

Questioning the Islam of Abu Talib : Critical Study to the Sunni's Hadith and the Shiite's Hadith

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Abstract

Sunnis and Shiites place the Hadith as a source of law, but both have different methods of examining Hadith. The most prominent difference is how both of them accept the Prophet companions as a Hadith narrator. Sunnis believe that all companions were just. But this examination was rejected by the Shiites. The second difference is the reception about the *ma'sum*. Sunnis reject the concept of *ma'sum* other than the Prophet, while Shiites believe *imams* of *ablu al-bait* are *ma'sum*. The implication of these differences is the different narratives of Islamic history, which are based on the Hadith. In this issue is the case of the Islam of Abu Talib which is narrated from each different tradition. Therefore, this research is trying to examine the validity of their narrations and its historicity. The result of this paper is that al-Musayyab bin Hazn, the Prophet companion who narrate the Hadith about the death of Abu Talib, is judged differently by each traditions. Sunnis judged him with *Siqab*, while *Shiites* said that he only became Islam after *fathu* Makkah and he was not at the scene when Abu Talib died.

Keywords: *Hadith, Sunnis, Shiites, Islam of Abu Talib*

Abstrak

Sunni dan Syi'ah sama-sama menempatkan hadis sebagai sumber hukum, namun keduanya memiliki metode penilaian hadis yang berbeda. Perbedaan keduanya yang paling menonjol adalah penyikapan keduanya terhadap perawi yang berada dalam *thabaqat* sahabat. Sunni meyakini bahwa seluruh sahabat adalah adil. Namun penilaian tersebut justru ditolak oleh kelompok Syi'ah. juga pada penerimaan tentang yang *ma'sum*. Sunni menolak konsep ke-*ma'sum*-an selain Nabi Saw., sedangkan Syi'ah meyakini Imam-imam dari *ablu al-bait* adalah *ma'sum*. Implikasi dari perbedaan ini berakibat pada perbedaan narasi sejarah Islam yang didasarkan pada riwayat hadis. Dalam masalah ini adalah kasus tentang keislaman Abu Thalib yang diriwayatkan dari masing-masing tradisi. Sebab itu, penelitian ini berusaha mengungkap validitas masing-masing hadis dan nilai-nilai historisitasnya. Temuan dari tulisan ini adalah al-Musayyab bin Hazn, perawi hadis tentang kematian Abu Thalib dari kalangan sahabat, dinilai berbeda oleh masing-masing tradisi. Sunni menilainya dengan *Tsiqqab*,

sementara kelompok Syi'ah menilainya baru masuk Islam setelah peristiwa fathu Makkah dan ia tidak berada di tempat kejadian ketika Abu Thalib wafat.

Kata kunci: *Hadis, Sunni, Syi'ah, Keislaman Abu Thalib*

INTRODUCTION

Sunnis and Shiites originally came from one family, but during the course of history, they have many differences in the religious actions. These differences start from their perspective on religious texts, especially in responding to the acceptance of Hadith. In the study of Hadith, Sunnis and Shiites have different methods of Hadith examination. This lies more in the credibility of the narrators of the Hadith. Sunnis tend to say that all Prophet companions are immune to criticism or *al-Sahabat kullubum 'udul*, while the Shiites say that only *imams* from the *Ahlu al-Bait* who are immune to criticism. They use *ma'sum* as the term. This difference has implications for the process of Hadith acceptance narrated from both.

The history of Islam of Abu Talib is one example of a disputed Hadith. Sunnis deny the history of the Abu Talib's faith by presenting the narrations that show his disbelieving. They argue that Abu Talib continued to hold fast to the religion of his ancestors until he died. On the contrary, the Shiites actually adheres to the narrations from the *Ahlu al-Bait* which explain that Abu Talib had faith in the Prophet.

In this case, the author conducted a comparative study of the Hadith among two different traditions through the point of view of each tradition, Sunni and Shiite. However, a Hadith study of comparability between Sunni and Shiite had been done by previous researchers. Syaifuddin through his work *Arus Tradisi Tadwin Hadis dan Historiografi Islam (Flow Tradition of Hadith Compiling and Islamic Historiography)* explained the methodological differences of *tadwin* (compilation) traditions in the perspective of Sunni and Shiite that includes all the history of early codification, criticism of Hadith, the doctrine of *al-Sahabat kullubum 'udul* and the doctrine of *ma'sum*. Agus Salim and Jumal Ahmad in their work entitled *Hadis dan Ilmu Hadis dalam Perpektif Ahlus Sunnah dan Syi'ah (Hadith and the Science of Hadith in the Perspective of Ahlus Sunnah and and Shi'a)* provides an understanding of the Hadith comparison, the science of traditions and methodology between Sunnis and Shiites in carrying out criticism of Hadith. Khairul Mudawinun Nisa' in the study "*Hadis Kalangan Sunni (Sahib al-Bukhari) dan Syi'ah (al-Kafi al-Kulaini)* (Tradition Among Sunnis (*Sahib al-Bukhari*) and Shiites (*al-Kafi al-Kulaini*)) describes that *al-Kafi*

and *Sahih al-Bukhari* as books which is considered to meet the rules and criteria in accordance with the ideology of the group.

From all of the above writings, the writer wants to reveal the tendency of Hadith criticism and tendencies carried out by Sunni and Shiite groups in the case of the Islam of Abu Talib. For this reason, a critical historical approach will be used to study the historicity of the text, the process of codification, the process of *al-Jarh wa al-Ta'dil*, and the validity of the source of the text.

DISCUSSION

Tradition of Hadith Criticism in Sunni and Shiite

Generally Sunnis measure the level of validity of Hadith based on two aspects: the quantity of narrations and the quality of narrators. In terms of quantity, Sunnis categorize the traditions in two classes; 1) *mutawatir* (many lines or more than three lines of transmission) and 2) *abad* (consisting of not more than three lines of transmission).¹ Hadith *abad* itself is categorized into three; *masyhur* (narrated in three transmission lines), *aziz* (narrated in two transmission lines), and *garib* (narrated only in one transmission line).²

In terms of quality, Sunnis divide it into three levels. First, *sahih*, it is a Hadith with a concatenated chain narration (*ittisal al-sanad*), narrated by just narrators (Muslim, at legal age, understanding, and do not commit acts of despicable) and *dabit* (intelligent and meticulous in memory or writing), free from anomalies (*syudud*) and flaw (*ilah*).³ Second, the *hasan* Hadith, which almost as qualified as *sahih* Hadith, only *dabit* degrees or the just level of the narrators are lower and lighter.⁴ Third, *dla'if* (weak) Hadith, it's a Hadith that does not accumulate the properties of *hasan* Hadith caused by loss of one or more terms. For example the break of the transmission chain from a teacher to his student, the narrator is forgetful or the Hadith is irregular in the text (*matn*) or transmission (*sanad*).⁵

Argument acceptance traditions of Sunni is based on the quality of a Hadith itself. Are these Hadith at the level of *sahih*, *hasan* or *da'if*. In determining this level, Sunni Hadith scholars base on aspects of *al-jarh wa al-ta'dil*, namely looking at the level of credibility of the narrators, both in terms

¹ Mahmud Thahan, *Ilmu Hadis Praktis* (Bogor: Pustaka Thariqul Izzah, 2014), 20–21.

² *Ibid.*, 31.

³ *Ibid.*, 39–40.

⁴ *Ibid.*, 52.

⁵ *Ibid.*, 79.

of the strength or the weaknesses of the narrators. *Al-jarb* itself is targeting the clarity of the personal nature of narrators who is unjust or poor in memorizing or deliberations that led to the weakness of the narration.⁶ While *al-ta'dil* is more targeting at the disclosure of the pious qualities that exist in the narrator. By so, the just personally of a narrator implicate in the acceptance of his narration.⁷

Nuruddin 'Itr, in the book of *al-Raf'u wa al-Takmil*, explains the obligation for critics to unhurried in justification *al Jarb* on a narrator just because there is a vote from an expert of *al-jarb wa ta'dil*, but he must examine the truth. This problem is considered important and faces many obstacles. Critics are not eligible for the assessment of all those who gave *Jarb* justification against a narrator, because sometime we found an invalidity of *al-Jarb*.⁸

Although Hadith scholars among Sunnis has implemented criticism by *al-Jarb wa al-ta'dil*, they do not impose to criticize the companions of the Prophet. Almost all agree that all the companions are just, both involved in defamation or not in the event of *tabkim* (arbitration). The justice of the companions is considered as a distance from their intentions of committing sins in narration and attempts to misuse it by falling into deeds that disgrace them. The implication is their narrations will always be accepted without talking about their fairness.⁹

The system of accepting Hadith among Shiite scholars is actually not much different from the rules that are applied in the tradition of Sunni's Hadith criticism. Shiites divides Hadith into two: *mutawatir* and *abad*. *Mutawatir* Hadith is narrated by a congregation that reaches enormous amount of people so it is unlikely they lie and wrong. This kind of Hadith is *hujjah* (proof) and must be used as a foundation in religion. Whereas the *abad* Hadith are Hadith that do not reach the degree of *tawatur* (massive), the narrator that narrated is one oerson or more. While in quality they classified into four:¹⁰ *Sahih*, it is a Hadith its narrator is connected with one of the *Imam ma'sum* (holy priests) by just intermediary narrators from among Shiites. *Hasan*, it is a Hadith tha has a concatenated chain narration and transmitted by fair narrators of the Shiites, there is no one who clearly denounced or clearly admitted to his just. Thus, the *mursal* and *munqati'* Hadith are not included in the *hasan* Hadith. *Muwasaq*, it is a *qawi* (strong) Hadith which is narrated by narrators who are not from the Shiite circle, but they are persons who are trustworthy in narration. *Da'if*, it is a

⁶ Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992), 73.

⁷ Ibid.

⁸ Nuruddin 'Itr, *Ulumul Hadis* (Bandung: Remaja Rosdakarya, 2012), 88.

⁹ Thahan, *Ilmu Hadis Praktis*, 258.

¹⁰ Khairul Muttaqin, "Metode Kesahihan Hadis Sunni VS Metode Kesahihan Hadis Syi'ah," *Jurnal Universum* 11, no. 1 (Januari 2017): 165–76.

Hadith that is not included in the criteria of the *sahih* Hadith, *hasan* or *muwasag*. In the criteria of *da'if* Hadith, all agreed to not practice and did not make it as *hujjab* (proof).

In line with the Hadith scholars of Sunnis, in examining the validity of a Hadith, scholars of Shiites also looked at from the point of inter-connectedness of *rijal al-hadis*, justice and the intelligent of narrators, as well as the omission of *illab* (flaw). In examining the interconnection of narration chain, scholars of Shiites have their own standard book of *rijal al-hadis*. The books contain the biographies of narrators of Hadith, especially the holy priests of Shiite and other scholars of Shiite. Among the works of Shiites that discuss *rijal al-hadis* is the *Kitab al-Rijal* which was written by Abbas Ahmad ibn Ali al-Najasi, *Kitab al-Rijal* which was written by Muhammad ibn al-Hasan al-Tusi, and *Kitab al-Rijal* which was written by Abu Amr Mohammed bin Umar bin Abd Aziz al-Kasysyi which is containing about informants selected from the book of al-Tusi. This book was then published with the title *Ikhtiyar Ma'rifat al-Rijal*. In conducting the *sanad* (narration chain) Hadith study, those books are the main reference in the Hadith tradition of Shiites. In addition, by knowing the biography of the narrator, a narrator can be determined whether or not his narration chain is connected with the *ma'sum*.

The just determination of the narrators, according to the majority opinion of Shiites, is emphasized on the psychological aspects of the narrators of a Hadith. The just narrators are those who have the soul potential that encourages to always act piously, away from the habits of committing small sins, away from big sins, and leaving behind the acts that tarnish the *mur'u'ab* (honor) or tarnish their attention to religion. The justice of narrators, must consists these following elements:¹¹ He is a Moslem.; His status is a *Mukallaf*. In this status, there are two characteristics, namely sane minded and maturity. So in this case, a Hadith from person who is insane, person who forgets alot, or from a child who had not reached maturity is not accepted. As for a child who has reached maturity, then there are two opinions. The majority opinion is still not accepting his Hadith.; *Imamah* (submitting under the concept of *imam*. The limiting Shiite in narration is the belief about the existence of the twelve Imams. It is intended that the valid quality Hadith is only if the Hadith was from the Prophet Muhammad PBUH, Ali bin Abi Talib, or the eleventh Imams of Shiites.; *al-Wilayah* (submitting under the leadership of a priest in his era). The Imam who was in his time would greatly influence the narration of the Hadith. Logically, that means that the

¹¹ Alfatih Suryadilaga, *Konsep Ilmu dalam Kitab Hadis Studi atas Kitab al-Kafi Karya al-Kulaini* (Yogyakarta: Teras, 2009), 66–68.

transmission continues to develop in accordance with the existence of the Imam at the time. A narrator must try to balance his understanding and the understanding of the twelve priests in their books.

In the area of justice narrators, Shiite scholars commented, such as Muhammad al-Syaukani of Zaidiyah Shiite, he defines just as habit of a person which encouraged him to always consistence with piety and *murū'ab*. Hasan ibn Zain al-Din of Imami Shiite, defines just is the nature or the power that is in a person which can prevent from committing a large sin or minor sins or something that eliminates *Muru'ab*. Ja'far al Subhani of Imami Shiite, defines just is a character that is in a person which drives him to be borne in piety orbit, leaving a great sin or small sins, as well as leaving an act which can eliminates *Muru'ab*.¹²

In relation to the level of *dabit* (intelligence) of narrators, in the Shiite tradition is not much different from the Sunni tradition. A narrator is said to be *dabit* if he memorized the Hadith narration well, than he narrated Hadith by totally rotting and keeping on occasion of mistakes, explained and kept it from inequality against the Hadith of his transmission.¹³ They further set the criteria for the intelligence of the Hadith narrators as follows: The narrator memorizes well the narrated Hadith.; The narrator understands well the Hadith that was heard.; and The narrator is able to recall the Hadith that has been memorized right well whenever he wants and until he delivered it to others.

In this case the *dabit* (intelligence) of a narrator will affect the level of all his *siqah* (credibility). A narrator is not considered qualified *siqah* when there is a defect in his *dabit*. For example, the rate of forgetting is more dominant than his memory or making more mistake than the right ones. *Dabit* is also considered as broken in case some of the circumstances as follows:¹⁴ In narrating the Hadith there is more mistake than right.; The nature of forgetfulness is more prominent than memorization.; The Hadith presented is allegedly containing errors, of course this is inseparable from the monitoring of the scholars of Hadith from the Shiite circles.; The Hadith is contrary to what was conveyed by people who are more *siqah*. ; and The bad memorization.

Acceptance to the source of Hadith in the Shiite tradition has a difference with the Sunni. If the Sunni accepts the Hadith contained in the *kutub al-sittab* (six books) or the *kutub al-tis'ab* (nine

¹² Muhammad Nasir, "Kriteria Keshahihan Hadis Perpektif Syiah," *Jurnal Farabi* 12, no. 1 (Juni 2015): 200.

¹³ Suryadilaga, *Konsep Ilmu dalam Kitab Hadis Studi atas Kitab al-Kafi Karya al-Kulaini*, 70.

¹⁴ *Ibid.*, 71–72.

books), the Shiite group considers that a Hadith is *sahih* if it is narrated in *al-usul al-arba'* (four books) or contained in the book that has ever been shown to one of Shiites Imam. In addition, it is also required to be in line with other arguments that are certain and in line with the context that surrounds it, although not all narrators in terms of their personality are people who are trusted.

Questioning narrators from the level (*tabaqat*) of Companions, there are two different tendencies from two traditions. Tradition of Sunnis tend to accept all the Hadith narrators who are in *tabaqat* of Companions. They did not want to be involved in evaluating the Companions of the Prophet after the event of *tabkim* (arbitration). The literal argument put forward to state justice and the virtues of Companions is the verse of the Qur'an QS. al-Taubah (9): 100, QS. al-Fath (59): 18 and 29, QS. al-Hashr (70): 8. Nevertheless, the negative side of the dictum *al-sababah kullubum 'udul* (all the Companions are just) is the pitch of silence in critical reasoning critics of Sunni Hadith in addressing the companions who had a bad track record.

Whereas the Shiite's tradition loudly states that not all Companions are just. Some of them were just, and the others were unjust, it depends on the *murua'ab* (personality) of a particular companion. On this statement, Shiites also gave literal arguments based on the al-Quran and Hadith. Some of those are in Surah al-Munafiqun (74): 1, QS. al-Ahzab (44): 12, QS. al-Hujurat (60): 6.¹⁵ Whereas the proposition of the Hadith is based on the narration of al-Tirmizi:

Narrated from Ibn Abbas said that the Prophet PBUH said: "Humans will be gathered on the Day of Resurrection naked as they were first created. Then the Prophet PBUH read a verse: "as we began the first creation, so we will repeat it," and the first to wear clothes of all creatures is Ibrahim, then the Prophet PBUH continued his saying: "there will be some people of my companions later be retrieved and classified by groups of right and left groups. I will ask: O Rabb! They are my companions, why have you put them in the left? He will reply: indeed you do not know what they have done. They turned away from their religion since you left them". Then I will say as it was said by a pious servant (Isa). If you torment them, they are your servants and if you forgive them, then surely you are all powerful all wise".

Based on the arguments above, the Shiites firmly rejected the concept of *al-sababah kullubum 'udul*. They continue to criticize the quality of justice of the Companions. They do not immediately accept them and their narrations, except when they meet conditions of justice in the book of *al-Jarh wa al-ta'dil*. Even Rafidlah Shiites judge that almost all of the Companions have become *kafir* (infidel) except only seventeen Companions. A little different to the Rafidlah, *Itsna 'Asyariyah* (Twelver Shiites) have an opinion that most of Companions are the people who recognized their

¹⁵ Ibid., 73.

justice, among them are the scholars and narrators of Hadith. Others are dissidents, hypocrites, and immorality. Some others are unknown (*majbul al-bal*).¹⁶

Next is the problem of *'illah* (flaw). Generally, acceptable Hadith are those free from flaws. *'Illah* are hidden flaws (*al-asbab al-khafiyah*). If those are detected then the Hadith which was originally of *sahih* quality becomes weak (*da'if*). But Imami Shiites scholars did not explicitly mention the criteria of *sanad* avoidance from *'illah*. The same thing was also done by some scholars of *fiqh* (Islamic jurisprudence) and *usul fiqh* (base of Islamic jurisprudence) who did not mention avoidance of *syadz* (anomaly) or *'illah* in *sanad* Hadith of *sahih*.

Methodologically, it does not matter, because in fact the scholars of Shiites have recognized other relevant criteria, such as *sanad* continued and the narrators are credible. When examined from four forms of *'illah* as noted earlier, the first two forms are because Hadith *sanad* are disconnected, while the latter two forms are because the narrators do not *dabit* or at least not *tamm al-dabit*. So, assuming that the elements of *sanad* are connected and the *dabit* or *tamm al-dabit* of narrators have been met, then the actual elements of *sanad* avoidance from *'illah* do not need to be set as one of the major rules, because the function has been run by two other major rules.¹⁷

Sunni's Hadith on Islam of Abu Talib and its Validity Measurement

The history of not converting to Islam of Abu Talib has taken root in the minds of Sunni Moslem. He is described as a defender of the Prophet PBUH from among the non-Moslem, even though genetically he was the uncle of the Prophet. Stories about the UN-Islamic of Abu Talib can be found in the narrations of Sunni's Hadith. However, the story actually contradicts the Hadith narrated by the Shiite. In this paper the authors want to study and to compare the two narrations that are contradictory and narrated by the two different groups.

The Hadith text that Abu Talib did not say the kalimah tayyibah (Islamic witnessing) at the end of his life. This Hadith was narrated by al-Bukhari in the Janaiz chapter. It contained the events leading up to the death of Abu Talib. Where Prophet Muhammad PBUH visited him and asked him to say Kalimah *Thayyibah*. But at the same time Abu Jahl and Ibn Abi Umayyah were also

¹⁶ Nasir, "Kriteria Keshahihan Hadis Perspektif Syiah," 202.

¹⁷ Ibid., 206.

present who tried to make Abu Talib not say the sentence requested by the Prophet. The following is the complete Hadith:

حَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ بْنَ هِشَامٍ وَعَبْدُ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنَ الْمُغِيرَةِ ، قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَأَبِي طَالِبٍ « يَا عَمَّ ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ » . فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ ، أَتُرْعَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَعْزِضُهَا عَلَيْهِ ، وَيُعُودَانِ بَيْنَكَ الْمَقَالَةَ ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ ، وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ ، مَا لَمْ أُنْهَ عَنْكَ » . فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ (مَا كَانَ لِلنَّبِيِّ) الْآيَةَ¹⁸

Ishaq told us, Ya'qub bin Ibrahim said, my father told me from Salih from Ibn Syihab, he said Sa'id bin al-Musayyab told me from his father that he said to him: When nearing the death of Abu Talib, Rasulullah PBUH was coming to him, he found there was already Abu Jahal bin Hisham and 'Abdullah bin Abu Umayyah bin Al Mughirah. Rasulullah PBUH said to Abu Talib: "O uncle, say *laa ilaaha illallah*, the sentence with which I will be a witness of you in the sight of Allah". So say Abu Jahal and 'Abdullah bin Abu Umayyah: "O Abu Talib, do you hate the religion of 'Abdul Muttalib?" Rasulullah PBUH was continuing to offer these words to him and they both was repeating what they said. Until Abu Talib at the end of his speech continued to follow the religion of 'Abdul Muttalib and was reluctant to say *laa ilaaha illallah*. So the Prophet PBUH said: "I will continue to ask forgiveness for you as long as I am not banned". Then the word of Allah Ta'ala came down about this event: "It is not appropriate for the Prophet...".

The Analysis of the strength of the Hadith is as follows. The first is the Sanad connectivity. It is true that Al-Bukhari had a teacher named Ishaq. Ishaq's full name was Ishaq bin Ibrahim bin Makhlad bin Ibrahim bin Mathar. He was known as Ibn Rahawaih. It is true that Ishaq had a teacher named Ya'qub bin Ibrahim. His full name was Ya'qub bin Ibrahim bin Sa'ad bin 'Abd al-Rahman bin 'Auf. He was also known as Abu Yusuf. Ya'qub narrated this Hadith from his father who was also his teacher. His name was Ibrahim bin Sa'ad bin 'Abd al-Rahman bin' Auf. He was known for the nickname Ibrahim bin Sa'ad al-Zuhri. It is true that Ibrahim had a teacher named Salih. His full name was Shalih bin Kaisan. He was known for the nickname Salih bin Kaisan al-Dusi. His other name was Abu Muhammad and was also sometimes known as Abu al-Haris. It is true that Salih had a teacher named Ibn Syihab. His full name was Muhammad bin Muslim bin 'Ubaidillah bin' Abdullah bin Syihab bin 'Abdullah bin al-Haris bin Zuhrah bin Kilab. He was famous for the nickname of Muhammad ibn Syihab al-Zuhri. It is

¹⁸ Muhammad bin Isma'il Al-Bukhari, *Al-Jami' Al-Sahih* (Kairo: Dar al-Syu'bi, 1407), 383.

true that Ibn Syihab had a teacher named Sa'id bin al-Musyyab. His full name was Sa'id bin al-Musayyab bin Hazn bin Abu Wahb bin Amr bin 'Aidz bin 'Imran bin Makhzum bin Yaqaadhah. Famous for the nickname Sa'id bin al-Al-Musayyab al-Qurasyi. Sa'id narrated this Hadith from his father, who was also his teacher. His name was al-Musayyab bin Hazn bin Abu Wahb bin 'Amr bin 'Aidz bin 'Imran bin Makhzum bin Yaqaadhah. He was a friend of the Prophet Muhammad who was sometimes called by the name of Abu Sa'id.

The second is that the narrator's level of justice and the power of rote memorization in the *sciences of Jarh wa al-Ta'dil* and *Rijal al-Hadis*. The following are some information presented by the *ruwat al-tahdzibain* database on *al-Maktabah al-Syamilah* software and the islamweb.net Hadith encyclopedia. a) Ishaq bin Rahawaih, he was a friend of Imam Ahmad ibn Hanbal. He was born in 166 H and died in 238 H. All the Hadith experts agreed on his reliability. Ibn Hajar stated that he was a *tsiqah hafidh mujtahid*. Al Dzahabi stated that he was *al-Imam al-Alim*. Abu Hatim al-Razi, who was more stringent in his evaluation than al-Bukhari, also rated him positively. Ishaq bin Rahawaih is one of the many *Imams al-Mu'minin*, Thus Abu Hatim praised Ishaq. On another occasion Abu Hatim also said "It is amazing how Ishaq is avoided and protected from mistakes."; b) Ishaq bin Ibrahim, he died in 208 H. Almost all Hadith experts agreed on his reliability. Only Abu Hatim al-Razi gave the statement of *shaduh*, the rest gave a statement of *siqah*. Ibn Hajar gave a *siqah fadil* statement. Al-Dzahabi gave *hujjah wara'* statement.; c) Ibrahim bin Sa'ad, he was born in 108 H and died in the 185 H. The father of Ishaq was also accepted by all Hadith experts, except by Abu Hatim al-Razi. Although Abu Hatim trusted him, he only gave a statement of *laisa bibi ba'sun*. Ibn Hajar gave an statement of *tsiqah hujjah*. Al-Dzahabi gave a statement of *min aimmat al-alam*. Al-Dzahabi also said that Ibrahim bin Sa'ad was the one who allowed music at that time.; d) Shalih bin Kaisan, he died after 130 H. Almost all Hadith experts accepted his reliability, including Abu Hatim al-Razi, who gave a statement of *tsiqah*. Ibn Hajar gave a statement of *tsiqah tsabat faqih*. Dhahabi gave a statement *tsiqah* master fiqh and Hadith and had *muru'ab*. Only Yahya bin Ma'in added a statement note; *tsiqah*, but if narrating the Hadith from al-Zuhri then the degree is *laisa bibi ba'sun*.; e) Ibn Syihab al-Zuhri, he died in 125 H. All the experts accepted his reliability. Abu Hatim al-Razi gave a statement of the *faqih, yubtajju bihaditsih*. Ibn Hajar gave a statement of the *faqih hafidh muttafaq*. Al-Dzahabi gave a statement of *abad al-'alam*.; f) Sa'id bin al-Musayyab, he was a *tabi'i* who died after 90 H. All Hadith experts accepted his reliability. Abu Hatim al-Razi stated that he was the most intelligent and noble *tabi'in*. The most *tsabat* narrator in narration from Abi Hurairah. Ibn Hajar gave a statement of *Atsbat al-Fuqaha*, one of the very pious people. *Mursal* Hadith from him are agreed to

be the most valid among the other *mursal* Hadith. Al-Dzahabi gave a statement of *tsiqab bujjab faqih, al-imam, sayyid al-tabi'in*. Yahya bin Ma'in added the note he received from Ibn Muharriz from Anas bin Malik that Sa'id bin al-Musayyab had never heard the Hadith from Umar RA.; g) Al-Musayyab bin Hazn, he was a Companion of the Prophet. According to Ibn Hajar, he died during the reign of Uthman. Al-Musayyab was a wealthy merchant. He was known to be very thorough to only be able to accept what is rightfully his.

The third is the conclusion of the degree of Hadith. *Sanad* from this Hadith in terms of its connection is the *marfu'* Hadith. This means that the *sanad* of this Hadith is connected directly to the Prophet Muhammad PBUH. While this sanad is judged by the quality of the narrators there are two degrees of examination. First is according to majority Hadith experts, this Hadith is *sahih*. Even it is a *sahih qawi* in the examination of Ibn Hajar and al-Zahabi. Because all of the narrators were just people and they had memory levels that were not only good but very good. The second examination is *hasan*. This is according to Abu Hatim al-Razi and Yahya bin Ma'in. In the examination of al-Razi, Ishaq bin Ibrahim and Ibrahim bin Sa'ad only reached *saduq* and *laisa bibi ba'sun*. Likewise Yahya bin Ma'in gave a similar examination, and to Salih bin Kaisan because the Hadith was narrated from al-Zuhri, then the degree was *laisa bibi ba'sun*.

The fourth is Hadith examination with the Science of Takhrij. By separating *matan* from its *sanad*, then we look for the equivalent of the contents of this Hadith, we will be able to get information on how many Hadith that are similar to this Hadith were narrated by the compilers of the Hadith. From the database provided by the *islamweb.net*. Hadith encyclopedia, found that there are 50 Hadith with similar content that are narrated, but in terms of the number of the *sanad* this is categorized as Hadith *abad garib*. This is because in the *tabi'i* generation there was only one narrator, namely Sa'id bin al-Musayyab. And even in the *tabi'i al-tabi'i* generation there was also only one narrator, namely Muhammad bin Muslim or better known as Ibn Syihab al-Zuhri.

Shiite's Hadith on Islam of Abu Talib and its Validity Measurement

Matan Hadith that Abu Talib will not be punished by God. This Hadith was narrated by al-Kulaini in al-Kafi on the Birth Chapter of the Prophet Muhammad. This is a *Qudsi* Hadith which contains the statement of Allah not to punish the father of the Prophet Muhammad, Abdullah, the mother of the Prophet Muhammad, Aminah, and the uncle of the Prophet Muhammad, Abu Talib. The following is the complete Hadith:

أحمد بن إدريس، عن الحسين بن عبيد الله، عن أبي عبد الله الحسين الصغير عن محمد بن إبراهيم الجعفري، عن أحمد بن علي بن محمد بن عبد الله بن عمر بن علي بن أبي طالب، عن أبي عبد الله عليه السلام. ومحمد بن يحيى، عن سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن فضال، عن بعض رجاله، عن أبي عبد الله عليه السلام قال: نزل جبرئيل عليه السلام على النبي صلى الله عليه وآله فقال: يا محمد إن ربك يقرئك السلام ويقول: إني قد حرمت النار على صلب أنزلك وبطن حملك وحجر كفلك، فالصلب صلب أبيك عبد الله بن عبدالمطلب والبطن الذي حملك فآمنة بنت وهب وأما حجر كفلك فحجر أبي طالب.¹⁹

Ahmad bin Idris, from al-Husain bin 'Ubaidillah, from Abi 'Abdillah al-Husain al-Shaghir from Muhammad bin Ibrahim al-Ja'fariy, from Ahmad bin 'Ali bin Muhammad bin 'Abdillah bin Umar bin 'Ali bin Abi Talib, from Abi 'Abdillah AS. And from Muhammad bin Yahya, from Sa'id bin Abdillah, from Ya'qub bin Yazid, from Ibn Fadlal, from his several rijal, from Abi 'Abdillah AS, said, "Jibril (AS) came down to the Prophet and said,"O Muhammad, truly your Lord sends greetings to you while saying, "Surely I forbid hell for the *sulbi* bones that send you down, the womb that contained you, and the shoulder that beared you. The *sulbi* is your father's sulbi bone, 'Abdullah bin 'Abd al-Muthallib. The womb that contained you is Aminah bint Wahb, and the shoulder that beared you is the shoulder of Abi Talib."

The analysis of the strength of the Hadith is as follows. The first is Sanad connectivity. Al-Kulaini narrated this Hadith from Ahmad bin Idris. His full name was Ahmad bin Idris bin Ahmad. His other name is Abu 'Ali al-Ash'ari al-Qommi. He died in 306 H in the city of Qar'a.²⁰ It is true that Ahmad bin Idris had a teacher named al-Husain bin 'Ubaidillah.²¹ Sometimes he was called as Al-Husain bin Abdillah al-Shaghir. In this sanad there was a repetition of his name but there were a number of lafadh "an" that should not have existed. Because al-Husain bin Ubaidillah and al-Husain Abu Abdillah al-Shaghir are the same person.²² It is true that al-Husain bin Ubadillah had a teacher named Muhammad bin Ibrahim al-Ja'fari.²³ No further information found about him other than that the Hadith from him was narrated five times in the book of al-Kafi. It is true that Muhammad bin Ibrahim al-Ja'fari had a teacher named Ahmad bin 'Ali.²⁴ His full name was Ahmad ibn 'Ali ibn Muhammad ibn 'Abdillah ibn 'Umar ibn 'Ali ibn Abi Talib. No further information was found about him other than that the Hadith from him was narrated five times in the book of al-Kafi. It is true

¹⁹ Muhammad bin Ya'qub Al-Kulaini, *Al-Kafi*, 1 ed. (Beirut: Mansyurat al-Farj, 1428H), 656.

²⁰ Abu al-Qasim Al-Musawi, *Mu'jam Rijal al-Hadis wa Tafshil Thabaqat al-Ruwah*, 5 ed., vol. 2 (Thab'ah Munqihah wa Mazidah, 1413H), 31–32.

²¹ Ibid., 2:32.

²² Muhammad Ridla Al-Husaini al-Jalali, *Al-Manhaj al-Rijali wa al-'Amal al-Zaid fi al-Mausu'ah al-Rijaliyah*, 1 ed. (Qum al-Muqaddasah: Markaz al-Plam al-Islami, 1418H), 157.

²³ Ibid.

²⁴ Abu al-Qasim Al-Musawi, *Mu'jam Rijal al-Hadis wa Tafshil Thabaqat al-Ruwah*, 5 ed., vol. 15 (Thab'ah Munqihah wa Mazidah, 1413H), 172.

that Ahmad bin 'Ali was taught directly by Abu Abdillah AS.²⁵ His name was Abu 'Abdillah Ja'far bin Muhammad al-Baqir bin 'Ali bin al-Husain bin 'Ali bin Abi Talib. He was born on 17 Rabi'ul at the beginning of 82 H.²⁶ Died in Shawwal 148 H.²⁷

The second is the evaluation of narrators; 1) Ahmad bin Idris. Al-Najjasiy gave a statement, Ahmad bin Idris bin Ahmad Abu Ali al-Ash'ariy al-Qomi was a master of fiqh . He had so many Hadith and his narrations were valid.²⁸; 2) Al-Husain bin Ubaidillah. Almost all Hadith experts only mentioned his existence in the Hadith *sanad* without giving praise or reproach. This shows that his degree is commendable. A different statement was given by Ibn Dawud al-Huliy. He stated that al-Husain was *yurma bi al-qbulw* (suspected of being a fundamentalist)²⁹; 3) Muhammad bin Ibrahim al-Ja'fari. All the Hadith experts who mentioned his existence gave no explanation of praise or reproach. That means he was placed in a commendable degree. 4) Ahmad bin 'Ali bin Muhammad. All the Hadith experts who mentioned his existence gave no explanation of praise or reproach. That means he was placed in a commendable degree. 5) Abu 'Abdillah Ja'far al-Shadiq. He was the sixth Imam in the Imamiyah. He was placed as a Ma'shum. He was the founder of Imamiyah and founder of the Ja'fariyah school of fiqh. He had more concern to science. Not willing to participate in government. A person who opened new scientific horizons with empirical rational methods.³⁰

The third is the conclusion of the degree of Hadith. Sanad from this Hadith in terms of its connection was directly connected to *al-Imam al-ma'sum*, he was Abu Abdillah Ja'far al-Sadiq AS. This sanad by the quality of the narrators is *hasan*. This is because of the four narrators after *al-Imam al-ma'sum* only one had a degree of siqah, namely Ahmad bin Idris. The rest, namely al-Husayn ibn Ubaidillah, Muhammad ibn Ibrahim, Ahmad ibn Ali, are commendable. Actually there are two paths listed in this *sanad* of Hadith. But the second path of *sanad* does not mention the last narrator before *al-Imam al-ma'sum*. Then the *sanad* was cut off, so the degree was actually lower compared to the first *sanad*.

The fourth is the Hadith examination with the Science of Takhrij. Parallel to the Sunni's Hadith system, the Shiite's Hadith system also examines the Hadith based on the number of sanad chain transmission. That will lead to the criteria of whether *mutawatir* or *ahad*. By separating matan

²⁵ Al-Musawi, *Mu'jam Rijal al-Hadis wa Tafshil Thabaqat al-Ruwab*, 1413H, 2:129.

²⁶ Abdul Halim AL-Jundi, *Al-Imam Ja'far al-Shadiq*, t.t., 147.

²⁷ Ibid., 371.

²⁸ Al-Musawi, *Mu'jam Rijal al-Hadis wa Tafshil Thabaqat al-Ruwab*, 1413H, 2:32.

²⁹ Taqiyuddin al-Hasan bin Ali bin Dawud Al-Huli, *Rijal Ibn Dawud* (Al-Nejfi: Mansyurat al-Mathba'ah al-Haidariyah, 1392H), 233.

³⁰ AL-Jundi, *Al-Imam Ja'far al-Shadiq*, 5.

from its sanad, then we look for the equivalent of the contents of this Hadith, we will be able to get the similar Hadith. Database presented by *al-Maktabah al-Shi'ah* shows that the Hadith that include full *sanad* data will lead to only two narrators before *al-Imam al-ma'sum*, namely 'Abd al-Rahman ibn Kathir al-Hashimi and Ahmad ibn Ali ibn Muhammad ibn Abdi llah ibn Umar ibn Ali ibn Abi Talib. So it can be said that in terms of the number of *sanad* chains, these Hadith are categorized as *abad* which if paralleled to the Sunni system is *abad aẓīẓ*.

Hadith History Analisis about the Death of Abu Talib

A number of historians and Hadith experts noted that Abu Talib died in a pagan state. Some of them narrated the verse:

“The Messenger of Allah and the believers are not permitted to ask Allah's forgiveness for unbelievers even though they are family, because it is clear to them that these infidels are among the inhabitants of hell”. (QS. At-Taubah: 113)

False interpretations and statements were made as a campaign of defamation carried out by the Umayyads and their allies in the fight against Ali ibn Abu Talib. By falsifying the Hadith they tried to convince the people that Abu Sufyan, Muawiyah's father, was better than Abu Talib, Ali's father, by stating that Abu Sufyan died in an Islamic state while Abu Talib died in a pagan state. Narrators of Hadith and historians take this Hadith without examining to evidences of their deception. They did not try to examine this Hadith even though the date of revelation from the above verse proves that the verse did not point to Abu Talib.

Al-Bukhari's narration which stated Abu Talib did not recite the creed above related to the decline in QS. Al-Tawbah: 113. There were several things about this verse; The first: the surah of this verse (ie at-Tauba) was send down in the medina, except the last two paragraphs (128 and 129); Second , surah at-Tawbah was send down in 9 H, in which it told about the events that occurred during the Tabuk campaign, precisely Rajab 9 H, when the Prophet PBUH ordered Abu Bakr, as *amir al-hajj* (leader of the pilgrimage), to announce the first part of the surah during the pilgrimage season that year. Then, he sent Ali bin Abu Talib to take over the duties of Abu Bakr and announce it, because Allah gave the command to the Prophet, that no one gives a revelation except himself or one of his family members.

Many Sunni's Hadith experts noted that the Prophet Muhammad sent Abu Bakr to the people of Mecca while carrying the surah at-Taubah and when he went forth, the Prophet sent Ali

and asked him to give remained part of the surah and said: "No one who brings this surah to them unless one of my *ahlul bait*." For this the Prophet Muhammad delegated Ali bin Abu Talib.³¹

Ahmad bin Hanbal in his Musnad added that Abu Bakr said: "The Prophet Muhammad PBUH sent me to bring surah at-Tawbah to the people of Makkah. After this year no idol worshipers should make a pilgrimage. There must be no people naked around the Kaaba. No one will enter paradise except the soul of a Moslem. Any pagan community that made a peace treaty with the Prophet Muhammad, the agreement ends without any specified limit, Allah and His messenger are very strict with the pagans."

Syilbi Numani, in Sirah Nabawiyya, write that in 9 H, Ka'ba was for the first time held as the main house of God worshipers for the followers of the Prophet Abraham. While Abu Talib died 2 years before the Prophet PBUH carried out a move to Medina. Therefore, the al-Musayyab bin Hazn's Hadith which was the background of the QS. at-Tawbah: 113 was not intended for Abu Talib, but to respond to the liberation of the Kaaba from infidelity. Syilbi Numani further argued that the Hadith of al-Bukhari was wrongly expressed as a reliable Hadith, since his last narrators was al-Musayyab bin Hazn who recently converted to Islam after the fall of Mecca, and he was not at the scene when Abu Talib died.

CONCLUSION

Systemically, Sunnis and Shiites may be said to have a same method of Hadith. The differences that exist are differences that are related to the communal situation. It is shown by the list of *rijal hadis* that different from both systems. It is possible that the names that appear are names that do live in their respective social areas. And finally of course the experts who do "jarh-ta'dil" are also the people around them. So it is almost impossible to judge the Hadith of the Sunni tradition using the Shiite's system, and vice-versa.

Hadith related to whether or not the Islam of Abu Talib are narrated from two different traditions and systems, and it turns out the results are not absolutely *sahih*, so the writers choose not to insist on one opinion. Because in the Sunni system the results of the examination are *sahih* and *hasan*, whereas in the Shiite system the results of the examination are *hasan*, so in these Hadith we are

³¹ hadis Sunni: Shahih at-Turmudzi, jilid 2, hal. 183, jilid 5, hal. 275, 283; Musnad Ahmad ibn Hanbal, jilid 1, hal. 3,151, jilid 3, hal. 212, 283; Fadha'il ash-Shahabah, Ahmad bin Hanbal, jilid 2, hal. 526, hadis 946; Mustadrak Hakim, jilid 3, hal. 51; Khasaish al-Awiiya', Nasa'i, hal. 20; Fadha'il al-Khamsah, jilid 2, hal. 343; Siratun Nabi, Syilbi Numani, jilid 2, hal. 239.

more inclined towards Sunni's Hadith but still do not neglect the Shiite's Hadith, because its validity is not yet in the absolute *sahih* category.

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