

THE NARRATION ANALYSIS OF ‘ABBÂD B. YA‘QÛB AS A SYIAH RÂFIDAH NARRATOR IN THE MAIN HADITH BOOK OF SUNNI

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Abstract

Many scholars, both Muslim and Western, modern and contemporary, draw erroneous conclusions about the differences in theological flow in the context of the narration of hadith. One of the most crucial wrong conclusions is that the validity of the hadith is questioned because of ideological bias and political interest bias in the narration of the hadith. Whereas, a narrator widely labeled “Shafi’ah Rafi’ah”, an ideology that is claimed to be “extreme bid’ah” (al-ghuluw fi al-bid’ah) by the Sunnis, namely ‘Abbâd b. Ya’qûb (w. 250 H), adorns many books of Sunni’s main hadith book. By applying the descriptive-analytical method and jarḥ wa ta’dîl approach, the author is interested in exposing evidence that ‘Abbâd b. Ya’qûb is a Shî’ah-Râfîdah. The author is also interested in exploring the existence of ‘Abbâd in the Sunni main hadith books and analyzing the value of the hadith narrated by ‘Abbâd and the substance of the hadith narrated by ‘Abbâd in the books of the Sunni main hadith. This study proves that ‘Abbâd b. Ya’qûb was a Hadith narrator of Syiah-Râfîdah ideological. However, the existence of the ‘Abbâd as narrators calculated in the compilation Sunni’s Hadith main books (ummahât kutub al-ḥadîth) cannot be negated.

Keywords: Hadith critics, sunni’s narrator, syiah’s narrator, râfîdah’s narrator

Abstrak

Banyak sarjana, baik Muslim maupun Barat, modern maupun kontemporer, menarik kesimpulan yang keliru tentang perbedaan aliran teologis dalam konteks periwayatan hadis. Salah satu kesimpulan keliru yang paling krusial adalah bahwa keabsahan hadis itu dipertanyakan karena bias ideologi dan bias kepentingan politik dalam periwayatan hadis. Padahal seorang perawi yang secara luas diberi label “Shî’ah-Râfîdah,” sebuah ideologi yang diklaim sebagai “bid’ah ekstrim” (al-ghuluw fi al-bid’ah) oleh Sunni, yaitu ‘Abbâd b. Ya’qûb (w. 250 H), menghiasi banyak kitab hadis induk Sunni. Dengan menerapkan metode deskriptif-analitis dan pendekatan jarḥ wa ta’dîl, di sini penulis tertarik untuk membeberkan bukti-bukti bahwa ‘Abbâd b. Ya’qûb adalah seorang Shî’ah-Râfîdah. Penulis juga tertarik untuk mengeksplorasi keberadaan ‘Abbâd dalam kitab-kitab hadis induk Sunni serta menganalisis nilai hadis yang diriwayatkan oleh ‘Abbâd dan substansi hadis yang diriwayatkan oleh ‘Abdâd dalam kitab-

kitab hadis induk Sunni. Kajian ini membuktikan bahwa 'Abbâd b. Ya'qûb adalah seorang perawi Hadis yang berideologi Syiah-Râfiḍah. Namun demikian eksistensi 'Abbâd sebagai perawi yang diperhitungkan dalam kitab-kitab kompilasi Hadis induk (ummahât kutub al-hadîth) Sunni tidak bisa dinegasikan.

Kata Kunci: Kritik hadis, perawi Sunni, perawi Syiah, perawi Râfiḍah

Introduction

A lot of hard and scathing statements expressed by Sunni scholars about the world of the narration of the Hadith to be wary of those labeled as “Shia-Râfiḍah.” Yûnus b. Abî Ishâq (w. 159 H) when asked by the Shabbah b. Sawwâr (w. 206 H / 821 AD) about his reluctance to narrate the Hadith from Thuwayr b. Abî Fâkhinah, for example, replied: “Because he is a Râfiḍah (*li annahu Râfiḍî*).”¹ Muḥammad b. Idrîs al-Shâfi'î (w. 204 H / 820 AD) even said: “I have never seen the passions who lust more often testify to the lies of the Râfiḍah (*lam ara aḥad^{an} min ashâb al-ahwâ' ashhada bi al-zûr min al-Râfiḍah*).”² Abû 'Abd Allâh b. al-Akhram al-Hâfiz (w. 344 H), when asked about the reason Muḥammad b. Ismâ'îl al-Bukhârî (w. 256 AH / 870 AD) reluctantly narrated the Hadith from Ab al-Ṭufayl Âmir b. Wâthilah (w. 110 H), replied: “Because he was an extreme Shia school (*li annahu kâna yufriṭu fi al-tashayyu'*).”³ This is al-Akhram's personal assumption of al-Bukhârî's view, and in no way represents the view of al-Bukhârî.

At least, the reality as illustrated above, leads a number of scholars, both Muslim and Western, modern and contemporary, to wrong conclusions. Aceng Abdul Kodir and Ahmad 'Ubaydi Hasbillah, for example, presented a number of conclusions. Daniel W. Brown, as stated by Aceng, contrasts the experts of Hadith, Jurisprudence, and theologians in the early half of the second century Hijri, including in the context

of the narration of the Hadith.⁴ J. Fueck concluded that a number of “Hadith experts took part in the war of faith.”⁵ This Fueck conclusion suggests that the narration of the Hadith was contaminated by the bias of the theological flow of interest. More assertive than these previous conclusions, Maya Yazigi, as revealed by Hasbillah, concluded that the Hadith is not authentic from the Prophet because of the narrator's sectarianism bias involved in the narration of the Hadith.⁶ Likewise, Kassim Ahmad and William Muir doubted the authority of the Hadith with reasons, one of which is the ideological and political bias.⁷ Lighter than these conclusions, Â'idh al-Qarnî and Muḥammad Muṣṭafâ al-A'zamî conclude that narrators who adhere to different theological hadiths can be accepted by the history of the Hadith as long as they are not included in the propagandist category of the theological school (*dâ'iyah*).⁸ Based on the data presented below, the author will prove that the conclusions of these two contemporary Muslim scholars still need to be reviewed, let alone previous conclusions.

Furthermore, Aceng's conclusion which states that “intellectual relations between the experts of Hadith and theologians do not always have to be antagonistic conflicts:” both can meet in the context of the narration of the Hadith,⁹ only

¹Al-Khaṭīb al-Baghdâdî, *al-Kifâyah fi 'Ilm al-Riwâyah* (Madinah: al-Maktabah al-'Ilmiyyah, t.th), 123.

²Ibid., 126.

³Ibid., 131.

⁴Aceng Abdul Kodir, “Teologi dalam Periwatan Hadis: Analisis terhadap Relasi Ahli Hadis-Qadariyah (Abstrak Tesis)”, *Journal of Qur'ân and Hadîth Studies* 2, no. 2 (2013), 293-4.

⁵Ibid.

⁶Ahmad 'Ubaydi Hasbillah, “Periwatan Khawarij dalam Literatur Hadis Sunni (Abstrak Tesis)”, *Journal of Qur'ân and Hadîth Studies*, no. 2 (2013), 302.

⁷Ibid.

⁸Ibid.

⁹Aceng, “Teologi dalam Periwatan Hadis”, 293.

based on the analysis of the Qadariyah school. Conclusion of Hasbillah, who states that narrative theological schools cannot be used as a reason for rejecting the history of Hadith,¹⁰ only based on the analysis of the theological narrators of the Khawarij. Both the terms “Khawarij” and “Qadariyah,” especially in the context of the narration of the Hadith, are more ‘mild’ than the term “extreme Shia” and “Rafifi” which are two keywords here. In addition, the two studies did not arrive at the proof of the acceptance (received) of the historical Hadith referred to in detail.

One of the many names labeled “Si’ah-Râfiḍah,” or can be stated separately: “Shia” and “Râfiḍah”, it is ‘Abbâd b. Ya‘qûb al-Asadî al-Kûfî (w. 250 H). ‘Abbâd is a narrator of the Hadith which belongs to the category of *mukthir* (who narrates many Hadiths). Based on his own statements, the commentaries of historians and critics of the Hadith, both during his time and the next generation, ‘Abbâd was a Shi’a-Râfiḍah. The Shia-Râfiḍah are those who are claimed to be “extreme *bid’ah*” (*al-ghuluw fi al-bid’ah*) by the Sunnis.

Nevertheless, the name ‘Abbâd b. Ya‘qûb adorns many books of Sunni Hadith with various forms, such as *al-Jâmi‘ al-Ṣaḥîḥ* by al-Bukhârî, *al-Sunan* by Muḥammad b. ‘Îsâ al-Tirmidhî (w. 279 H/892 AD), *al-Sunan* by Ibn Mâjah (w. 273 H/887 AD) and so on. Here is the urgency of tracking existence ‘Abbâd b. Ya‘qûb in the book Sunni main Hadith. Because the abundance of the books in question, tracking will only be done at *al-Kutub al-Sittah* (The Book of Six) and the books devoted by the author contain the authentic Hadith, namely *al-Ṣaḥîḥ* by Ibn Khuzaymah (w. 311 H / 932 M), *al-Ṣaḥîḥ* by Ibn Hibbân (w. 354 H / 965 AD) and *al-Mustadrak ‘ala al-Ṣaḥîḥayn* by Abû ‘Abd Allâh al-Ḥâkim (w. 405 H / 1015 AD).

By descriptive-analytical method and the *jarḥ wa ta’dîl* approach, the author intends to expose the evidence of Shi’a and Râfiḍah ‘Abbâd

of b. Ya‘qûb as documented in historical and biographical literature (*tarâjum*), both the work of Sunni scholars and the work of Shia scholars. The author also wants to explore the existence of ‘Abbâd b. Ya‘qûb in the Sunni main Hadith book; analyze the value of the Hadith narrated by ‘Abbâd in the Sunni main Hadith book: is he accepted (*maqbul*) or rejected (*mardûd*); and analyze the material of the hadiths narrated by ‘Abbâd in the book Sunni main Hadith: is it related to the Shi’a and Râfiḍah schools or not?

Theological Thought in the Narration of the Hadith: Theoretical Study

1. Differences in theological School (Bid’ah) in Hadith criticism: From the literature of classical hadith to modern-contemporary studies

The difference in theological school, in the sense that theological schools are deemed deviant from Ahl al-Sunnah wa al-Jamâ‘ah or Sunni, or commonly known as “*bid’ah*,” such as Shia and Râfiḍah, in the literature of conventional Hadith Sciences it is still used as one of the reasons of *jarḥ* (negative comments in the context of the narration of the Hadith) that can reduce or even negate the narrator’s trustworthiness). According to Jamâl al-Dîn al-Qâsimî (w. 1914), adherents of the theological schools considered deviant is termed “*mubadda‘ûn*.”¹¹ “*Mubadda‘ûn*” is the plural form of “*mubadda‘*” (which is considered a *bid’ah* doer). The term “*mubadda‘ûn*” is deliberately chosen by al-Qasimî, and also by the author here, in exchange of the term *mubtadi‘* (*bid’ah* doer) which gives the impression of judgment and deception. In the literature of conventional Hadith, globally the credibility of the *mubadda‘ûn* narrator can be divided into two: the *mubadda‘ûn* who are forgiven and the *mubadda‘ûn* who are not forgiven or are simply confused. In connection with the credibility of the *mubadda‘ûn* narrators who were forgiven, there

¹⁰Hasbillah, “Periwayatan Khawarij dalam Literatur Hadis Sunni”, 302.

¹¹See Jamâl al-Dîn al-Qâsimî, *al-Jarḥ wa al-Ta’dîl* (Beirut: Mu’assasat al-Risâlah, 1979), 3.

were at least three schools. *First*, their history is acceptable. al-Khaṭīb al-Baghdādī (w. 463 H/1072 AD) mentions that this is the school of a number of scholars of Hadith and *mutakallimūn* (kalam sciences).¹² *Second*, their history is acceptable if they believe the prohibition of lying in general, and the prohibition of lies in the name of the Prophet specifically. This, as mentioned Abū Bakr Kāfī is a school of a number of *uṣūliyyūn* (experts of fiqh proposals),¹³ this is also a school supported by al-Fakhr al-Rāzī (w. 606 H / 1210 M)¹⁴ and al-Bayḍāwī (w. 691/1292).¹⁵ *Third*, their history must be absolutely rejected. According to al-Nawawī (d. 676 AH/1278 AD), *ijmak ulama* stated that their history must be rejected. But the claim of *ijmak* al-Nawawī was too excessive and not in accordance with reality because a number of Hadith experts and *mutakallimūn* could receive a narration of the *mubadda'ūn* narrators who were absolutely judged as a *kafir*.

In connection with the credibility of the *mubadda'ūn* narrators who were judged as a *kafir*, Ibn Ḥajar al-'Asqalānī (d. 852 H / 1448 AD) stated that actually, those who were rejected were those who denied the teachings of the final religion (*amr^{an} mutawâtir^{an} min al-shar' ma'lūm^{an} min al-dīn bi al-ḍarūrah*). As for the person who is not such a person, coupled with his bitterness, sanity and piety in the narration of the Hadith, there is no prohibition to accept the history of his Hadith.¹⁶

Commenting on this point “who ever denies the final religious teachings”, Abū Shuhbah (w. 1403 H) affirms a number of forms: believes in anthropomorphism (*tajsīm*), or believes in God's

ignorance of every case in detail (*juz'iyāt*), or denies one of the qualities of God's attributes that exists.”¹⁷ However, this concept of “final religious teachings” is certainly still debated and is still subjective. Therefore, the disfellowship of fellow Muslims from who ever comes is always subjective too. The commentary of Abū Shuhbah, which implicitly led to disbelief and the rejection of the history of the Qadariyah, Jahmiyah and some of the Murjiah subsects, was not entirely argumentative. Because the narrators labeled as extreme Shi'a and Rāfiḍah can be found in Sunni standard Hadith books.

As for the *mubadda'ūn* that are not forgiven, or just used to be confused, there are at least five schools. *First*, their history is absolutely rejected. Al-Khaṭīb al-Baghdādī mentions that this is the opinion of Mālik b. Anas (w. 179 H/795 M).¹⁸ This opinion, as explained by Abū Bakr Kāfī, is also supported by Sufyān b. Y Uyaynah (w. 198 H / 814 M), al-Ḥamīdī (w. 219 H / 834 AD), Yunus b. Abī Ishāq and 'Alī b. Ḥarb (w. 265 H/879 M).¹⁹ *Second*, their history is accepted if they do not legalize lies to propagate the flow. Al-Khaṭīb al-Baghdādī and al-Sakhāwī mention that this is the opinion of al-Shāfi'ī (w. 204 H/820 AD), Ibn Abī Laylā (w. 148 H/765 M) and Sufyān al-Thawrī (w. 161 H/778 M). Abū Ḥanīfah (w. 150 H/767 AD) and Abū Yūsuf (d. 182 H/798 AD) also allegedly held that view, even al-Hākim (w. 405 H/1015 AD) mentioned that this was the school of the majority of the Hadith scholars.²⁰

Third, their history is accepted if the content disputes the cult. Because, as revealed by al-Sakhāwī (w. 902 H/ 1407 AD), such narrators cannot lie in the narration of the Hadith.²¹ *Fourth*, their history is accepted if they fall into the

¹²See al-Khaṭīb, *al-Kifāyah*, 121.

¹³See Abū Bakr Kāfī, *Manhaj al-Imām al-Bukhārī fī Taṣḥīḥ al-Aḥādīth wa Ta'līlīhā min Khilāl al-Jāmi' al-Ṣaḥīḥ* (Beirut: Dār Ibn Hazm, 2000), 102.

¹⁴See al-Fakhr al-Rāzī, *al-Maḥṣūl*, vol. 4 (Beirut: Mu'assasat al-Risālah, 1997), 396.

¹⁵Seperti dinyatakan Abū Bakr Kāfī. See Abū Bakr Kāfī, *Manhaj al-Imām al-Bukhārī*, 103.

¹⁶Ibn Ḥajar al-'Asqalānī, “Nukhbat al-Fikr fī Muṣṭalah Ahl al-Āthār”, dalam Ibn Ḥajar al-'Asqalānī, *Subul al-Salām*, vol. 4 (Kairo: Dār al-Ḥadīth, 1997), 723; al-'Asqalānī, *Nuzhat al-Nazar*, 127.

¹⁷Muḥammad b. Muḥammad Abū Shuhbah, *al-Wasīf fī 'Ulūm wa Muṣṭalah al-Ḥadīth* (Beirut: Dār al-Fikr, t.th), 394.

¹⁸See al-Khaṭīb, *al-Kifāyah*, 120.

¹⁹Abū Bakr Kāfī, *Manhaj al-Imām al-Bukhārī*, 103.

²⁰Al-Khaṭīb, *al-Kifāyah*, 120; Shams al-Dīn al-Sakhāwī, *Fath al-Mughīth bi Sharḥ Alfīyat al-Ḥadīth*, vol. 2 (Mesir: Maktabat al-Sunnah, 2003), 66.

²¹Al-Khaṭīb, *al-Kifāyah*, 120.

category of “*bid’ah sughrâ* doers” (mild), such as *tashayyu’* (a *Si’ah* school) which is not accompanied by *rafđ* (rejection of three caliphs before ‘Alî); and is rejected if they fall into the category of “*bid’ah qubra* doers” (extreme), such as *rafđ*. The dualism of *bid’ah* became *sughrâ* and the *kubrâ* was the school of al-Dhahabî (w. 748 AH/1347 AD) and was supported by Ibn Hajar al-Asqalânî and Jalâl al-Dîn al-Suyûfî (w. 911 H/1505 AD). *Fifth*, their history is accepted if they are not included in the category of *mubadda’ûn* propaganda (*dâ’iyah*), and are rejected if they belong to the category of *mubadda’ûn* propaganda. A number of the writers of the Science of Hadith, among them are al-Khaṭīb al-Baghdādî,²² al-Sakhâwî²³ and Ibn al-Şalâḥ (w. 643 H/1245 AD), asserting that the fifth school supported by Aḥmad b. Ḥanbal is the school of the majority of the scholars of the Hadith.

The diversity of schools surrounding the credibility of the *mubadda’ûn* narrators in the narration of the above Hadith still leaves the objection of most Sunni Hadith scholars. The objection came mainly from the ulama of the Hadith, *muta’akhhirûn* (later). They objected to accepting the narrators of the *mubadda’ûn* narrators, even if their honesty (*sidq*) and sobriety were undoubtedly in the context of the narration of the Hadith. The data presentation and discussion on the following points prove that the element of objection does not really need to exist.

The complexity of the relationship between the narrators of the Hadith and the background of these different theological schools attracted the attention of scholars and observers of the study of Hadith. Their studies and studies, though not entirely, can be used as a foothold. In relation to sectarianism in Islam, Saleh Ahmed al-Buaidi asserted that sectarianism has an effect that cannot be underestimated in the development of the formulation of Hadith Science. According to him,

²²Ibid., 121.

²³Ibn al-Şalâḥ (Abû ‘Amr w. ‘Uthmân b. ‘Abd al-Raḥmân), *al-Muqaddimat* (Suriah and Beirut: Dâr al-Fikr, 1986), 114.

not a few narrators of the Hadith who decided to reject the history of the “heretics”. Their history, according to this group, was doubtful and not accepted.²⁴ What immediately needs to be emphasized from al-Buaidi’s statement is — based on the reality of the Hadith narration and the theoretical view of the ulema of the Hadith: certain circles did reject the narration of their Hadith, but it was not the school of the majority of Hadith scholars.

Furthermore, from al-Buaidi, Ahmad Isnaeni ensured that adhering to the Shiite school had a significant impact on the assessment of narrator justice. This is if the followers of the Shiite school have been considered infidels. If the narrator is just considered wicked, it is divided into two: propagandist and non-propagandist. The history of Shiite propagandists is rejected, while the history of the non-propagandist Shi’a hadiths is acceptable.²⁵ Based on the reality of the transmission of the theological cross of the Hadith, where one of the perpetrators is ‘Abbâd b. Ya’qûb, propagandist and non-propagandist dualism in the context of the *mubadda’ûn* historical value is not fully argumentative and is debatable.

Referring to the complexity of the “infidel” and “wicked” terms, Ibn Hajar, as concluded by Asep Nahrul Musadad and Ismangil Ngarfillah, evaluated the concept of “heresy” (*bid’ah*) and the history of “heretics” (*riwâiyât al-mubtadi’*). According to Ibn Hajar, the terms “heretics” and “heretics doers,” where the terms of the Shia and Râfiḍah are included, are still filled with subjective bias. These claims are still filled with distortions that are usually born of sectarian fanaticism.²⁶ At this point, Ibn Hajar wants to

²⁴Saleh Ahmed al-Buaidi, “The Effect of Doctrinal Conflict on the Science of Hadith” (Disertasi, University of Edinburgh, 2006), 207.

²⁵Ahmad Isnaeni, “Kritik Hadis terhadap Sekte Kalamiyah: Studi Periwat Syiah dalam Pandangan Ahlussunnah”, *Al-Dzikra: Jurnal Studi Ilmu Al-Qur’an dan al-Hadits* 9, no. 2 (2015), 1-28.

²⁶Asep Nahrul Musadad and Ismangil Ngarfillah, “Polemik Ahli *Bid’ah* dalam Wacana ‘Ulûm al-Hadith: Evaluasi Ibn Hajar al-‘Asqalânî terhadap Status *Riwayât al-Mubtadi’ah*,” *Universum*:

emphasize that the objectivity of the narrators of Hadith assessments cannot indeed be based on truth claims from certain groups to certain other groups. The objectivity of the judgment must be emphasized in the honesty and the physicality of the narrator regardless of the theological flow.

The process of narrating Hadith is a unique reality that has happened in the history of Muslims. The tension and friction of sectarianism in Islamic history must be separated from the process of transmitting the Hadith by any group to any group. Departing from his analysis of the existence of narrators of Qadariyah, Aceng in his research, for example, concluded that “intellectual relations between the experts of Hadith and theologians do not always have to be antagonistic conflicts.” Expert Hadiths and theologians can meet in the narration of the Hadith.²⁷ Referring to his research on the existence of the narrators of the theological Khawarij in the book of Sunni Hadith, Hasbillah added that narrator theological flow cannot be used as a reason for rejecting the history of the Hadith.²⁸ The detail of the process of contact across theological flow in the narration of this Hadith needs to be exposed so that the general public, especially to the academicians.

2. Variety of Terminology Regarding the Terms of “Shi’ah-Râfiḍah” and “Sunni Main Hadith Book”

In the world the narration of the Sunni Hadith, it is known as the term “*ummahât kutub al-ḥadīth* (the books of the main Hadith)” whose scope is broader than “*al-kutub al-sittah* (the six Hadith books)”, namely *Ṣaḥīḥ al-Bukhârî*, *Ṣaḥīḥ Muslim*, *Sunan Abî Dâwud*, *Sunan al-Tirmidhî*, *Sunan al-Nasâ’î* and *Sunan Ibn Majah*. The scope is even wider than “*al-Kutub al-Tis’ah* (the nine books of Hadith)”, namely *al-Kutub al-Sittah* plus three,

al-Muwatta’ by Mâlik b. Anas (w. 179 H/795 AD), *Musnad Aḥmad* and *Sunan al-Dârimî*. The term *al-kutub al-sittah* and *al-Kutub al-Tis’ah* are included in the category of polar *Ummahât Kutub al-Hadīth*.

In addition, the term *ummahât kutub al-ḥadīth* also has a narrower scope than the original source (*al-maṣâdir al-aṣliyyah*), which still includes books that are generally not devoted to contain the hadiths of the Prophet, such as the book *al-Muḥaddith al-Fâsil bayna al-Râwî wa al-Wâ’î* by Ibn Khalad al-Ramâhurmuzî (w. 360 H / 970 M) and the book *al-Kifâyah fi ‘Ilm al-Riwâyah* by al-Khaṭīb al-Baghdâdî (w. 463 H / 1072 M); and the books of Hadith which only contain a particular problem, such as *al-Adab al-Mufrad* by al-Bukhârî and *al-Zuhd* by Abû Dâud. The hadiths that are used as the basis of argumentation, both in Islamic law and its guidance, should be referred to in the books of the main Hadith. Therefore in the science of *muṣṭalah* Hadith, it is known as the term “*takhrīj*”, which refers to a hadith to the original source.

The Sunni master’s Hadith book, although not entirely valid, has high authority in shaping the ideas and practices of Muslims, moreover, the Hadith books which are recognized only contain authentic hadiths, such as *Ṣaḥīḥ al-Bukhârî* and *Ṣaḥīḥ Muslim*, plus *Ṣaḥīḥ Ibn Khuzaymah* and *Ṣaḥīḥ Ibn Hibbân*.

The use of the terms “Sunni” and “not Sunni,” in this case is Shi’a and Rafi’ah, is not intended to justify one party, but to refer to certain groups with certain names who have ‘attached’ to them, especially from the point of view of those who call themselves “Sunni,” and name others as “not Sunni”. The definitions and subtleties of Sunni and Shi’a with their various kinds can be the focus of the study of historical and theological literature. Strictly speaking, the issue that dwells on those claims will not be discussed by the author here. But clearly, Sunnis have authoritative Hadith books that some of the authors mentioned above. Likewise, with the Shi’ites, they have *al-*

Jurnal Keislaman dan Kebudayaan 10, no. 2 (2016), 1-11. See also Ibn Hajar al-‘Asqalânî, *Fath al-Bârî Bi Sharḥ Ṣaḥīḥ al-Bukhârî*, vol. 1 (Beirut: Dâr al-Ma’rifah, 1379 H), 384 and so on.

²⁷Aceng, “Teologi dalam Periwiyatan Hadis”, 293.

²⁸Hasbillah, “Periwiyatan Khawarij dalam Literatur Hadis Sunni, 302.

Kutub al-Arba'ah (four Hadith books), namely *al-Kâfi fi 'Ilm al-Dîn* by Abû Ja'far Muḥammad b. Ya'qûb al-Kulaynî (w. 329 H / 941 AD), *Man Lâ Yaḥḍuruḥu al-Faqîh* (w. 381 H/991 AD), and *al-Istibṣâr fi Mâ Ukhtulifa min al-Akḥbâr* and *Tahdhîb al-Aḥkâm Sharḥ al-Muqni'ah* by Abû Ja'far al-Ṭûsî (d. 460 H/1067 AD), which are also authoritative Hadith books for them.

The term “Râfiḍah” (repellents, singular *râfiḍî*) or the school “*rafḍ*” (rejection) and the response of Sunni scholars to the school here must be referred to during the narration of the Hadith which produced the books of the main Sunni Hadith, ie around the century IH until around the fifth century H. In general, Rafiqah were those who rejected the Caliphate “*Shaykhayn*,” namely Abû Bakr al-Ṣiddîq (d. 13 H / 634 AD) and ‘Umar b. al-Khaṭṭab (w. 23 H / 644 AD). In detail, there will be many differences, both fundamental and not fundamental, to the term “Râfiḍah.” Again, so that it becomes the focus of theological studies. But what is clear is that, regardless of the meaning of the term in detail, Râfiḍah in the days of the transmission of the Hadith is widely opposed by the Sunnis in a harsh manner.

Aḥmad b. Ḥanbal (w. 241 H / 855 M) and Muḥammad b. Ismâ‘îl al-Bukhârî (w. 256 H / 870 AD) can be used as a representation of the response of Sunni scholars to Râfiḍah. Ibn Ḥanbal when asked about greetings to a Râfiḍah, forbade such greetings, and forbade answering their greetings.²⁹ He further stated, “if he is a Jahmiyah, or a Qadariyah, or a Rafiqah propagandist (*da'iyah*), then he is not worthy of being overtaken and not worthy of being explored.”³⁰ In line with Ibn Ḥanbal’s statement, al-Bukhârî stated, “I do not care whether I perform prayer (mummification) behind a Jahmiyah and Râfiḍah or offer prayers behind a Jew and Christian; they are not worthy of being experienced, not worth a visit, not worthy of marriage, not worthy of being a witness, and

their sacrifices are not worth eating.”³¹

If this is the reality of Râfiḍah and the refusal of Sunni scholars as if the main books of the Sunni Hadith are completely free from the narrators labeled “Râfiḍah,” or even if “forced” there are narrators of Râfiḍah in it, then the hadith must be considered *ḍaif*. But this is not the reality in the main books of the Sunni Hadith, as will be seen on the following pages.

‘Abbâd b. Ya'qûb and The Label of “Shi'ah-Râfiḍah”³²

The name, *nasab* and nickname are Abû Sa'îd ‘Abbâd b. Ya'qûb al-Asadî al-Kûfî, a Shiite figure who lived in Kufah.³³ Among the narrators, the teachers (*rawâ'an*) are: Ibrâhîm b. Muḥammad b. Abî Yaḥyâ al-Aslamî (w. 184 H), ‘Abbâd b. al-‘Awwâm (w. 180 H) and Muḥammad b. al-Faḍl b. ‘Aṭiyah. While among the narrators, the students (*man rawâ'anhu*) are: Muḥammad b. ‘Îsâ al-Tirmidhî (w. 297 AH/ 892 AD), Ibn Mâjah al-Qazwînî (w. 273 H/ 887 AD), Muḥammad b. Iṣḥâq b. Khuzaymah (w. 311 H/ 924 M).³⁴

³¹Muḥammad b. Ismâ‘îl al-Bukhârî, *Khalq Af'âl al-'Ibâd* (Riyad: Dar al-Ma'arif al-Su'udiyah, t.th), 33

³²‘Abbâd b. Ya'qûb is one of the Syiah narrators which is the object of the author’s dissertation research with the title “Kontak Lintas Aliran Teologis dalam Periwiyatan Hadis: Studi Perawi *Mubadda'un* dalam *Ṣaḥîḥ al-Bukhârî*.” Thus, the presentation of the ‘Abbâd biography here may be identical to the presentation the author in the dissertation. See Amrulloh, Amrulloh, “Kontak Lintas Aliran Teologis dalam Periwiyatan Hadis: Studi Perawi *Mubadda'un* dalam *Ṣaḥîḥ al-Bukhârî*” (Disertasi, UIN Sunan Ampel Surabaya, 2015); See a complete biography of ‘Abbâd b. Ya'qûb in Sunni biographical literature as mentioned in subsequent discussions. See also the biography in the Syiah biographical books: Abû Ja'far al-Ṭûsî, *al-Fihrisât* (Najf: al-Maktabah al-Murtaḍawiyah, t.th), 119; Aḥmad b. ‘Alî al-Najashî, *Rijâl al-Najashî* (Qum Musharrafah: Mu'assasat al-Nashr al-Islâmî, 1418 H), 293; Abû al-Qâsim al-Musawî al-Khû'î, *Mu'jam Rijâl al-Hadîth wa Taḥṣîl Ṭabaqât al-Ruwâh*, vol. 10 (Najf: Maktabat al-Imâm al-Khû'î, t.th), 237; Muḥammad Taqî al-Tustarî, *Qâmûs al-Rijâl*, vol. 5 (Qum Musharrafah: Mu'assasat al-Nashr al-Islâmî, t.th), 662; Muḥsin al-Amîn al-‘Âmilî, *A'yân al-Shi'ah*, vol. 7 (Beirut: Dâr al-Ta'âruf, 1986), 410; Abû Ṭâlib al-Tajlîl al-Tibrizî, *Mu'jam al-Thiqât wa Tartîb al-Ṭabaqât* (Qum Musharrafah: Mu'assasat al-Nashr al-Islâmî, t.th), 303.

³³Khayr al-Dîn b. Maḥmûd al-Ziriklî, *al-A'lâm*, vol. 3 (T.tp: Dâr al-'Ilm li al-Malâ'yîn, 2002), 258.

³⁴Yûsuf b. ‘Abd al-Raḥmân al-Mizzî, *Tahdhîb al-Kamâl fi Asmâ' al-Rijâl*, vol. 14 (Beirut: Mu'assasat al-Risâlah, 1980), 175-176.

²⁹See Abû Bakr Aḥmad b. Muḥammad al-Khallâl, *al-Sunnah*, vol. 3, no. 784 (Riyad: Dar al-Rayah, 1989 M).

³⁰Ibid., vol. 3, no. 785.

‘Abbâd b. Ya‘qûb was a famous Shi’ah-Râfiḍah, even he was a sect propagandist (*dâ‘iyah*). At least, his statements show this. On one occasion, he said: “Allah will be more just [not] to put Talḥah [b. ‘Ubayd Allah (w. 36 H/ 656 AD)] and al-Zubayr [b. al-‘Awwâm (w. 36 H/ 656 AD)] to heaven, [because] both fight ‘Alî [b. Abî Tâlib (w. 40 H/ 661 AD)] after pledging it.”³⁵ He also said: “Whoever does not free himself in his daily prayers from the enemies of the Family of Muhammad [(*Ahli Bait*)], he [must] be gathered [in hell] with them.”³⁶ Extremism (*al-ghuluw*) *tashayyu‘* (a Shite school) ‘Abbâd is clearly seen when he treats al-Qâsim al-Muṭarriz, and considers it an “enemy of Allah,” only because he defends Mu‘âwiyah b. Abî Sufyân a little (w. 60 H/680 M) and ‘Amru b. al-‘Âṣ (w. 43 H / 664 M).³⁷ Therefore, as will be seen below, all of Sunni scholars have no doubt that ‘Abbâd was a Shi’ite-Rafi’ah who belonged to the extreme and propagandist category.

Therefore, it is not surprising then that many historians and critics of the Hadith of various generations acknowledge and affirm that ‘Abbâd b. Ya‘qûb was an extreme Shi’ah-Râfiḍah and propagandist. Among the acknowledgments and affirmations can be simplified as follows: (1) Ibn Khuzaymah (d. 311 H / 923 AD): “*Haddathanâ al-thiqah fi riwayâtihi, al-muttaham fi dînihi, ‘Abbâd b. Ya‘qûb*” (a person who is *thiqah* (trusted) in his history, but accused [*bidah*] in his religion, ‘Abbâd b. Ya‘qûb, has told us).”³⁸ (2) Ibn Hibbân (d. 354 H / 965 AD): “He is a Râfiḍah who propagates [the flow of] *rafḍ* (things of the Râfiḍah school).”³⁹ (3) Ibn ‘Adî (w. 365 H/976 M): “He was [included] extreme in his *tashayyu‘*.”⁴⁰ (4) Al-Dâraquṭnî (w. 385 H/995 M): “*aṣadûq* (honest)

Shiite.”⁴¹ (5) Ibn al-Qaysarânî (w. 507 H/1113 M): “He was included as extreme Râfiḍah.”⁴² (6) Ibn al-Jawzî (w. 597 H/1201 M): “he did *tashayyu‘* extremely.”⁴³ (7) Al-Mizzî (w. 742 H/1341 M): “A Shi’ah.”⁴⁴ (8) Al-Ṣafadî (w. 764 H/1363 M): “One of the Shi’ah figures.”⁴⁵ (9) Sibṭ b. al-‘Ajamî (w. 841 H/1438M): “[he is part of] extreme Shi’ah.”⁴⁶ (10) Al-Dhahabî (w. 748/1347 M): “on of Shi’ah figures”,⁴⁷ “a backward Syiah (*jild*)”,⁴⁸ “an extreme Shi’ah”,⁴⁹ “*ṣadûq, muḥaddith* (hadith scholar) Shi’ah, *mubtadi‘* (bid’ah doers).”⁵⁰ (11) Ibn Ḥajar (w. 852 H/1448 M): “*Ṣadûq, a Râfiḍah.*”⁵¹ (12) Al-Albânî (w. 1999 M): “‘Abbâd b. Ya‘qûb and ‘Amru b. Thâbit are two Râfiḍah.”⁵² (13) Al-Ziriklî (w. 1976 M): “a [Shi’ah]-Imamiyah.”⁵³ (14) Akram al-Falûjî: “a Râfiḍah.”⁵⁴

The comments above, unlike the comments addressed to the *mubadda‘ûn* narrators, most of which are sometimes less explicit, appear so explicit in recognizing that ‘Abbâd b. Ya‘qûb is a Shia-Rafifi. The exclusivity was further confirmed

⁴¹Muḥammad Mahdîal-Muslimî, dkk, *Mawsû‘at Aqwâl Abî al-Ḥasan al-Dâraquṭnî fi Rijâl al-Ḥadîth wa ‘Ilâlihi*, vol. 2 (Beirut: ‘Alâm al-Kutub, 2001), 245.

⁴²Ibn al-Qaysarânî, *Ma‘rifat al-Tadhkirah* (Beirut: Mu‘assasat al-Risâlah, 1985), 92.

⁴³Abû al-Faraj b. al-Jawzî, *al-Muntaẓim fi Târîkh al-Muluk wa al-Umam*, vol. 12 (Beirut: Dâr al-Kutub al-‘Ilmiyyah, 1992), 40.

⁴⁴Al-Mizzî, *Tahdhîb al-Kamâl*, vol. 14, 175.

⁴⁵Ṣalâh al-Dîn Khalîl b. Ayyub al-Ṣafadî, *al-Wâfi‘ bi al-Wafayât*, vol. 16 (Beirut: Dâr Ihyâ‘ al-Turâth, 2000), 351.

⁴⁶Sibṭ b. al-‘Ajamî, *al-Kashf al-Ḥathûth ‘an Man Rumiya bi Waḍ‘ al-Ḥadîth* (Beirut: ‘Alâm al-KutubandMaktabat al-Nahḍah al-‘Arabiyyah, 1987), 146.

⁴⁷Shams al-Dîn al-Dhahabî, *Târîkh al-Islâm wa Wafayât al-Mashâhîr wa al-‘Alâm*, vol. 18 (T.tp: Dâr al-Gharb al-Islamî, 2003), 302.

⁴⁸Shams al-Din al-Dhahabî, *al-Kâshif fi Man Lahu Riwayah fi al-Kutub al-Sittah*, vol. 1 (Jedah: Dâr al-Qibâlah li al-Thaqâfah al-IslâmiyyahandMu‘assasat ‘Ulûm al-Qur’ân, 1992), 532.

⁴⁹Shams al-Dîn al-Dhahabî, *al-Mughnî fi al-Ḍu‘afâ‘*, vol. 1 (T.tp: t.p, t.th), 328.

⁵⁰Al-Dhahabî, *Siyar A‘lâm al-Nubalâ‘*, vol. 11, 537; al-Dhahabî, *Târîkh al-Islâm*, vol. 11, 536.

⁵¹Ibn Ḥajar al-‘Asqalânî, *Lisân al-Mizân*, vol. 7 (Beirut: Mu‘assasat al-‘Alâmî, 1971), 256.

⁵²Muḥammad Nâsir al-Dîn al-Albânî, *Silsilat al-Aḥâdith al-Ḍa‘îfah wa al-Mawḍû‘ah wa Atharuhâ al-Sayyi‘ ‘ala al-Ummah*, vol. 1 (Riyad: Maktabat al-Rushd, 2001), 581.

⁵³Al-Ziriklî, *al-‘Alâm*, vol. 3, 258.

⁵⁴Akram al-Muḥammad al-Fâlûjî, *al-Mu‘jam al-Ṣaghîr li Ruwwat al-Imâm Ibn Jarîr al-Ṭabarî*, vol. 1 (Yordania and Kairo: al-Dâr al-Athariyyah and Dâr Ibn ‘Affân, t.th), 268.

³⁵Shams al-Dîn al-Dhahabî, *Siyar A‘lâm al-Nubalâ‘*, vol. 11 (Kairo: Dâr al-Ḥadîth, 2006), 537.

³⁶Ibid.

³⁷Ibid.

³⁸Ibid., vol. 11, 538.

³⁹Ibn Hibbân al-Bustî, *al-Majrûhîn min al-Muḥaddithîn wa al-Ḍu‘afâ‘ wa al-Matrûkîn*, vol. 2 (Aleppo: Dâr al-Wa‘y, 1392 H), 172.

⁴⁰Ibn ‘Adî al-Jurjânî, *al-Kâmil fi Ḍu‘afâ‘ al-Rijâl*, vol. 5 (Beirut: Dâr al-Kutub al-‘Ilmiyyah, 1992), 559.

by the Shi'ah scholars themselves by including their names in their works: (1) Al-Khû'î: "Thiqah" (trusted).⁵⁵ (2) Al-Nûrî: "[Abbâd book] shows his *tashayyu*', even [shows] his bigotry, like the [view] of the twelve priesthoods [Shi'a Imam].⁵⁶ (3) Al-Tustarî: "He [was a Shi'a] who mingled with" 'Âmmah" (non-Shi'a), and [became] their narrators, [but] it did not mean he was included [in their schools]."⁵⁷ (4) Muḥsin al-Amîn (w. 1371 H/1952 M): "In reality, he is a Shi'ah."⁵⁸ (5) Al-Najashî (w. 450 H/1058 M) mentioned him in *Rijâl al-Najashî*.⁵⁹ (6) Al-Tibrizî included him as *Mu'jam al-Thiqât*.⁶⁰

In the narration of the Shi'a tradition, although it cannot be said to be a *mukthir* narrator (narrator who has narrated many hadiths), 'Abbâd b. Ya'qûb is also included in the ranks of credible narrators of *Kutub Arba'ah*, except *Man Lâ Yaḥḍuruhu al-Faqîh* by Ibn Babawayh, namely *al-Istibṣâr fi Mâ Ukhtulifa min al-Akhhâr* and *Tahdhîb al-Aḥkâm Sharḥ al-Muqni'ah* by al-Tûsî (w. 460 H / 1067 AD), and *al-Kâfi fi 'Ilm al-Dîn* by Abû Ja'far Muḥammad b. Ya'qûb al-Kulaynî (w. 329 H/941 M).⁶¹ The narration details of 'Abbâd b. Ya'qûb is 1 hadith in *al-Istibṣâr*;⁶² 2 hadith in *Tahdhîb al-Aḥkâm*;⁶³ 4 hadiths in *al-Kâfi*.⁶⁴

With the reality as presented above, a number of historians and scholars of Hadith, in

addition to positive comments (*ta'dîl*) coupled with the commentaries on the Shia above, also appear to still consider 'Abbâd b. Ya'qûb as a narrator of a trusted Hadith. Among the commentaries of the historians and scholars of the hadith are as follows: (1) Abû Hâtim (w. 277 H/890 M): "*Shaykh*" (syekh).⁶⁵ (2) Al-Dhahabî (w. 748/1347 M): "*Qawî al-ḥadîth*" (strong [in the narration] hadith).⁶⁶ (3) Sibtb. al-'Ajamî (w. 841 H/1438 M): "*Ṣâdiq fi al-ḥadîth*" (honest in [the narration] hadith).⁶⁷ (4) Ibn al-'Imâd (w. 1089 H/1679 M): "*Hâfiẓ* (who [many] memorizes [hadith])".⁶⁸ (5) Al-Falûjî: "*Ṣadûq*" (honest).⁶⁹

In conclusion, 'Abbâd b. Ya'qûb is a Syiah-Râfiḍah who belongs to the extreme category (*ghuluw*) and propaganda (*dâ'iyah*). This can be clearly seen in the statements above. Furthermore, extremism and propaganda 'Abbâd is recognized and affirmed by many Sunni historians and scholars, while the majority of Shia historians and scholars acknowledge and assert that 'Abbâd was a Shia — even al-Nûrî included it in the fanatic category. More than that, in the perspective of the Shi'ites, "Abbâd is also one of the narrators of *Kutub Arba'ah*, beside *Man Lâ Yaḥḍuruhu al-Faqîh*, which in general can be considered reliable. In the perspective of the Sunnis, the credibility of 'Abbâd is still debated, a number of people count it as a narrator of *thiqah*, while a number of other circles include it in the ranks of *daif* narrators.

The Existence 'Abbâd b. Ya'qûb in Main Hadith Books of Sunni

As mentioned earlier, 'Abbâd b. Ya'qûb exists in many books which are the original sources

⁵⁵Al-Khû'î, *Mu'jam Rijâl al-Ḥadîth*, vol. 10, 237.

⁵⁶Ibid.

⁵⁷al-Tustarî, *Qâmûs al-Rijâl*, vol. 5, 662.

⁵⁸Muḥsin al-Amîn, *A'yân al-Shi'ah*, vol. 7, 410. This commentary on Muḥsin al-Amîn, as well as the comments of the Shi'ah scholars and scholars above, was intended to respond to the comments of Abû Ja'far al-Isî (d. 460 H / 1067 AD) who regarded 'Abbâd as "'Âmmah" (non-Syiah). But the al-Tûsî view is much refuted by the Shi'a scholars and scholars themselves, by asserting that the reality is 'Abbâd b. Ya'qûb is indeed a Syiah. See al-Tûsî, *al-Fihrisât*, 119.

⁵⁹al-Najashî, *Rijâl al-Najashî*, 293.

⁶⁰al-Tibrizî, *Mu'jam al-Thiqât*, 303.

⁶¹al-Khû'î, *Mu'jam Rijâl al-Ḥadîth*, vol. 10, 236 and so on.

⁶²See Abû Ja'far Muḥammad b. al-Ḥasan al-Tûsî, *al-Istibṣâr fi Mâ Ukhtulifa min al-Akhhâr*, vol. 2, no. 160 (Beirut: Dâr al-Aḍwâ', 1992).

⁶³See Abû Ja'far Muḥammad b. al-Ḥasan al-Tûsî, *Tahdhîb al-Aḥkâm Sharḥ al-Muqni'ah*, vol. 3, no. 211 (Beirut: Dâr al-Ta'âruf, 1992); vol. 4, no. 240.

⁶⁴See Abû Ja'far Muḥammad b. Ya'qûb al-Kulaynî, *al-Kâfi fi 'Ilm al-Dîn*, vol. 2, b. 1, s. 32, no. 8 (Beirut: Manshûrât al-Fajr, 2007); vol. 3, b. 4, s. 21, no. 3; vol. 6, b. 6, s. 84, no. 2; *Rawḍah*, no. 576.

⁶⁵Ibn Abî Hâtim al-Râzî, *al-Jarḥ wa al-Ta'dîl*, vol. 6 (Beirut: Dâr Ihyâ' al-Turâth al-'Arabî, 1952), 88.

⁶⁶al-Dhahabî, *al-Mughni fi al-Du'afâ'*, vol. 1, 328.

⁶⁷Sibt b. al-'Ajamî, *al-Kashf al-Ḥathîth*, 146.

⁶⁸Abd al-Ḥayy b. Aḥmad b. Muḥammad b. al-'Imâd al-Ḥanbalî, *Shadharât al-Dhahab fi Akhhâr Man Dhahaba*, vol. 3 (Beirut and Damascus: Dâr Ibn Kathîr, 1986), 231.

⁶⁹Al-Falûjî, *al-Mu'jam al-Ṣaghîr*, vol. 1, 268.

of the Prophet's hadiths in Sunni. Tracking the history of hadiths 'Abbâd b. Ya'qûb will not be done in the entire book, but only in certain books which are considered to represent other books that contain the history of the hadith. The books are the *sittah pole* plus the books devoted by the author contain the authentic hadiths, namely *Ṣaḥîḥ Ibn Khuzaymah*, *Ṣaḥîḥ Ibn Hibbân* and *al-Mustadrak 'ala al-Ṣaḥîḥayn*.

After being tracked, 'Abbâd b. Ya'qûb exists in *Ṣaḥîḥ al-Bukhârî*, *Sunan al-Tirmidhî*, *Sunan Ibn Mâjah*, *Ṣaḥîḥ Ibn Khuzaymah* and *Mustadrak 'ala al-Ṣaḥîḥayn*.

1. In Ṣaḥîḥ al-Bukhârî

Al-Bukhârî narrated hadith from 'Abbâd b. Ya'qûb in *al-Jâmi' al-Ṣaḥîḥ*, chapter of *al-tawhîd* (tawheed), sub-chapter of *wa samma al-nabî ṣalla allâh 'alayhi wa sallama al-salah 'amal^{an}* (Prophet called it *amal*).

Sulayman told me, Shu'bah told us, from al-Wâlid [b. al-yAyyzar]; [and al-Bukhârî said:] 'Abbâd b. Ya'qûb al-Asadî told me, 'Abbâd b. al-Awwâm told us, from al-Shaybânî, from al-Wâlid b. al-'Ayyzar, from Ibn Mas'ûd RA: Even though a man asks the Prophet, what is the best charity (*ayy al-a'mâl afdal*)? He replied: "[Doing] prayer in time, doing good to both parents and jihad in the way of Allah (*al-ṣalâh li waqtihâ wa birr al-wâlidayn thumma al-jihâd fi sabîl Allâh*)."⁷⁰

2. In Sunan al-Tirmidhî

Muḥammad b. 'Isa al-Tirmidhî narrated three hadiths 'Abbâd b. Ya'qûb in *al-Sunan*:

(a) *al-jumu'ah* chapter (Friday), sub-section *fi istiqbâl al-imâm idhâ khaṭiba* (facing the imam during the sermon): 'Abbâd b. Ya'qûb al-Kûfî told us, he said: Muḥammad b. al-Faḍl b. 'Aṭiyah told us, from Manṣûr, from Ibrâhîm, from 'Alqamah, from 'Abd Allâh b. Mas'ûd, he said: The Messenger of Allâh, when standing upright in the pulpit, surely we face our faces to him (*idhâ istawâ 'ala*

al-minbar istaqbalnâhu bi wujuhinâ).⁷¹

(b) *al-fitan* chapter (damages), sub-section of *ma jâ'a fi 'alâmât Ḥulûl al-maskh wa al-khasf* (about signs of despair and ugliness): 'Abbâd b. Ya'qûb al-Kufî told us, he said: 'Abd Allah b. 'Abd al-Quddah told us, from al-A'mash, from Hilal b. Yasaf, from 'Imrân b. . Ḥusayn, that Rasulullah SAW said: "In this people there is humiliation, ugliness and vilification (*fi hâdhihi al-ummah khasaf wa maskh wa qadhif*)," a Muslim man then asked: O Messenger of Allah, when is that? He replied: "If female singers and musical instruments have appeared, and if the khamar has been consumed (*idhâ dhaharat al-qaynat wa al-ma'âzif wa shuribat al-khumur*)."⁷²

(c) *al-Manâqib* chapter (curriculum vitae), eighth section: Abbâd b. Ya'qûb al-Kûfî told us, he said: al-Wâlid b. Abî Thawr tells us, from al-Suddî, from 'Abbâd b. Abî Yazîd, from 'Alî b. Abî lâlîb, he said: I was with the Prophet in Mecca, then we went out along some parts of Mecca, every mountain and tree he passed must say: Assalamualaikum O Rasulullah (*kuntu ma'a al-nabî ṣalla allâh 'alayhi wa sallama bi makkah fa kharajnâ fi ba'd nawâhîhâ, fa mâ istaqbalahu jabal wa la shajar illâ wa huwa yaqûlu: al-salâm 'alayka ya rasûl allâh*).⁷³

3. In Sunan Ibn Mâjah

Ibn Mâjah narrated one hadith 'Abbâd b. Ya'qûb in *al-Sunan*, chapter *al-janâ'iz* (corpse), section *mâ jâ'a fi ghusl al-nabî Ṣalla allâh 'alayhi wa sallama* (about bathing the Prophet SAW):

'Abbâd b. Ya'qûb told us, he said: al-Ḥusayn b. Zayd b. 'Alî b. al-Ḥusayn b. 'Alî, from Ismâ'îl b. 'Abd Allah b. Ja'far, from his father, from 'Alî, he said: Rasulullah SAW said: "If I die, bathe me with seven *geriba* from my

⁷⁰Muḥammad b. Ismâ'îl al-Bukhârî, *al-Jâmi' al-Ṣaḥîḥ*, vol. 9, no. 7534 (T.tp: Dâr Ṭuq al-Najâh, 1422 H).

⁷¹Muḥammad b. 'Isâ al-Tirmidhî, *al-Sunan*, vol. 2, no. 509 (Mesir: Sharikat wa Maṭba'at Muṣṭafâ al-Bâbî al-Ḥallâbî, 1975).

⁷²Ibid., vol. 4, no. 2212.

⁷³Ibid., vol. 5, no. 3626.

well, namely the well *ghars* (*idhâ anâ muttu fa ighsilûnî bi sab‘ qirâb min bi’ri, bi’r ghars*).⁷⁴

4. In *Şahîh* Ibn Khuzaymah

Ibn Khuzaymah narrated one hadith ‘Abbâd b. Ya‘qûb in the book *al-Şahîh*, in the chapter of *al-imâmah fi al-Şalâh wa mâ fiha min al-sunan* (*imâm* in the prayers and their extinctions), sub-chapter of *kitâbat ajr al-muṣalli bi al-mashy ilâ al-şalâh* (writing reward people who go to prayer on foot):

‘Abbâd b. Ya‘qûb, a person who is accused of [heresy] in his school, [but] *thiqah* in the [narration] of his hadith (*al-muttaham fi ra’yihî al-thiqah fi hadîthihî*), tells us, ‘Amru b. Thâbit and al-Wâlid b. Abî Thawr told us, from Simâk, from ‘Ikrimah, from Ibn ‘Abbâs, he said: Rasulullah SAW said: “Everyone is obliged to offer prayers every day (*ala kulli insân şalâh kulla yaum*),” a man commented: This is as heavy as the case you brought for us, he replied: “Your invitation to goodness and your prohibition against mockery is prayer, your help to the weak is prayer, you remove the dirt from the road and offer prayers, and every plan you plan for training is prayer (*amruka bi al-ma‘rûf, nahyuka ‘an al-munkar şalâh, wa hamluka ‘an al-da‘îf şalâh, wa inhâ’uka al-qadhar ‘an al-ṭarîq şalâh, wa kullu khuṭwah takhṭuhâ ila al-şalâh şalâh*).”⁷⁵

5. In *al-Mustadrak ‘ala al-Şahîhayn*

Abû ‘Abd Allâh al-Ĥâkim narrated five hadiths ‘Abbâd b. Ya‘qûb in *al-Mustadrak ‘ala al-Şahîhayn*:

(a) Chapter of *al-‘ilm* (science): Abû ‘Alî al-Ĥâfîz tells us, al-Haytham b. Khalaf al-Dûrî told us, ‘Abbâd b. Ya‘qûb told us, ‘Abd Allâh b. ‘Abd al-Quddûs told us, from al-A‘mash, from Muṭarrif b. al-Shikhkhir, from Hudhayfah, he said: Rasulullah SAW said: “The virtue of science is better than the virtue of worship, and both your religion is sanity (*faḍl al-‘ilm khayr min faḍl al-‘ibâdah, wa khayr dînikum*

al-warâ’)”⁷⁶

(b) The chapter of *al-tafsîr*: Abû al-Qâsim al-Ĥasan b. Muḥammad b. al-Ĥusayn b. ‘Uqbah b. Khâlîd al-Sakunî in Kufah, ‘Ubayd b. Kathîr al-‘Âmirî told us, ‘Abbâd b. Ya‘qûb told us, Yahya b. Adam told us, Isrâ’îl told us, ‘Ammâr b. Abi Mu‘âwiyah told us, from the Sultan b. Abî al-Ja‘d, from Jâbir b. ‘Abd Allâh, he said: This verse, “He who is afraid of Allah surely He will make for him a way out (*wa man yattaqi Allâh yaj‘al lahu makhraj^{an} wa yarzuqhu min haythu la yaḥtasib*) [al-Talaq: 2-3], “Descended for a man from the Children of Ashja ‘who was needy, agile and of many descendants. He then went to the Prophet Muhammad and asked him, he answered: “Fear Allah and be patient (*ittaqi Allâh wa iṣbir*).” After that he returned to his people, they asked: What did the Prophet Muhammad give to you? He replied: He gave me nothing, he just said “fear Allah and be patient.” Not long after, his son came to bring the goat he got from his enemy. Then, he went to the Prophet Muhammad to ask and preach the matter, the Prophet Muhammad then replied: “Eat the goat (*kulhâ*).” After that, come down [verse] “*wa man yattaqi Allâh yaj‘al lahu makhraj^{an} wa yarzuqhu min haythu la yaḥtasib*” [al-Talaq: 2-3]. [Al-Hakim commented:] This is a hadith that is valid in its *sanad*, but both (al-Bukhârî and Muslim) do not narrate it. [Al-Dhahabî commented:] Even though [this hadith] is *munkar* (literal: it must be denied).⁷⁷

(c) The chapter of *tawârîkh al-mutaqaddimîn min al-anbiyâ’ wa al-mursalîn* (history of the previous prophets and apostles): Like the hadith of al-Tirmidhî’s history the third above. Al-Ĥâkim commented: This is a hadith that is valid in its *sanad*, but both (al-Bukhârî and Muslim) do not narrate it. Al-Dhahabî

⁷⁴Ibn Mâjah al-Qazwînî, *al-Sunan*, vol. 1, no. 1468 (Aleppo: Dâr Ihyâ’ al-Kutub al-‘Arabiyyah, t.th).

⁷⁵Muḥammad b. Ishâq Ibn Khuzaymah, *Kitâb al-Şahîh*, vol. 2, no. 1497 (Beirut: al-Maktab al-Islâmî, t.th).

⁷⁶Abû ‘Abd Allâh al-Ĥâkim, *al-Mustadrak ‘ala al-Şahîhayn*, vol. 1, no. 317 (Beirut: Dâr al-Kutub al-‘Ilmiyyah, 1990).

⁷⁷Ibid., vol. 2, no. 3820.

commented: Sahih.⁷⁸

- (d) The chapter of *ma'rifat al-ṣaḥābah raḍiya allāh 'anhum* (know the companions of the prophets): Aḥmad b. Balawayh al-'Aqisî told us, Muḥammad b. 'Uthmân b. Abî Shaybah told us, 'Abbâd b. Ya'ub told us, Nûḥ b. Darrâj told us, from Muḥammad b. Ishâq, from al-Zuhrî, That Asma 'al-Anṣâriyyah said: Every stone that was lifted in Iliyâ' on the night it was killed 'Ali must have found its blood underneath (*mâ rufi 'a ḥajar bi Iliyâ' laylah qutila 'Alî illâ wa wajada tahtahu dam 'âbit*). Al-Ḥâkim commented: The histories vary in determining Amir al-Mu'minîn's age when killed. [Al-Dhahabî commented:] Nûḥ is [narrator] *kahdhâb* (liar).⁷⁹
- (e) The chapter of *ma'rifat al-ṣaḥābah raḍiya allāh 'anhum*: Abû Bakr Muḥammad b. 'Alî al-Faqîh al-Shayî told us, Abû Ṭâlib Aḥmad b. Naṣr al-Ḥâfiz, 'Alî b. Sa'îd b. Bashîr told us, from 'Abbâd b. Ya'qûb, Muḥammad b. Ismâ'îl b. Rajâ 'al-Zubaydî, from Ishâq al-Shaybânî, from Jumay 'b. 'Umayr, he said: Me and my mother visited the residence of 'Â'ishah, then I heard ('Â'ishah) from behind the veil when my mother asked him about 'Alî, 'Â'ishah replied: You asked me about a man who, for the sake of Allah, I have never known a man who was more loved by the Prophet Muhammad than 'Alî, neither [I have also known] on earth a woman who was loved by the Prophet Muhammad from his wife ('Alî) (*mâ a'lamu rajul^{an} kâna aḥabba ila rasûl allâh ṣalla allâh 'alayhi wa sallama, wa lâ fi al-arḍ imra'ah kânat aḥabba ilâ rasûl allâh ṣalla allâh 'alayhi wa sallama min imra'atihî*). [Al-Ḥâkim commented:] This is a hadith that is valid in its sanad, but both, [ie al-Bukhârî and Muslim], do not narrate it. [Al-Dhahabî commented:] Jumay 'b. 'Umayr

muttahaam (accused) [lying].⁸⁰

Values and Content of Hadith Narration of 'Abbâd b. Ya'qûb: Towards Theoretical Implications

1. The Narration of al-Bukhârî

Judging from the construction: "Sulaymân told me, Shu'bah told us, from al-Wâlid [b. al-'Ayzar]; [and al-Bukhârî said:] 'Abbâd b. Ya'qûb al-Asadî told me, 'Abbâd b. al-'Awwâm told us, from al-Shaybânî, from al-Wâlid b. al-'Ayzar, "existence" Abbâd b. Ya'qûb in the *sanad* of *Ṣaḥîḥ al-Bukhârî* is only intended as a supplement for other narrators, namely Sulaymân b. Ḥarb (w. 224 H).

In this al-Bukhârî's *sanad*, 'Abbâd is parallels (*maqrûn*) with Sulaymân b. Ḥarb, a narrator of *thiqah* which is included in the category of *mukthirûn* (narrators who have narrated many Hadiths). Here 'Abbâd is only used as a supporter (*tâb*) of the history of Sulaymân b. The actual Ḥarb has also been fairly strong. Based on this analysis, al-Bukhârî takes into account 'Abbâd b. Ya'qûb in the narration of the Hadis *al-Jâmi' al-Ṣaḥîḥ*, a book which is considered the most authentic and valid after the Qur'ân. Because, what does it mean to support the narrator of *thiqah*, if that support comes from the *ḍaif* narrators who are not counted?

Judging from the content, one hadith 'Abbâd b. Ya'qûb in *Ṣaḥîḥ al-Bukhârî* relates to the theme of Islam, prayer, and jihad. The three themes that are not at all related to the ideology of the Shiite or Râfiḍah schools. These three themes, thus, have nothing to do with the ideological propaganda of the Shia and Râfiḍah schools.

2. The Narration of al-Tirmidhî

In contrast to *Ṣaḥîḥ al-Bukhârî* which specifically contains the authentic hadiths by the author, Sunan al-Tirmidhî is not specified to contain authentic hadiths but also contains *hasan*

⁷⁸Ibid., vol. 2, no. 4238.

⁷⁹Ibid., vol. 3, no. 4694.

⁸⁰Ibid., vol. 3, no. 4731.

and *ḍaif* hadiths. The first Hadith of ‘Abbād b. Ya‘qûb, as asserted by al-Tirmidhî himself, is also al-Bazzâr (d. 292 H / 905 M)⁸¹ and Ḥusayn Salîm Asad,⁸² is a problematic hadith. The main problem is in one of the narrators, namely Muhammad b. al-Faḍl b. ‘Aṭiyyah. Based on the comments of many critics of Hadith, such as Ibn Ma‘în (d. 233 H / 848 AD),⁸³ al-Bukhârî,⁸⁴ al-Jûzajânî (w. 259 H/873 M),⁸⁵ Muslim,⁸⁶ al-Nasâ’î⁸⁷ Ibn Ḥanbal,⁸⁸ Abû Zur‘ah⁸⁹ and Abû Ḥâtim al-Râzî,⁹⁰ Muḥammad b. al-Faḍl is a problematic narrator or not taken into account. In showing the versatility of the hadith being discussed, al-Tirmidhî feels that it is sufficient to discuss Muhammad b. al-Faḍl without touching ‘Abbād b. Ya‘qûb in the least. Even though ‘Abbād b. Ya‘qûb was a widely known Shi’a-Râfiḍah, including by al-Tirmidhî himself who was the narrator of the pupil of ‘Abbād b. Ya‘qûb.

The second case of ‘Abbād b. Ya‘qûb’s hadith narration is the same as the first hadith. Although the second hadith is considered valid by the al-Albânî by taking into account the supporting paths of *sanad* (*shâhid* and *tâbi*’), this one line *sanad* of al-Tirmidhî’s history is problematic. The problem, according to al-Tirmidhî as concluded by al-Albânî, is in one of the narrators, namely ‘Abd Allâh b. ‘Abd al-Quddûs.⁹¹ Based on the conclusions of Ibn Ḥajar’s research, the problem

of Abd Allâh b. ‘Abd al-Quddûs was in his *ḍabit*: he was often mistaken in the narration of the Hadith (*wa kâna ayḍan yukhtî’u*).⁹² In *jarḥ wa ta’dîl*, the problems that exist in the narrator’s sickness are lighter than the problems that exist in justice. However, like the first hadith, al-Tirmidhî’s explanation still does not touch ‘Abbād b. Ya‘qûb. If al-Tirmidhî considers ‘Abbād b. Ya‘qûb is troubled in his justice, al-Tirmidhî should have been more commenting on the issue of justice which existed in ‘Abbād than the problem of satanism that existed in ‘Abd Allâh b. ‘Abd al-Quddûs.

The third value of hadith narrated by ‘Abbād b. Ya‘qûb is not commented on by al-Tirmidhî. Although the hadith under discussion is considered valid by al-Ḥâkim and approved by al-Dhahabî,⁹³ based on the research of other Hadith critics, such as al-Albânî⁹⁴ and Asad,⁹⁵ this hadith is *ḍaif*. The versatility of this hadith, as asserted by al-Albânî and Asad, is due to the existence of two problems in the two narrators, namely al-Walîd b. Abî Thawr who is a *ḍaif* narrator and ‘Abbād b. Abî Yazîd who is a *majhûl* (unknown) narrator. According to them, the passivity of this hadith is not due to the problem of justice at Abbād b. Ya‘qûb. However, this third hadith is validated by al-Ḥâkim and approved by its commentator, al-Dhahabî.⁹⁶

The theme of the first hadith was the ethics of the congregation in Friday prayers when the preacher was preaching. The theme of the second hadith is humiliation and slander arising from the lifestyle of spree. The theme of the third hadith is the glory of the Prophet on the side of all beings. The theme of the three hadiths is not related to

⁸¹See Aḥmad b. ‘Amr al-Bazzâr, *al-Musnad*, vol. 4, no. 1481 (Madinah: Maktabat al-‘Ulûm wa al-Ḥikam, 2009), 302.

⁸²See the commentary of Ḥusayn Salîm Asad dalam Ibn Mâjah, *al-Sunan*, vol. 9, no. 5410: 281.

⁸³Yaḥyâ b. Ma‘în, *al-Târikh*, vol. 4 (Mekah: Markaz al-Baḥth al-‘Ilmî wa Iḥyâ’ al-Turâth al-Islâmî, 1979), 355.

⁸⁴Muḥammad b. Ismâ‘îl al-Bukhârî, *al-Ḍu‘afâ’ al-Ṣaghîr* (t.tp: Maktabat Ibn ‘Abbâs, 2005), 124.

⁸⁵Ibrâhîm b. Ya‘qûb al-Jûzajânî, *Aḥwâl al-Rijâl* (Pakistan: Ḥadîth Akâdimî, t.th), 342.

⁸⁶Muslim b. al-Ḥajjâj al-Naysâbûrî, *al-Kunâ wa al-Asmâ’*, vol. 1 (Madinah: al-Jâmi‘ah al-Islâmiyyah, 1984), 499.

⁸⁷Aḥmad b. Shu‘ayb al-Nasâ’î, *al-Ḍu‘afâ’ wa al-Matrûkûn* (Aleppo: Dâr al-Wa‘y, 1936), 93.

⁸⁸Ibn Abî Ḥâtim, *al-Jarḥ wa al-Ta’dîl*, vol. 8, 56.

⁸⁹Ibid.

⁹⁰Ibid.

⁹¹Muḥammad Nâṣir al-Dîn al-Albânî, *Silsilat al-Aḥâdîth al-Ṣaḥîḥah wa Shay’ min Fiqhîhâ*, vol. 4 (Riyad: Maktabat al-Ma‘ârif, 2002), 393.

⁹²Ibn Ḥajar al-‘Asqalânî, *Taqrîb al-Tahdhîb* (Suriah: Dâr al-Rashshâd, 1986), 312.

⁹³See al-Ḥâkim, *al-Mustadrak*, vol. 2, no. 4238: 677. See also the commentary al-Dhahabî.

⁹⁴See the commentary al-Albânî dalam al-Tirmidhî, *al-Sunan*, vol. 5, no. 3626: 593.

⁹⁵See the commentary Ḥusayn Salîm Asad, in ‘Abd Allâh b. ‘Abd al-Rahmân al-Dârimî, *al-Sunan*, vol. 1, no. 21 (Arab Saudi: Dâr al-Mughnî, 2000), 171

⁹⁶Al-Ḥâkim, *al-Mustadrak*, vol. 2, no. 4238: 677.

the ideology of the Shi'a-Râfiḍah school, let alone its propaganda.

3. The Narration of Ibn Mâjah

Hadith narrated 'Abbâd b. Ya'qûb narrated by Ibn Mâjah was considered *ḍaif* by al-Albânî by quoting the work of Shihâb al-Dîn al-Bûṣîrî (d. 840 H/ 1436 AD) who conveyed Ibn Ḥibbân's view of justice 'Abbâd. According to him, "Abbâd was a Syiah-Râfiḍah propagandist who narrated the *munkar* hadiths (which were denied). Therefore the history of 'Abbâd deserves to be abandoned."⁹⁷

The Ibn Ḥibbân school of *mubadda'ûn* narrators, as described earlier, does indeed distinguish between propaganda and nonpropaganda: the history of propaganda is rejected and a nonpropagandist history is accepted. But this view of Ibn Ḥibbân delivered by al-Bûṣîrî is clearly at odds with the views of most critics of the Hadith who lived during the 'Abbâd or not long after, such as Abâ Ḥâtim, Ibn Khuzaymah, and al-Dâraqutnî, as previously described, did not consider justice 'Abbâd. Coupled with the reality of al-Bukhârî's narration of one of his hadiths in *al-Jâmi' al-Ṣaḥîḥ*, and reality al-Tirmidhî which prefers to comment on the 'mild 'problem other than' Abbâd, as explained in the first hadith of al-Tirmidh's account above.

Therefore, even though 'Abbâd is a propagandist and extreme Shi'a-Râfiḍah, in the context of the narration of Ibn Ḥajar's research Hadith still concludes that 'Abbâd is an honest narrator (*ṣadûq*) and calculated. Ibn Ḥajar also asserted the statement of Ibn Ḥibbân which claimed the history of 'Abbâd deserves to be removed (*yastahiqqu al-tark*) was excessive and disproportionate.⁹⁸ In essence, even if the hadith being discussed is problematic, the problem is

⁹⁷See al-Albânî, *Silsilat al-Aḥâdîth al-Ḍa'îfah wa al-Mawḍû'ah*, vol. 3, 383; Shihâb al-Dîn al-Bûṣîrî, *Miṣbâḥ al-Zujâjah fi Zawâ'id Ibn Mâjah*, vol. 2 (Beirut: Dâr al-'Arabiyyah, 1403 H), 26.

⁹⁸Ibn Ḥajar, *Taqrib al-Tahdhîb*, 291.

clearly not in justice of 'Abbâd. Thus according to most critics, Hadiths are more calculated.

The theme of hadith history 'Abbâd b. Ya'qûb is the procedure for the care of the Prophet's body at his personal request. The theme has nothing to do with the ideology of the Syiah-Râfiḍah school as well as a propagandist and non-propagandist dualism.

4. The Narration of Ibn Khuzaymah

Hadith by 'Abbâd b. Ya'qûb narrated by Ibn Khuzaymah in *al-Ṣaḥîḥ* is considered *ḍaif* by al-Albânî. There is nothing strange about the passivity of the hadiths in a compilation which the author specifically contains valid hadiths, such as *Ṣaḥîḥ Ibn Khuzaymah*. Because the valid evaluation departs from the subjectivity of the author. The *ḍaif* assessment by al-Albânî departed from his analysis of one of the narrators in this tradition: *Simâk*, from 'Ikrimah. Quoting the conclusions of Ibn Ḥajar's research, al-Albânî asserts that the history of the narrators of the *Simâk*-'Ikrimah is ambiguous (*muḍṭaribah*).⁹⁹ After all, the editorial who is more accountable is "*ṣadaqah*" (almsgiving), as in other histories, not "*ṣalâh*" (prayer).¹⁰⁰

However, apart from the existing *ḍaif* judgment, what needs to be emphasized here is that Ibn Khuzaymah explicitly considered 'Abbâd b. Ya'qûb as a narrator of *thiqah*. Even though he was fully aware of the value of Shi'a-Râfiḍah of 'Abbâd by declaring "*al-muttaham fi ra'yihî*" (the accused [as heretic] in his view), as stated in the editorial of the *sanad*. This claim against the hadith in *Ṣaḥîḥ Ibn Khuzaymah* is more about the confusion of the history of the narrators of the *Simâk*-'Ikrimah which ultimately led to confusion in the editors of the hadith. So the value of *ḍaif* claim is not due to the existence of 'Abbâd b. Ya'qûb.

The theme of hadith narrated by 'Abbâd b. Ya'qûb is the essence of the meaning of alms

⁹⁹Ibid., 255

¹⁰⁰See al-Albânî, *Silsilat al-Aḥâdîth al-Ḍa'îfah wa al-Mawḍû'ah*, vol. 3, 190.

or prayer widely. The theme has nothing to do with the ideology of the Shi'a-Râfiḍah school as well as the dualism of propagandists and non-propagandists in the Shi'a-Râfiḍah school.

5. The Narration of al-Ḥâkim

The first hadith by 'Abbâd b. Ya'qûb, seen from its existence in *al-Mustadrak 'ala al-Ṣaḥîḥayn*, is considered to fulfill the standard of the validity of *Ṣaḥîḥ al-Bukhârî* and or *Ṣaḥîḥ Muslim* by al-Ḥâkim. Al-Dhahabî, the commentator of *al-Mustadrak* book, also did not comment on this hadith. Likewise, the situation with one supporting hadith (*shâhid*) from a friend of Sa'd b. Waqqâṣ. Apart from other judgments, the hadith with two lines of history of mutual support is considered valid by al-Albânî,¹⁰¹ and Sa'd's narration is assessed as *hasan* and there is no problem with the *sanad* by al-Mundhirî (w. 656 H/1258 AD) as stated by al-Munâwî (w. 1031 H/1622 AD).¹⁰²

The second hadith, as long as the author's study, is not found in other Hadith books and also does not find any judgment except the brief assessment of al-Dhahabî. Commenting on al-Ḥâkim which states that the *sanad* of the second hadith is valid but al-Bukhârî and Muslims do not narrate it in *Ṣaḥîḥayn (ṣaḥîḥ wa lam yukharrijâhu)*, al-Dhahabî asserting that this second hadith is *munkar* (denied).¹⁰³ The third hadith 'Abbâd b. Ya'qûb in *al-Mustadrak*, the situation is the same as the third hadith in *Sunan al-Tirmidhî*.

Judging from the content, the first hadith themed the superiority of science compared to worship in its narrowest sense, and the second hadith themed resignation and unexpected fortune. The theme of the two hadiths has nothing to do with the ideology of the Shi'a-Râfiḍah school.

¹⁰¹Muḥammad Nâsir al-Dîn al-Albânî, *Ṣaḥîḥ al-Jâmi' al-Ṣaghîr wa Ziyâdatuhu*, vol. 2 (Arab Saudi: al-Maktab al-Islâmî, t.th), 776.

¹⁰²Zayn al-Dîn al-Munâwî, *al-Taysîr bi Sharḥ al-Jâmi' al-Ṣaghîr*, vol. 2 (Riyad: Maktabat al-Imâm al-Shâfi'î, 1988), 170.

¹⁰³See al-Ḥâkim, *al-Mustadrak*, vol. 2, no. 3820: 534. Also see the commentary of al-Dhahabî.

The theme also cannot be linked to the concept of propagandists and ideological nonpropagandists from the Shi'a-Râfiḍah school.

The fourth narration of 'Abbâd b. Ya'qûb in *al-Mustadrak* is not found in other books of Hadith. Commenting on the history being discussed, al-Dhahabî explicitly states: "Nûḥ is a liar" (*kadhḥâb*). So it can be stated that this history is a history of *mawḍû'* (fake). In addition, this *athar* content can be regarded as glory propaganda 'Alî b. Abî Ṭâlib even his cult. What immediately needs to be emphasized is that the history falsehood and narrator's lies are pinned to Nûḥ b. Darrâj, not 'Abbâd.

The fifth Hadith by 'Abbâd b. Ya'qûb in *al-Mustadrak*, which is wrongly considered valid by al-Ḥâkim because it fulfills the standard of validity *Ṣaḥîḥayn*, is rejected by al-Dhahabî by stating: "Jamî' b. 'Umayr accused of lying" (*muttahaḥ*). Jâmi' is one of the narrators in the *sanad* of the hadith that is being discussed. In addition, the content of this hadith can be considered as succession propaganda of 'Alî as a Muslim leader after the death of the Prophet. So this hadith was rejected, and the opposition was due to the existence of Jâmi' as narrators accused of being liars in the context of the narration of the Hadith. Strictly speaking, the upheaval of the hadith is not the reason for the existence of 'Abbâd b. Ya'qûb.

Conclusion

Based on documented evidence, both in the Sunni version of biographical and historical literature as well as the Shia version of biographical and historical literature, it is certain that 'Abbâd b. Ya'qûb was a narrator of the Shi'a-Râfiḍah ideological Hadith. However, the existence of the 'Abbâd as the narrator was taken into account in the compilation books of the main Hadith (*ummahât kutub al-ḥadîth*) of Sunni cannot be negated. 'Abbâd is counted as a narrator of the Prophet's Hadith documented in the books of the Sunni main Hadith. The existence of

‘Abbâd in it can be counted as a *thiqah* narrator (trustworthy) who is independent and stands alone in its divinity, or its existence in it as a supporter of other historical lines. By continuing to not turn a blind eye to those who continue to reject the history and their deeds, the reality of the narration of the Hadith in the books of a compilation of Sunni Hadith remains to inform that ‘Abbâd b. Ya‘qûb is a narrator that can be taken into account.

Reviewing from the content, the hadiths narrated ‘Abbâd b. Ya‘qûb can be totally unrelated to the ideological propaganda of the Syiah-Râfiḍah school, and can also be related. However, if the hadiths which can be linked to the propaganda of the Shi’a-Râfiḍah school are problematic, the problem is with other narrators who are known to be problematic in the narration of the Hadith. Strictly speaking, the problem that caused the upheaval of these hadiths is not at ‘Abbâd b. Ya‘qûb.

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