrates from him is tsiqah, and never brings a bad tradition. Finally, it can be emphasized that Ibn Hibban's methodology and the conditions for determining the narrator are unique because they are different from those used by ulama.

Keywords: Analysis, Methodology, Eligibility, Sahih Ibnu Hibban

Abstrak: Penelitian ini berkaitan dengan metodologi dan kondisi sejarah hadis yang digunakan oleh Ibnu Hibban dalam mengumpulkan tradisi dalam kitab Sahihnya. Untuk memahami tema tersebut, pertanyaan penelitian adalah bagaimana bentuk metodologi Ibnu Hibban dalam mengumpulkan hadis dan bagaimana kondisi yang ditentukan oleh Ibnu

Hibban dalam menentukan status perawi hadis yang terkandung dalam kitab Sahihnya. Penelitian ini menggunakan tipe kualitatif dengan pendekatan analisis isi. Sumber data berasal dari kitab Sahih Ibnu Hibban dengan pengumpulan data melalui penentuan objek, pembuatan kategori dan unit analisis. Hasil penelitian ini menjelaskan bahwa metodologi sistem kompilasi kitab shahihnya, Ibnu Hibban menerapkan gaya qisme-qisme dan nau'-nau'. Temuan lain menemukan bahwa dari segi kondisi yang digunakan oleh Ibnu Hibban dalam menentukan status perawi hadis, yaitu menghakimi tsiqah seseorang yang kondisinya tertutup, yaitu selama tidak ada penghakiman aib dan penghakiman 'keadilan terhadapnya, setiap syekh dan perawi yang meriwayatkan darinya adalah tsiqah, dan tidak pernah membawa tradisi yang buruk. Akhirnya, dapat ditekankan bahwa metodologi Ibnu Hibban dan syarat-syarat penentuan perawi adalah unik karena berbeda dengan yang digunakan oleh ulama.

Kata Kunci: Analisis, Metodologi, Kelayakan, Sahih Ibnu Hibban

Introduction

Ibn Shihab al-Zuhri began recording traditions at the end of the first century Hijri, but it was not until the second and third centuries Hijri that hadith scholars began making intensive efforts to codify the traditions. In the second century, the most popular book of hadith was al-Muwaththa' compiled by Imam Malik bin Anas. Then in the third century the codification of hadith reached its peak.

During this period, a number of renowned hadith scholars became famous as compilers of hadith books, although the third century was the peak of hadith compilation, so what we know as al-sittah may not have been compiled. adapt, compare and present all the Prophetic traditions both quantitatively and qualitatively. One of the hadith scholars of the third century was Ibn Hibban with his monumental work *Taqasim wa al-Anwar* which was the result of his work based on the research of the hadith scholars of his time (Al-Dzahabi, 2004).

In addition to reviving the Prophet's traditions which were being consumed by the spread of false traditions, the hadith books also revived the treasures of Islam, expanded science, and facilitated the search and study of the traditions of the prophet. Therefore, since the beginning of codification in the second century until today, thousands of hadith books have been produced. However, these books have so far been little studied.

In addition to the above, a brief study and research of Ibn Hibban's Sahih in the form of this publication is still important and worth doing in the author's opinion. At the very least, it can add to the insight of hadith observers into the

books of hadith, especially the Sahih books. This article examines the Sahih Ibn Hibban, how the biography and research of the author are related to the Sahih Ibn Hibban. Therefore, according to the author, research and a brief study of Sahih Ibn Hibban is still relevant and mandatory. At least it can add insight to the observers of hadith to the books of hadith, especially the Sahih Ibnu Hibban.

Methods

The research method used in this research is the library research method, which is research based on processed manuscripts (manuscript studies), facts and primary and secondary data related to the focus of research. To analyze the manuscript using a content analysis approach. The approach used in this research is the content analysis approach. The content analysis approach is a step taken to obtain information from the text presented.

This content analysis approach can be used in all forms of communication, whether newspapers, radio news, television news or other forms of documents. This type of research is categorized as qualitative, with a content analysis approach and in its presentation using descriptive methods. This type of research is usually used to examine documents in the form of text, images, and symbols.

Findings And Discussion

1. Biography Of Ibnu Hibban

Ibn Hibban was a man of great knowledge, a hafidz, and he was a sheikh of the city of Khurasan. His full name is Muhammad ibn Hibban ibn Ahmad ibn Hibban ibn Muadz ibn Ma'bad ibn Sahid ibn Hadyah ibn Murrāh ibn Sa'ad ibn Yazid ibn Marahnlikhibnbn Zaydzahbnb. ah al-Tamimi al-Darimi al-Busti (Al-Dzahabi, 2007). Ibnu Hibban was born in an ancient city that is considered one of the regions of Sijistan and its current location is in the region of New Afghanistan.

Some say this city was called Busto, one of the largest mountainous states in the eastern part of Sijistan. The city is located between two rivers. Namely the Hilmand River and the Arghandab River. So this city is a very special city. The city also has many edible plants, dates, grapes and fruits, abundant water and fertile soil (Irmayanti, 2021). According to Al-Dzahabi, Ibn Hibban was born in 270 Hijri. Ibn Hibban served as a judge in Naisabur in Samarkand. Ibn Hibban is among those who are experts in religious law and hafiz.

Ibn Hibban also knew many general sciences such as health, astrology and art. It is not surprising that he learned so much about the general sciences because Ibn Hibban lived with such influential figures in Islam as Abu Bakr al-Razi, the famous physician and philosopher al-Masand, a Muslim historian and literary expert in Baghdad, Abu Hasan al-Asy'ari the founder of the Sunni school in Baṣrah, and al-Farabi "another teacher" in philosophy.

During his lifetime he was a judge in the city of Samarqand, as mentioned by Abu Sa'ad al-Idris, who said: "He was a judge in Samarkand and was among the scholars and hafidz al-atsar who knew medicine, astrology and He wrote Musnad al-Şahih Kitab al-Anwa' wa al-Taqasim, Kitab (al-Tarikh) and Kitab (al-Du'afa) about the people of Samarkand. In Şahih Ibn Hibban bi Tartib Balban Ibn Hibban's biography is found in its entirety, but he received clear information from teachers and students. Al-Farisi said: We do not have a source that reveals his first issue and how he went to seek knowledge and whether it was under the care of his father, his relatives or someone from the owner's family (al-Farisi, 2018).

Ibn Hibban is remarkable for his determination in his travels and searches, his never facing failure and his desire to gain incomparable benefits. While the works of a character reflect his knowledge, Ibn Hibban's works show his strength, breadth of knowledge and demonstrate his nobility and high status. Anyone who has intelligently followed his works knows that Ibn Hibban is a sea of knowledge. He said: "He published something on the sciences of hadith that no one else has done" (Al-Farisi, 2018).

Ibn Hibban also spent his energy studying fiqh until he became one of the greatest fuqaha' in the world. His Shafi'i school of thought and talent for fiqh led him to become a judge (Qađi). For at that time, there was no one other than the Qađna in the role of one who studied fiqh, mastered its aspects and knew complex subjects and complex realities. He served as Qađna for a long time in more than one country, including Nasa', Samarqand and others.

Perhaps it was the words of these people that provoked the anger of the Hanafi school of fuqaha who considered the position of qađi to be theirs alone. Thus arose the conflict and animosity between him and them, which led Ibn Hibban to go too far and cross the line when he found nothing more suitable to anger them than criticizing their Imam Abu Hanifah. Ibn Hibban studied fiqh under his teacher, Muhammad ibn Ishaq ibn Khuzaimah, a hadith expert of the time. From him Ibn al-Hibban picked up methods of legal reasoning and fiqh issues (Al-Farisi, 2018).

Ibn Hibban was also a master of the Arabic language to the extent that he knew its secrets, traits and figures of speech, as well as its tamthil (proverbs) and isti'arah (metaphorical style). All of this helped him derive the rulings of the Sharia and naşh and Sunnah from the Qur'an. Ibn Hibban often began his bath by reciting the rules of the Arabic language known to the Arab community.

Ibn Hibban also matured in the science of kalam (theology), which influenced his reasoning and colored his thinking. In 133-134 H, Ibn Hibban went to Naisabur to work as a judge there and moved to Sijistan to work on his writings. Here he studied and understood many sciences such as fiqh, hadith, languages. Even Ibn Hibban also understood general sciences such as medicine, astrology and art (Al-Dzahabi, 2004).

Ibn Hibban is thought to have lived during the time when the Samanid dynasty ruled the city of Bust, when the caliphate was led by Nashr II (913-942

H) and Caliph Nooh I (942-954 H). This dynasty was very fond of science and this period also saw the birth of monumental scientists such as Ibn Sina, Al-Razi, Umar al-Khayyam etc. Mu'tazilah ideology also developed very rapidly there, while Asy'ariyah ideology emerged in society (Irmayanti, 2021). The golden age of the Samanid dynasty was during the reign of Mansur Ibn Noah (961-976 H) and his son Noah bin Manshur (976-997 H).

This golden age is evidenced by the popularity of science and the birth of great scientists. Ahl al-Ḥadith and Ahl al-Ra'yi also emerged from this development. In the 3rd century H, hadith was exposed to Mu'tazilah ideology under the influence of the Abbasids. By the fourth century, Islam as a whole split into small dynasties with different political beliefs. Besides the reformers, there were also rational jurists like Imam Abu Hanifah, but ahl al-Ḥadith and ahl al-ra'yi were still divided and separated from each other.

This was also experienced by Ibn Hibban when his appointment as a judge (qadhi) under Caliph Nasr II in a Ḥanafiyah-based region necessitated his expulsion from the region due to his opposition. However, the rejection and opposition of Ibn Hibban's followers and the Ḥanafiyah Madhhab was condemned by the great Imam (Abu Ḥanifah).

Today, most of them are overly superstitious about what they follow. Perhaps this is also the reason why Ibn Hibban was interested in studying the signs of the traditions contained in Imam Abu Hanifah's book, because Ibn Hibban placed Imam Abu Hanifah as a non-tsiqah narrator or a weak narrator. The criticisms he delivered certainly triggered debate and even slander against him (Irmayanti, 2021).

Imam Adzahabi said that the incident that happened to Ibn Hibban was the first al-Nubuwwah, he said: "Al-Nubuwwah: al-Ilm wa al 'Amal". The problem is that Ibn Hibban said that the prophet is knowledge and charity, so the people around Ibn Hibban condemned him as a Zindiq. Al-Dzahabi said:

"I say it is a strange story. Ibn Hibbān is one of the leading Imams, and although we do not claim that he is immune to error, the words I have presented could have been uttered by a Muslim, an atheist philosopher. A Muslim is not fit to utter such words, yet he can be forgiven".

Moreover, only the most important aspects of prophethood are mentioned here, because the most perfect attributes of a prophet are the perfection of knowledge and love. So no one becomes a prophet if he does not possess these two things. However, not everyone who has excellence in knowledge and charity is declared a prophet because prophethood is a gift from the Most Righteous, Allah SWT. A servant does not strive to achieve the status of a prophet. However, a prophet can give birth to a storehouse of knowledge (directly from Allah) and good deeds.

This caused conflict among scholars because they considered Ibn Hibban to have left Islam or called the zindiq group and the killing was halal. According to the author, Ibn Ḥibban was influenced by the rational school (al-ra'yi), because it developed very rapidly at that time. Then on the other hand, Ibn Hibban was

also a Muhaddisīn, he tried to balance by sticking to his principles. In this case, Ibn Hibban was not only concerned about the sanad, but he was also critical of the matan of the hadith.

Therefore, Ibn Hibban criticized the text of Imam Abu Hanifah's hadith because most people only understand the hadith based on the text or take it for granted. Meanwhile, Ibn Hibban explained in context that it caused conflict. Secondly, Ibn Hibban became the subject of controversy regarding "Illah al-Ḥadad". Ibn Hibban expressed his opinion to the people, then Yaḥya Ibn 'Ammar (the Khifah's advisor) reported Ibn Hibban to the leader of Sijistan.

In one narration, Yaḥya Ibn Ammar said that Ibn Ḥibban was indeed a scholar, but his religious knowledge was lacking. This is because Ibn Ḥibban's opinions were considered to deviate from Islam and deny God's authority. Therefore, the judge reacted to the reports and objections of some Sijistan figures by expelling Ibn Ḥibban from the region.

According to Al-Dzahab, the scholars took a very hasty decision without first fully understanding the statement. Both events occurred because Ibn Ḥibban's thoughts were considered close to ahl al-ra'y and did not reflect the attitude of ahl al-ḥadis. Ibn Ḥibban's more philosophical attitude arose from his advanced social life at that time, namely he was an Islamic intellectual contemporary. Like al-Razi, al-Rumi and al-Farabi. Based on this, it is likely that Ibn Ḥibban found his thoughts because he traveled for research to various countries (Irmayanti, 2021).

Third, Ibn Ḥibban was accused of being a liar (kadzdzab). The accusation stems from the accusation of the Hanafis in Samarkand, because Ibn Ḥibban wrote in his book "Kitab 'Illal Manaḡib Abi Ḥanifah wa Matslabihī" as many as 10 volumes and "Kitab Illal ma Istanada Ilaih Abuh contains volume Abuh". regarding criticism of Abu Ḥanifah's traditions that do not meet the requirements of *shahīḥ* and cannot be used as evidence. This article also stems from Ibn Hibban's defense through Jarh wa ta'dil in an effort to clean and preserve the Hadith so that many parties feel cornered.

In this period there was also a lot of fanaticism of madhhabs and a decline in the spirit of unity and integrity in the name of Islam due to division. Many accusations were made against Muhaddiseen either because they did not like his comments or because they were too fanatical about their group. Both of these actions were opposed by the people of Samarqan, namely Abu Yusuf, who asked him to stop being a judge in Samarqan.

Then Abi Hatim Sahl Ibn al-Sari once criticized Ibn Hibba as a kadzdzab and said that he wrote a fake book of al-Qaramithah. Because of this writing, Ibn Ḥibban was expelled from Samarkand and had to be killed, then Ibn Ḥibban fled to Buhhaara (Shihabuddin, 1998). In contrast, the Muhadisīn refuted all the accusations against Ibn Ḥibban. For example, Ibn Ḥajar said, "The truth is with Ibn Ḥibban", while another al-Subki said, "how foolish is the one who criticizes Ibn Ḥibban in such a way".

Ibn Ḥibban sought information about his teachers from as many as 40 Islamic countries, such as Sijistan, Harah, Marw, Sanaj, al-Shudg, Shasy (Thasyqanad), Bukhara, Nasa, Naysabur, Arghiyān, Jurjan, Thaharan, Karaj, Mukram, Ahwaz, Baṣrah, Bagdad, Kufa, Mawshul, Nashibain, Raqah, Antokia, Tharsus, Hamsh, Damascus, Beirut, Shaida, Ramlah, Baitul Maqdis, Egypt and others (Noor Ikhsan, 2019).

Ibn Hibban said that he recorded about 2000 teachers. But he limited it to about 150 teachers in his book. He said: We do not speak in our book except about 150 teachers and it could be that our book is based on about 20 teachers whose traditions we know and we are satisfied with their stories compared to other stories (Noor Ikhsan, 2021).

When the 20 teachers included in the Sahih narrated more than 6000 traditions out of a total of 7500 traditions. The twenty teachers are Abu Ya'la al-Mawshili, Al-Hasan ibn Sufyan, Abu Khulaifah al-Faḍl ibn al-Hubab al-Bashri, Abu Muhammad Abdullah ibn Muhammad al-Azdi, Abu al-Abbas Muhammad Ubn Muhammad ibn al-hammard Yahya al-Hamdani, Abu Muhammad Abdullah ibn Muhammad Salim al-Maqdis, Ibn Khuzaimah, Abu Bakr Umar ibn Sa'id al-Manbaji, Abu Ishāq Imran ibn Musa al-Jmadurhjai al-Jmadurjai al-Madurjai al-Jmadurja, Husain ibn Idris al-Husain, Abu Abdullah Muhammad ibn Abdurrahman al-Harawi, Abu Ja'far Muhammad ibn Ahmad al-Nasawi, Abu Ali al-Radullah al-Husain, Albu -Husain Muhammad al-Harawi Ahwazid al-Abdullah al-Abdullah al-Husain Ja'far Ahmad ibn Yahya al-Tustar, Abu Abdullah Ahmad ibn al-Hasan al-Baghdadi, Ishaq ibn Ibrahim al-Busi.

Ibn Ḥibban also had many students, including Abu Abdillah Ibn Mandah, Abu Abdillah al-Hakim, Manshur Ibn Abdullah al-Khalidi, Abu Mu'adz Abdurrahman Ibn Muhammad Ibn Rizqillah Al-Sijistani, Abu Al-Haham Ibn, . Hasan Muhammad Ibn Ahmad Ibn Abu Al-Hasan, Muhamad Ibn Ahmad Ibn HarunI, Muhammad bin Ahmad bin Manshur al-Nuqoti and others (Al-Dzahabi, 2004).

2. Ibnu Hibban's Contribution to Hadith Studies

In Mu'jam al-Buldan there are 42 books that have been compiled by Ibn Ḥibban but these works are not found by scholars and hadith researchers (Irmayanti, 2021). However, some of the books that still exist today include Sahih Ibn Ḥibban, Al-Tsiqat, Al-Majruhin, Rauḍatul Uqala wa Nazhat al-Fuḍala, Masyahir Ulama al-Amshar, Tarikh al-Shahabah.

Ibn Hibban's works never reached the city of Baghdad as the center of the spread of Islam at that time, but were only collected in Ibn Hibban's library in Bust. Therefore, Khatib al-Baghdadi asked Mas'ud al-Sij'zi about the existence of Ibn Ḥibban's writings in his region. Mas'ud simply replied that it was very difficult to find Ibn Ḥibban's works due to the passage of time, the socio-political conditions and the ignorance of the rulers that afflicted the country at that time.

The books were not only left to rot, but also because there was no will from the ruler to preserve them. According to Mas'ud, another reason for their disappearance may have been the anger of the people of Sijistand, who were the majority Hanafis, at Ibn Hibban's writings, especially 'Ilal Manaqib Abi Hanifah wa Matsalibihi, which criticized the sanad and traditions used by the Hanafi school of fiqh scholars (Irmayanti, 2021).

Ibn Hibban contributed greatly to the field of hadith, one of the proofs is that many of his works are about hadith, be it the matan of hadith or Rijal al-Hadith. As we know that scholars have their own criteria in determining the validity of a tradition, but Ibn Hibban has his own criteria in assessing a valid tradition. For example, in validating a hadith, Ibn Hibban has his own criteria in assessing a hadith, including 1) fair in religion by covering disgrace, 2) honest in narrating Hadith, namely by the benchmark known to him, 3) reasonable with what he conveyed from the hadith, 4) knowing the vague meanings in the hadith, and 5) his hadith is free from *tadlis* (Noor Ikhsan, 2019).

The five criteria set by Ibn Hibban are explicitly addressed only to the sanad that narrates the hadith. There is no single requirement that states how to treat the matan, including looking at the *shadz* and *'illat* of the hadith matan. However, even though he does not explain the requirements of authentic traditions based on the matan, Ibn Hibban also emphasizes the importance of a narrator or *rijal* of the hadith to have other complementary sciences as knowledge that can understand the meaning and content of the matan.

That is why Ibn Hibban stipulates *al-'Aqil* and *al-'Ilm*, it seems that Ibn Hibban also believes that it is the qualified narrators who will maintain and preserve his authentic traditions. This guideline also sometimes makes it too easy for him to comment, because the text for Ibn Hibban is something that must be precise and correct. Thus Ibn Hibban tried as accurately as possible to avoid hadith matans that seemed contradictory (Noor Ikhsan, 2019). From the above criteria, Ibn Hibban's criteria are very different from what we generally know in hadith science, namely 1) the sanad is connected, 2) the narrator is fair, 3) the narrator is *dhabit*, 4) there is no *shadz*, and 5) it is free from *illat* (Nawir Yuslem, 2004).

If we look at the difference above, Ibn Hibban emphasizes the personality of the narrator more than the quality of the hadith in general. In the sense that the tradition presented by a narrator is acceptable if one of the narrators has the criteria that Ibn Hibban requires. The above criteria do not require the validity of a hadith, but rather his criteria in assessing a *tsiqah* narrator. If we look back at Ibn Hibban's criteria, only number 5 assesses a hadith in general. Apart from that, it only contains the criteria of a *tsiqah* narrator.

3. Analysis of The Sahih Ibnu Hibban

Before becoming the book entitled *Sahih Ibnu Hibban* that is known today, the original title of this book was *at-Taqasim wa al-Anwa'*. The full name of the book as given by Ibn Hibban is *al-Musnad ash-Shahih 'Ala at-Taqasim wa al-Anwa' min Gairi Wujud Qath'in fi Sanadiha wa la Tsubut Jarhin fi Naqiliha* (a

musnad that is sahih based on divisions and types without any break in its sanad and without any permanent defects in those who narrate it). The title of this book is found in the manuscript in Dar al-Kutub al-Mishriyah (Shihabuddin, 2007).

This name was mentioned by Alauddin Abu Hasan who organized and divided the chapters of this book, but he only limited it to the phrase at-Taqasim wa al-Anwa'. In naming this book, Ibn Hibban followed his teacher Ibn Khuzaimah, namely al-Musnad bi Naql al-'Adl an al-'Adl min Ghairi Qath'i fi as-Sanad wa la Jarhin fi Naqalah (musnad that is valid and connected with the narration of a just person from a just person, without any break in the sanad and without the disgrace of those who narrate it). This book is also better known by the title al-Ihsan fi Taqrib Shahih Ibni Hibban which was given by the author Amir Alauddin (Alauddin, 2013).

However, the book of Sahih Ibn Hibban has now been printed under the title of Sahih Ibn Hibban bi at-Tartib Ibni Balban (Sahih Ibn Hibban with the arrangement of Ibn Balban). Thus, it should be noted that this book or manuscript was first published at the end of the eighth century. The publication of the book from Dar al-Kutub al-Mishriyah which amounted to nine volumes. In the manuscript, there is no name and date of copying. The book was translated by Amir Alauddin al-Farisi under the title al-Ihsan Taqrib Shahih Ibn Hibban, because the sahih assessment of the traditions is based on his opinion in assessing the tsiqah of the concealed person, in accordance with the method established and required in the assessment of the traditions.

Ibn Hibban's assessment of the validity of these traditions is based on his opinion in assessing the tsiqah of the concealed person, in accordance with the method established and required in the assessment of the traditions. He also provides information in his book, such as saying that the sanad is sahih according to the conditions of al-Bukhari and Muslim, based on the conditions of al-Bukhari, or based on the conditions of Muslim. Because of its unique craftsmanship and the strength of its compilation, it became difficult for people to avoid it, and its scattering was difficult to catch.

For this reason, this book, which was written by Amir Alauddin al-Farisi, became the basis for the publisher in publishing this book and is better known as Sahih Ibn Hibban, which is taken from the title given by the publisher himself, as the author has described in organizing this book so that it is organized and easy to read. Ibn Hibban mentioned that what prompted him to write this book by compiling valid sanads was that he saw the vast number of narratives, the lack of knowledge about the sahih ones, and their preoccupation with false narratives and memorizing false and distorted narratives. In addition, they rely only on what is in the books without memorizing it and keeping it in their bosoms (Alauddin, 2013).

In organizing his book, Ibn Hibban adhered to an unfamiliar method that was produced by his reasoning, which was colored by the ability to compose and create, and programmed with the science of ushul and kalam. What drove him

was nothing less than wanting to lead people to memorize the Sunnah. He did not find a strategy in this regard except by dividing the Sunnah into parts.

Each qism includes nau' (types) and each nau' includes traditions. The point in this is to follow the organization of the Qur'an, because every Qur'an consists of juz. Each juz includes chapters and each chapter includes verses. Just as it is difficult for a person to know the place of a particular verse in the Qur'an except by memorizing it, so that the entire verse will be before his eyes, so it is difficult for him to know a particular hadith in his book if he never intends to memorize it (Alauddin, 2014).

Ibn Hibban divided the qism into five equal qisms, which are harmonious and do not contradict each other, namely, 1) commands, namely what Allah commands His servants, which contains 110 chapters, 2) prohibitions, namely what Allah prohibits His servants, contains 110 chapters, 3) Allah's notification of what needs to be known contains 80 chapters, 4) sunnah is something that can be done contains 50 chapters, 5) the actions of the Prophet which only he did contains 50 chapters (Alauddin, 2014).

Amir Alauddin al-Farisi responded that the uniqueness of its workmanship and the strength of its compilation made it difficult, so many people stayed away from it. Therefore, the need for sahih traditions in his book was great, so the Imams of the hadith experts made various strategies to bring its path closer and easier, and to open its doors for easy understanding.

The Hadith Imams adopted two methods: 1) creating an index based on the mention of the hadith's endings, and 2) reorganizing it based on the chapters of fiqh, so that it would take the form of other books of the Sunnah where it would be easy to find any hadith in it. Based on the above, it can be concluded that Ibn Hibban's Sahih was not originally organized based on the systematics of chapters and musnads, making it difficult to research the traditions in the book.

According to the scholars of hadith, Ibn Hibban's Sahih is higher and better than al-Hakim's Mustadrak. Ahmad bin Katsir said in *Ikhtishar Ulum al-Hadith* that Ibn Khuzaymah and Ibn Hibban have fulfilled their validity and both are much better than al-Mustadrak and cleaner in terms of healing and killing. As-Suyuti said that Ibn Hibban fulfilled his conditions perfectly, while al-Hakim did not. In addition, Ibn Hajar al-Asqalani also said that the rulings of the hadith in the books of Ibn Juzaima and Ibn Hibban are worthy of being used as evidence because they lie between Sahih and Hasan as long as one of them does not appear. adverse illness (Alauddin, 2014).

The scholars were very eager to use this book and gain knowledge from it. Their great interest in this book is reflected in the fact that they went to great lengths to use it in all its aspects and forms. This is because this book is full of unique rules and rare pearls, and is very rich in what the author has stored in it in his feelings of thought and jurisprudence, as well as the originality of his *Istinbath* and understanding. Their attention includes, among other things, aspects such as studying the text and the study of the text by the sheikhs, writing biographies of

narrators, interpreting their additions, quoting and referring to them, and utilizing their understanding and commentary on the text.

The shortcomings noted in the Sahih Ibn Hibban, namely. Then Ibn Hibban when compiling Istinbath sometimes did odd and bizarre things in connection with what he concluded and considered, so that he found something in the text that did not touch anyone's heart. The specialty is that from the chain of transmission of the hadith it is clear that there is no break in the chain of transmission, and there is no constant shame for the one who spreads it, and it contains rare benefits.

Conclusion

Based on the results of the research conducted above, it can be concluded as follows:

Ibn Hibban's full name is Muhammad ibn Hibban ibn Ahmad ibn Hibban Abu Hatim at-Tamimi al-Busti as-Sijistani. At-Tamimi is a nisbat to Tamim, the ancestor of the famous Arab tribe and whose lineage is connected to Adnan. Thus Ibn Hibban is an Arab descendant of Arumiyah, it's just that he was born in Afghanistan.

Ibn Hibban produced a phenomenal work, namely his sahih book. Before becoming a book entitled Sahih Ibn Hibban which is known today, the original title of this book was at-Taqasim wa al-Anwa'. The full name of the book as given by its author is al-Musnad ash-Shahih Ala at-Taqasim wa al-Anwa' min Gairi Wujud Qath'in fi Sanadiha wa La Tsubut Jarhin fi Naqiliha (The Musnad which is sahih based on divisions and types without any break in its sanad and without any permanent defect in those who narrate it). This name was mentioned by 'Alauddin who organized and divided the chapters of this book, but he only limited it to the phrase At-Taqasim wa Al-Anwa`.

Ibn Hibban's conditions for determining the status of a hadith narrator are to judge the tsiqah of a person whose condition is closed, that is, as long as there is no judgment of disgrace and judgment of fairness against him, every shaykh and narrator who narrates from him is tsiqah, and he has never brought a prohibited tradition. As for the system of organization of his book, Ibn Hibban applied the qism-qism and nau'-nau' style.

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