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Evaluating the Reliability of Ibn Shihab al-Zuhri in Sunni and Shia Hadith Scholarship: A Comparative Study

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Abstract:

Although they both recognize the authority of hadith as a source of Islamic teachings, Sunnis and Shiites have different criteria for determining which hadith are authentic and can be used as guidelines. Such differences have resulted in the mutual rejection of reports from the opposing tribes. However, a number of narrators are reported to be sources of transmission in the hadith literature of each group. One of them was Ibn Shihab al-Zuhri. Unfortunately, a number of studies still focus on al-Zuhri's position as a narrator in only one group without considering cross-group narration. This library research elaborates on the validity of al-Zuhri in hadith literature according to Sunni and Shia scholars. Content analysis is applied and then linked to the rules of *al-jarh wa al-ta'dil*. The cooperative attitude with the ruler was used as an excuse for al-Zuhri's weakness in the field of hadith. Moreover, the ruler at that time had tensions with the *abli bait*, so al-Zuhri was labeled as the enemy of the *abli bait*. However, scholars from these two groups affirmed al-Zuhri's integrity before the ruler and proved that he was a figure close to the *abli bait*. Despite claims about al-Zuhri's affiliation to the Shia, this study does not deny the existence of intersections in hadith narration among Sunnis and Shias.

Keywords: *Shi'i Hadith, Sunni Hadith, al-Zuhri*

Abstrak:

Meskipun sama-sama mengakui otoritas hadis sebagai sumber ajaran agama Islam, Sunni dan Syiah memiliki kriteria yang berbeda untuk menentukan hadis yang autentik dan dapat dijadikan pedoman. Perbedaan tersebut mengakibatkan saling menolak riwayat dari puak yang berseberangan. Namun, sejumlah perawi dilaporkan menjadi sumber periwayatan dalam literatur hadis masing-masing kelompok. Salah satunya adalah Ibn Shihab al-Zuhri. Sayangnya, sejumlah penelitian masih berkecimpung dalam posisi al-Zuhri sebagai perawi di salah satu kelompok saja tanpa mempertimbangkan periwayatan lintas golongan. Penelitian kepustakaan ini mengelaborasi kehujahan al-Zuhri dalam literatur hadis menurut ulama Sunni dan Syiah. Analisis isi diterapkan kemudian dikaitkan dengan kaidah *al-jarh wa al-ta'dil*. Penelitian ini mengungkapkan bahwa terdapat sejumlah kritik yang dialamatkan ulama Sunni kepada al-Zuhri. Begitu pula ulama Syiah. Misalnya sikap kooperatif dengan penguasa dijadikan alasan kedaifan al-Zuhri dalam bidang hadis. Apalagi penguasa saat itu memiliki ketegangan dengan ahli bait, sehingga al-Zuhri dilabeli sebagai musuh ahli bait. Namun, ulama dari dua kelompok ini mengukuhkan integritas al-Zuhri di hadapan penguasa serta membuktikan bahwa ia merupakan sosok yang dekat dengan ahli bait. Meskipun terdapat klaim tentang afiliasi al-Zuhri kepada Syiah, penelitian ini tidak menafikan adanya persinggungan dalam periwayatan hadis di kalangan Sunni dan Syiah.

Kata kunci: *Hadis Sunni, Hadis Syiah, al-Zuhri*

INTRODUCTION

There is no doubt that hadith is one of the main sources in Islamic teachings. One of the considerations is that the Prophet Muhammad (peace be upon him) is a good example and every word he says is nothing but the source of Allah's revelation, rather than just his wishes.¹ The acceptance of hadith as a source of this teaching is accepted by almost all circles. The two most influential tribes to date, Sunni and Shia, both recognize the importance of hadith.

According to Shia, the position of hadith is very high and recognized. They emphasized that one of the important roles of hadith is to explain and interpret the verses of the Qur'an.² Similarly, in the Sunni view, hadith can be used to explain the meaning of the Qur'an, and can even stand alone in determining the law.³

It's just that the two have different views on what is acceptable and what is not. This difference in views is caused by differences in methodology in determining authentic hadith.⁴ According to Sunni scholars, an acceptable hadith is one that is narrated by a reliable narrator and the sanad is continued to the Prophet (peace be upon him) without containing *shadh* (disputing a more reliable narration) and not having *'illah* (something that causes the weakness of the hadith, but not subtle).⁵ This cannot be known without a deep critique of the hadith. Therefore, hadith scholars have determined that hadith criticism is a significant action in determining the validity of hadith.⁶

In contrast to the Sunni view, hadith according to Shia is not limited to the narration of the Prophet Muhammad (peace be upon him), but also includes the narration of impeccable imams from *ahli bait* (family of the Prophet).⁷ They view that the utterances of the imams are also considered as hadith. Impeccable imams are considered to have the same status as the Prophet in conveying the truth.⁸ Authentic hadith in the view of the early generation of Shia scholars is exclusive to hadith narrated by the imams without involving other narrators.⁹ It is still with the criteria of the later generation who consider that a narrator other than a righteous imam, as long as he can be trusted, is acceptable.¹⁰ Of course, the ones who can be trusted are the scholars from among the Shia. If not, for example, if a person is indicated to

¹ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemabannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), 772.

² Muhammad Yahya dkk., "Comparative Critical Analysis of Methodologies for Establishing the Validity of Hadith Among Sunni and Shia," *International Journal of Religion* 5, no. 6 (1 Mei 2024): 791, <https://doi.org/10.61707/31ec2561>.

³ Muhammad 'Ajjaj al-Khatib, *Usul al-Hadith: 'Ulumu wa Mustalahuhu* (Beirut: Dar al-Fikr, 2006), 32–33.

⁴ Yahya dkk., "Comparative Critical Analysis of Methodologies for Establishing the Validity of Hadith Among Sunni and Shia," 790.

⁵ Muhammad bin 'Alawi al-Maliki al-Hasani, *al-Manhal al-Latif fi Usul al-Hadith* (Medina: Fihriyah Maktabah al-Malik Fahd al-Wataniyyah, 2000), 55.

⁶ Wasman Wasman, Mesraini Mesraini, dan Suwendi Suwendi, "A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (30 Juni 2023): 13, <https://doi.org/10.14421/ajis.2023.611.1-17>.

⁷ Andrew J. Newman, *The Formative Period of Twelver Shi'ism: Hadith as a Discourse between Qum and Baghdad* (London: Routledge, 2010), xiii.

⁸ Achmad Zuhdi Dh dan Imam Ghazali Said, "The Shia-Sunni Adhān: A Call to Defending Sectarian Craving for Islamic Authority," *Indonesian Journal of Islam and Muslim Societies* 14, no. 1 (3 Juli 2024): 25, <https://doi.org/10.18326/ijims.v14i1.1-30>.

⁹ Yahya dkk., "Comparative Critical Analysis of Methodologies for Establishing the Validity of Hadith Among Sunni and Shia," 785.

¹⁰ Ja'far Sobhani, *Doctrines of Shi'i Islam: A Compendium of Imami Beliefs and Practices*, trans. oleh Reza Shah-Kazemi (London: I.B. Tauris Publishers, 2001), 176.

be Sunni, then the narrator cannot be trusted.¹¹ The same is true the other way around, Sunni scholars do not necessarily accept the narrator's hadith if he is indicated to be Shia because of the assumption that there is heresy in the teachings of the last tribe.¹²

Although they seem to be facing each other, it turns out that there are narrators who are the source of narration in the traditions of the two tribes. One of the narrators was Ibn Shihab al-Zuhri. al-Zuhri is a prominent narrator in Sunni hadith sources. His narrations can be found in primary books.¹³ On the other hand, the narration of al-Zuhri can also be found in Shia hadith sources, although not many.¹⁴ Such a figure of al-Zuhri is interesting to examine. This article intends to compare the views of Sunni and Shia scholars regarding the figure of al-Zuhri in the field of hadith. This discussion is important to illustrate the relationship between the hadith traditions among the two tribes and to re-examine the assumption that these two scientific traditions are opposites.

A number of studies on al-Zuhri have been conducted. However, no one has yet compared the views of Sunni and Shia scholars on his arguments. Michael Lecker wrote a number of biographical aspects of al-Zuhri that have become a matter of debate among modern writers.¹⁵ Farahnaz Vahidnia, Hasan Naqizadih, and Gholamrida Raisian examine the views of Shia scholars on al-Zuhri in narrating hadiths.¹⁶ Hüseyin Akgün researched the hadith texts attributed to al-Zuhri.¹⁷ Halit Özkan wrote about the role of al-Zuhri in the codification of hadith during the Umayyad caliphate.¹⁸ So far, there has been no attempt to compare al-Zuhri's reliability in the Sunni and Shia traditions, so that this research can be a new offering in the scientific discourse of hadith.

Al-Zuhri's reliability will be traced through library research. The main source of data in relation to the views of Sunni scholars on al-Zuhri is the book *Tabdhīb al-Kamal fī Asma' al-Rijāl* by Jamal al-Din al-Mizzi. This book was chosen because it compiles a number of opinions of figures on the narrator, including al-Zuhri. As for the views of Shia scholars, referring to the results of research conducted by Vahidnia et al. contained in "Shi'a Rijali Views of Muhammad ibn Muslim ibn Shihab al-Zuhri". In addition to the main sources above, a number of *rijāl al-hadīth* books are also secondary sources.

The data obtained is then analyzed by applying the content analysis method. A number of scholarly comments on al-Zuhri will be categorized into two forms: praise and criticism. After that, a comparative method is applied in comparing the arguments of al-Zuhri by Sunni and Shia scholars and its relationship with the rules of *al-jarh wa al-ta'dil* in hadith.

¹¹ Alkadri Alkadri, "Dinamika Keilmuan Hadis dalam Perspektif Ahli Sunah dan Syiah Imamiyah," *Borneo : Journal of Islamic Studies* 3, no. 1 (22 Januari 2023): 67, <https://doi.org/10.37567/borneo.v3i1.1559>.

¹² 'Abd al-'Aziz al-'Athim, *Dirasat al-Asanid* (Riyadh: Adwa' al-Salaf, 1999), 123.

¹³ Jamal al-Din al-Mizzi, *Tabdhīb al-Kamal fī Asma' al-Rijāl*, vol. 26 (Beirut: Muassasah al-Risalah, 1980), 419.

¹⁴ Farahnaz Vahidnia, Hasan Naqizadih, dan Gholamrida Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," *Journal of Shi'a Islamic Studies* 7, no. 1 (Desember 2014): 6, <https://doi.org/10.1353/isl.2014.0001>.

¹⁵ M. Lecker, "Biographical Notes on Ibn Shihab Al-Zuhri," *Journal of Semitic Studies* XLI, no. 1 (1 Januari 1996): 21–63, <https://doi.org/10.1093/jss/XLI.1.21>.

¹⁶ Vahidnia, Naqizadih, dan Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri."

¹⁷ Hüseyin Akgün, "İbn Şihâb Ez-Zühri'ye (Öl. 124/742) Nispet Edilen Misir Menşeli Bir Papirüsteki Rivâyetlerin Mütâbaat Bakiminden İncelenmesi," *Dinbilimleri Akademik Araştırma Dergisi* 20, no. 2 (30 September 2020): 651–87, <https://doi.org/10.33415/daad.750836>.

¹⁸ Halit Özkan, "Tedvin Tarihinde Emevî Sarayı ve Zühri'nin Mirasına Bir Örnek: Şuayb b. Ebû Hamza Nüşhası," *Divan: Disiplinlerarası Çalışmalar Dergisi*, no. 32 (1 Juni 2012): 1–37.

RESULTS AND DISCUSSION

Biography of al-Zuhri

Al-Zuhri was a descendant of the Banu Quraysh.¹⁹ His complete nasab is Muhammad bin Muslim bin 'Ubayd Allah bin 'Abd Allah bin Shihab bin 'Abd Allah bin al-Harith bin Zuhrah bin Kilab.²⁰ The last name is also the ancestor of the Messenger of Allah (peace and blessings be upon him).

There is a difference of opinion about al-Zuhri's mother. Khalifah bin Khayyat said she was Bintu Ahban bin Afsa bin 'Urwah bin Sakhr bin Ya'umar bin Nufathah bin 'Adi bin al-Dayl bin Bakr. Another opinion was expressed by Muhammad bin Sa'd who said that she was 'Aishah bint 'Abd Allah al-Akbar bin Shihab. al-Zubayr bin Bakr is closer to the opinion of Khalifah bin Khayyat. al-Zubayr said that al-Zuhri's mother was from the Banu al-Dayl.²¹ Another is Ibn Hibban who revealed that al-Zuhri's mother was Umm Ahban bint Laqit bin 'Urwah.²²

The difference of views on al-Zuhri does not only concern his mother. Scholars also have dissent opinions about the year of his birth. Duhaym and Ahmad bin Salih argue that al-Zuhri was born in the year 50 H. Khalifah bin Khayyat said that al-Zuhri's birth was one year later than Duhaym's opinion. Another opinion was expressed by Yahya bin Bukyr who said that 56 AH was the year of al-Zuhri's birth.²³

Al-Zuhri received his education from *kuttāb* which was an educational institution at the beginning of the Islamic period. He showed strong intelligence and memorization from a young age. Armed with this strong memorization, he memorized the Qur'an at the age of eight. At that time, Medina was a center of knowledge. As a young man who grew up in the city of the Prophet (peace be upon him), al-Zuhri did not miss the opportunity to gain knowledge from the Companions. He reportedly often knocked on the door of the houses of Companions to get hadiths.²⁴ Among the Companions whose narration he took were Anas bin Malik, 'Abd Allah bin 'Umar, Jabir bin 'Abd Allah, and Abu al-Tufayl.²⁵

During the study period, al-Zuhri learned the knowledge of a number of *halaqah*. Some of them are *halaqah* taught by Sa'id bin al-Musayyib (d. 94 H), Abu Bakr bin al-Harith bin al-Hisham (d. 94 H), 'Ubayd Allah bin 'Abd Allah bin 'Utbah bin Mas'ud (d. 94 H), Kharijah bin Zayd bin Thabit (d. 100 H), Abu Salamah bin 'Abd al-Rahman bin 'Awf (d. 104 H), Sulayman bin Yasir (d. 107 H), 'Urwah bin al-Zubayr (d. 94 AH), as well as a number of scholars from the Quraysh tribe.²⁶

al-Zuhri also sought knowledge from female scholars, instead of only gathering it from male scholars. She often visited a number of women scholars in Madinah to hear hadith and get answers in matters of fiqh. Among these scholars were 'Amrah bint 'Abd al-Rahman (d. 103 AH) and Hindun bint al-Harith al-Firasiyah.²⁷

¹⁹ Ibn Abi Hatim al-Razi, *al-Jarh wa al-Ta'dil*, vol. 8 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1952), 71.

²⁰ al-Mizzi, *Tabdhib al-Kamal fi Asma' al-Rijal*, 26:420.

²¹ al-Mizzi, 26:420.

²² Ibn Hibban al-Busti, *al-Thiqat*, vol. 5 (Dairat al-Ma'arif al-'Uthmaniyyah, 1973), 350.

²³ Al-Dhahabi, *Siyar A'lam al-Nubala'*, 5:326.

²⁴ Abdul Rauf Zafar, "Al Zuhri His Life and Services for Hadith," *The Islamic Culture* 04 (2005): 3, <https://theislamicculture.com/index.php/tis/article/view/60>.

²⁵ Muhammad 'Ajjaj al-Khatib, *The Hadith of the Prophet Before Being Published* trans. by A.H. Akrom Fahmi (Jakarta: Gema Insani Press, 1999), 522.

²⁶ Zafar, "Al Zuhri His Life and Services for Hadith," 4.

²⁷ Zafar, 6.

Al-Zuhri is known as a figure who has abundant knowledge. His fame spread throughout the region. Despite al-Zuhri's famous influence, he was more active in Syria and the Hijaz. Therefore, it became the center of narration in the two areas.²⁸

Al-Zuhri considers hadith as a form of revelation given by Allah to the Prophet Muhammad (peace be upon him). Such an assumption prevails the understanding that scholars have the duty to be involved in teaching and disseminating hadith to the ummah. This activity, for al-Zuhri, is a form of respect for hadith. Therefore, with great enthusiasm, he involved himself in spreading and teaching hadiths. He gave a special occasion at Mahallat al-Rahib. He also delivered a hadith at the Damascus mosque that could be attended by the audience. On several occasions, al-Zuhri visited a number of towns and villages in Syria and Palestine to teach hadith in mosques.²⁹

In addition to his activities in teaching hadith in Syria, al-Zuhri often went to the Hijaz during the Hajj season. He made the trip in order to carry out worship and meet Hijaz scholars and scholars from various regions who also visited the holy land. On this occasion, they exchanged knowledge. During his visit to the land of Mecca, he also taught hadith at home and the Grand Mosque. Likewise, when in Medina, he taught hadith at home and in the Prophet's Mosque.³⁰

Among the important acknowledgments of al-Zuhri's war in the narration of the hadith is his involvement in the official codification of the hadith. He is considered to be the first person to fulfill the orders of the caliph 'Umar bin 'Abd al-'Aziz in this regard. al-Khatib stated that scholars agreed on the role of al-Zuhri as the first person who successfully recorded the hadith.³¹ This cannot be separated from its proximity to the caliphate. 'Umar bin 'Abd al-'Aziz was under the same guidance as al-Zuhri in Medina. It is not surprising that the closeness of al-Zuhri and 'Umar continued until the inauguration of 'Umar as caliph. The caliph knew the importance of hadith. Therefore, he wanted the collection of hadith and ordered al-Zuhri to carry out the task.³²

As the caliph, 'Umar sent a number of officials and scholars in various directions to collect hadiths scattered in each region. The letter was sent to Abu Bakr bin 'Amr bin Hazm as the governor of Medina. A similar letter was also received by al-Zuhri.³³ Al-Zuhri is in charge of writing and ordering hadith according to the division of fiqh chapters. He explained and commented on several hadiths.³⁴ Ibn 'Abd al-Barr reported that this project resulted in many books. Then the caliph ordered the results of al-Zuhri's edits to be duplicated and sent to each region.³⁵

During the time of Hisham bin Abd al-Malik, the caliph also asked al-Zuhri to collect hadiths. Al-Zuhri made it possible for the caliph to give him one or two secretaries. The Caliph agreed to it by sending two secretaries. Every day, al-Zuhri dictated hadiths to his secretary. This was done continuously for more than a year. This work resulted in thirty books containing hadiths. Some of them were kept by al-Zuhri and distributed to a number of colleagues, besides he also handed them over to the caliph.³⁶

²⁸ al-Khatib, *The Hadith of the Prophet Before Being Published*, 525.

²⁹ Zafar, "Al Zuhri His Life and Services for Hadith," 15–16.

³⁰ Zafar, 16.

³¹ al-Khatib, *The Hadith of the Prophet Before Being Published*, 526–27.

³² Zafar, "Al Zuhri His Life and Services for Hadith," 14.

³³ Saifuddin, *Tadwin Hadis: Kontribusinya dalam Perkembangan Historiografi Islam* (Banjarmasin: Antasari Press, 2008), 167–68.

³⁴ Zafar, "Al Zuhri His Life and Services for Hadith," 20.

³⁵ Saifuddin, *Tadwin Hadis: Kontribusinya dalam Perkembangan Historiografi Islam*, 169.

³⁶ Zafar, "Al Zuhri His Life and Services for Hadith," 21.

There are a number of reports about al-Zuhri's work. It is reported that there are a number of forms of writing: the book, the juz, the manuscript, and the saḥifah. Ibaḥim bin al-Walid reportedly kept a book. So did 'Abd al-Raḥman bin Yazid. Ibn Jurayj is reported to have narrated some of al-Zuhri's books. Another manuscript was kept by Zakariya bin 'Isa. A number of other scholars such as Sulayman bin Kathir are also reported to have kept the saḥifah from al-Zuhri.³⁷

The codification of ḥadīth carried out by al-Zuhri during the time of 'Umar and Hisham encouraged similar activities among ḥadīth scholars and jurists of his time. This bookkeeping brought the development of ḥadīth science.³⁸ Furthermore, the codification movement became more active so that a number of writers such as Ibn Jurayj (d. 150 H), Ibn Ishaq (d. 151 H), and Ma'mar bin Rashid (d. 153 H) appeared.³⁹

It should be noted that the codification of ḥadīth carried out by al-Zuhri is limited to ḥadīths among Sunnis. This is quite reasonable considering that the project received sponsorship from the government that also Sunni. al-Zuhri's attitude towards isnad also has a role in the codification of Sunni ḥadīth. He is considered to be the first narrator of ḥadīth to consistently use sanad in narrating ḥadīths.⁴⁰ Of course, the use of isnad by al-Zuhri follows his predecessor such as Ibn Sirin who mainstreamed the acceptance of ḥadīth from sunnah scholars compared to heretics,⁴¹ and attribution to Shia is one of the reasons why a person is considered a heretic.⁴² From this it can be concluded that in general, al-Zuhri considers that the authority of the ḥadīth is carried by the trusted Sunni narrators.

After more than seventy years of devotion to the ḥadīth of the Prophet (peace be upon him), al-Zuhri died on the night of Tuesday, 17 Ramadan 124 H in the village of Adama. This village is an area located between Bada and Shaghb.⁴³ He was then buried on the side of the Bada-Shaghb road. He had previously bequeathed that he be buried on the side of the road in the hope that passers-by would pray for him.⁴⁴

Sunni Muhaddis' view on al-Zuhri

Al-Zuhri received more attention compared to the ḥadīth scholars who were his contemporaries. This, according to Abdul Rauf Zafar, is caused by at least three reasons. First, the noble position of al-Zuhri in the science of ḥadīth in the first to the beginning of the second century Hijri and his role in collecting and codifying ḥadīth. Second, al-Zuhri's efforts in encouraging the mention of isnad in delivering ḥadīths. Third, al-Zuhri's contribution in the sirah nabawiyah and the history of Islam.⁴⁵

Praise for al-Zuhri is pinned because of his attention to memorization and ḥadīth writing. Al-Zuhri's attention is not only to the ḥadīth that comes from the Prophet PBUH. He also paid attention to the narrations that came from the Companions (*sahabab*). Salih bin Kaysan reported that when he studied with al-Zuhri, the two of them wrote down a ḥadīth from the Prophet (peace be upon him). When al-Zuhri invited Ibn Kaysan to obtain a

³⁷ Saifuddin, *Tadwin Hadis: Kontribusinya dalam Perkembangan Historiografi Islam*, 172.

³⁸ Zafar, "Al Zuhri His Life and Services for Hadith," 22.

³⁹ Mohammad Subhan Zamzami, *Bias Ideologis dalam Kodifikasi Hadis* (Yogyakarta: LKiS, 2020), 59.

⁴⁰ G. H. A. Juynboll, *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith*, 1 ed. (Cambridge University Press, 1983), 18, <https://doi.org/10.1017/CBO9780511752155>.

⁴¹ Muslim bin al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim*, vol. 1 (Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, t.t.), 15.

⁴² al-ʿAthīm, *Dirasāt al-Asānīd*, 123.

⁴³ al-Khatib, *The Hadith of the Prophet Before Being Published*, 532.

⁴⁴ al-Bustī, *al-Thiqat*, 5:349–50.

⁴⁵ Zafar, "Al Zuhri His Life and Services for Hadith," 1.

narration from the Companions, he refused. Then he realized that one of the factors of al-Zuhri's success was that attention.⁴⁶

According to 'Ali bin al-Madini, al-Zuhri had a memorization of hadith that reached two thousands. This significant amount of memorization was also reported by Abu Dawud al-Sijistani. He said that the hadith of al-Zuhri reached the number of 2200. More than half of them are hadiths that he relies on the trusted narrators. As for the hadith that is *gharib*, there are no more than 500.⁴⁷

In addition to the number, the power of al-Zuhri's memorization is also one of the reasons scholars scavenge for narration from him. Hisham bin 'Abd al-Malik once asked al-Zuhri to dictate a hadith to one of his sons. Al-Zuhri dictated four hundred hadiths. A month passed, the hadith expert met the caliph again. The caliph reported that the previously dictated writings had been lost. Then the hadith expert dictated four hundred hadiths again. The caliph then compared the last writing with the previous one which turned out not to be lost. He found that none of the letters were different from each other.⁴⁸

Praise for al-Zuhri is also pinned because of his superiority compared to other narrators. Al-Dhahabi praised al-Zuhri with the nicknames *al-Imam* (role model), *al-'Alam* (the knowledgeable person), and *hafidh zamanibi* (the superior memorizer of his time).⁴⁹ al-Layth bin Sa'd reported that he did not find a scholar whose knowledge was more complete than al-Zuhri.⁵⁰ Ibn Hibban called al-Zuhri the narrator who memorized the best compared to his contemporaries. He is also the best at delivering hadith *matn*.⁵¹

Yahya bin Ma'in revealed that al-Zuhri was superior to a number of other narrators. The narration of al-Zuhri from Abu Salamah is more considered than Muhammad bin 'Amr from the same source, because the former is superior in narration to the latter.⁵² In fact, al-Zuhri is superior to Hisham bin 'Urwah regarding the narration of his father, 'Urwah bin al-Zubayr.⁵³ Abu Bakr al-Hadhali reported that he did not find a more pious person than al-Zuhri. In fact, he acknowledged the superiority of al-Zuhri compared to his two teachers, al-Hasan al-Basri and Muhammad bin Sirin.⁵⁴

Another form of praise is the mention of al-Zuhri in the most authentic chain of narration. Ahmad bin Hanbal, Ishaq bin Rahawayh, and Ibn Salah considered that the most authentic chain of narration was through the path of al-Zuhri-Salim-Ibn 'Umar.⁵⁵ This sanad is also recognized by al-Hakim as the most credible sanad on the hadith of 'Umar bin al-Khattab. Al-Hakim also added that al-Zuhri sanad through Sa'id bin al-Musayyib is the most authentic about the hadith of Abu Hurayrah.⁵⁶ Another confession comes from al-Nasai who reports that two of the four best chains of narration are both through the path of al-Zuhri.⁵⁷

Al-Zuhri's authority in the field of hadith is not spared criticism. Some hadith scholars said that al-Zuhri's forgetfulness to mention the sanad in its entirety makes the rumbling hadith cannot be used as a handle. Yahya bin Sa'id did not consider the *mursal* narration of

⁴⁶ al-Mizzi, *Tabdhib al-Kamal fi Asma' al-Rijal*, 26:434.

⁴⁷ al-Mizzi, 26:431.

⁴⁸ al-Mizzi, 26:434.

⁴⁹ Al-Dhahabi, *Siyar A'lam al-Nubala'*, 5:326.

⁵⁰ al-Dhahabi, 5:328.

⁵¹ al-Busti, *al-Thiqat*, 5:349.

⁵² Yahya bin Ma'in al-Baghdadi, *Date of Ibn Ma'in*, vol. 3 (Makkah: Markaz al-Bahth al-'Ilmi wa Ihya' al-Turath al-Islami, 1979), 226.

⁵³ al-Baghdadi, 3:247.

⁵⁴ al-Mizzi, *Tabdhib al-Kamal fi Asma' al-Rijal*, 26:437.

⁵⁵ Jalal al-Din al-Suyuti, *Tadrib al-Rawi*, vol. 1 (Dar Taybah, t.t.), 78.

⁵⁶ Helmi Chandra dkk., *Pengaruh Politik Sunni dan Syi'ah terhadap Perkembangan Ilmu Hadis* (Depok: Rajawali Pers, 2021), 100.

⁵⁷ al-Mizzi, *Tabdhib al-Kamal fi Asma' al-Rijal*, 26:435.

al-Zuhri. So did Yahya bin Ma'in.⁵⁸ *Mursal* narration is the one that omitting Companion in its chain of transmission. Yahya bin Ma'in stated, "The narration of *mursal* from al-Zuhri means nothing."⁵⁹

Another criticism arose due to al-Zuhri's negligence in checking the hadith writings. This may have made Sufyan al-Thawri reluctant to narrate the book from him. Sufyan reported that he visited al-Zuhri on one occasion. Then al-Zuhri handed him the book and said that he could narrate it. Despite getting permission, Sufyan did not narrate it at all.⁶⁰ A similar thing was reported by 'Ubayd Allah bin 'Umar. He reported that once al-Zuhri was presented with a copy of his book. al-Zuhri was asked for permission so that the book could be narrated in his name. Without checking the copy, al-Zuhri agreed.⁶¹

Another aspect that is problematic about al-Zuhri's authority is his closeness to the ruler. Makhul said it was unfortunate that al-Zuhri was damaging himself with his cooperative nature towards the rulers.⁶² Yahya bin Ma'in on one occasion declared al-Zuhri as *sultaniyyan* (a person close to the sultan) as a form of criticism. Therefore, he is more inclined to narrate hadiths from scholars other than al-Zuhri.⁶³

Table 1. Sunni Scholars' View of al-Zuhri

Praise	Criticism
Powerful memorization	Narrating the <i>mursal</i> hadith
Superior to other narrators	Not checking students' writing
Included as the best sanad	Cooperative with the ruler

It can be seen that there are mixed opinions about al-Zuhri's argument by Sunni scholars. A number of scholars say that he is an authoritative figure with his advantages, while other scholars state some weaknesses. In general, hadith experts have certain rules in responding to this variety of opinions. Most scholars state that if there is a contradiction between praise and reproach against the narrator, then praise is favored if the reproach against the narrator is not adequately explained. If the reproach that arises is reasonable, then what is taken is the opinion.⁶⁴ If this rule is applied to al-Zuhri, then he is labeled as a weak narrator. However, this needs to be reviewed. Further explanation will be elaborated in the last section.

The views of the Shia Muhaddis towards al-Zuhri

In Shia literature, al-Zuhri became a narrator in a number of narrations. Vahidnia et al. stated that the narration of al-Zuhri in *al-Kafi* is 14 narrations; in *Tabdhib al-Abkam* there are 8 narrations; in *al-Istibsar* there are 4 narrations; in *Man La Yahduruhu al-Faqih* there are 3 narrations; in *Amali al-Saduq* there are 3 narrations; in *al-Tawhid al-Saduq* there are 3 narrations; in *al-Khisal* there are 9 narrations; in *Halal Shara'i* in a total of 7 narrations; *Bihar al-Anwar* has 50 narrations; and in *Wasail al-Shi'ah* 58 narrations.⁶⁵ This shows that al-Zuhri is one of the figures taken into account in the Shia view.

⁵⁸ Ibn Hibban al-Busti, *al-Marasil* (Beirut: Muassasah al-Risalah, 1977), 3.

⁵⁹ al-Baghdadi, *Date of Ibn Ma'in*, 3:221.

⁶⁰ al-Mizzi, *Tabdhib al-Kamal fi Asma' al-Rijal*, 26:440.

⁶¹ Lecker, "Biographical Notes on Ibn Shihab Al-Zuhri," 30.

⁶² Al-Dhahabi, *Siyar A'lam al-Nubala'*, 5:339.

⁶³ Lecker, "Biographical Notes on Ibn Shihab Al-Zuhri," 34.

⁶⁴ Abdul Gaffar Bedong dan Muhammad Ismail Maggading, *Al-Jarb wa al-Ta'dil: Konstruksi Aplikatif terhadap Penilaian Hadis* (Sleman: Bintang Pustaka Madani, 2021), 93.

⁶⁵ Vahidnia, Naqizadiah, dan Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," 15.

The name al-Zuhri is also mentioned in a number of *rijal* books. Scholars who mention al-Zuhri include al-Tusi (d. 460 AH) in his book of *Rijal*, Ibn Dawud (d. 707 AH) in his *Rijal*, 'Allamah Hilli (d. 726 AH) in *Khulasat al-Aqwal*, Tafrishi (d. after 1044 AH) in *Naqd al-Rijal*, Muhammad Taqi Majlisi (d. 1070 AH) in *Lam'at al-Sabiqarani*, Muhammad Baqir Majlisi (d. 1110 AH) in *Maladh al-Akhyar* and *Mir'at al-Uqul*, Muhammad Baqir Bihbahani (d. 1205 AH) in *Ta'aliq Manhaj al-Maqal*, Ha'iri Mazandarani (d. 1306 AH) in *Muntaha al-Maqal fi Ahwal al-Rijal*, Mirza Husain Nuri (d. 1320 AH) in *Khatimat Mustadrak al-Wasa'il*, al-Khu'i (d. 1413 AH) in *Mu'jam Rijal al-Hadith*, and Tustari (d. 1416 AH) in *Qamus al-Rijal*.⁶⁶

Critics of early to modern Shia hadith have differing views on al-Zuhri. In fact, their differences are included in determining al-Zuhri's affiliation to Sunni or Shia. It can be said that attribution to Shia is praise, while attribution to Sunnis is reproach. This is an implication of the criticism of hadith among Shia which requires narration through the path of narrators that adhere to the straight madhhab. Although there is a possibility that the narration of the Sunni narrator is accepted, it cannot reach the degree of authenticity, but it is classified as a *muwaththaq* narration that actually does not meet the standards but is accepted.⁶⁷

Some critics identified al-Zuhri as an enemy of *ahli bait* (family of the Prophet). Those who say so are al-Tusi, al-Hilli, Tafrishi, Ha'iri Mazandarani, and Ibn Dawud. Muhammad Baqir al-Majlisi viewed al-Zuhri as a weak narrator because of his status as an enemy of *ahli bait*. Al-Majlisi also attributed al-Zuhri to Sunnis. As for al-Najashi, he does not mention al-Zuhri at all in a number of his works related to the biography of the narrator of the hadith (*rijal*). Vahidnia et al. view that al-Najashi's actions were due to al-Zuhri's affiliation with the Sunni. It may be that al-Najashi considers the mention of al-Zuhri irrelevant because he only considers the narrators found in the Shia hadiths.⁶⁸

The issuance of al-Zuhri as an enemy of *ahli bait* was the impact of his relationship within the circle of the Umayyad. His closeness to the caliph and his involvement in the project of codification of Sunni hadith are reasonable to denounce him. This cannot be separated from the context of the feud between the Umayyad government and the *ahli bait*. The anti-'Ali propaganda carried by the government recommended various forms of reproach against Abu Talib's son to be spread in the pulpit and in public spaces.⁶⁹ This leads to the conclusion that the proximity to the Umayyad caliphate is an indication that someone is also hostile to the *ahli bait*.

Al-Tusi on one occasion referred to al-Zuhri as *'adunw* (enemy).⁷⁰ This shows that he rejected al-Zuhri's reliability as a narrator. Even so, he included the narration of al-Zuhri in his compilation of hadiths. In fact, he considered the narration when *taarud* (dissent) occurred.⁷¹ Al-Khu'i admits that al-Zuhri was the narrator of Imam al-Sajjad (d. 95 AH) and Imam al-Baqir (d. 114 AH). Despite being a Sunni scholar, al-Zuhri wrote the narrations of the two Shia imams.

In addition to his Sunni affiliations, al-Zuhri has been criticised for allegedly forging hadiths. According to al-Ya'qubi, a Shia historian, al-Zuhri forged hadiths. This was motivated by the policy of the caliph Abd al-Malik, who renovated the Aqsa Mosque to make it more popular. The caliph ordered al-Zuhri to forge a hadith that extolled the virtues of the Aqsa Mosque. This hadith is consistent with the following narration of al-Bukhari.

⁶⁶ Vahidnia, Naqizadih, dan Raisian, 15.

⁶⁷ Ja'far Sobhani, *Usul al-Hadith wa Ahkamih fi 'Ulum al-Dirayah* (Beirut: Dar Jawad al-Aimmah, 2012), 191.

⁶⁸ Vahidnia, Naqizadih, dan Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," 7.

⁶⁹ Taufani, "Keluar dari Rongsokan Sunni-Syiah: Membaca Pemikiran Ahmad Syafii Maarif," dalam *Merawat Kewarasan Publik* (Jakarta: Maarif Institute, 2018), 22.

⁷⁰ Muhammad bin al-Hasan al-Tusi, *Rijal al-Tusi* (Qum: Muassasah al-Nashr al-Islami, 2010), 119.

⁷¹ Vahidnia, Naqizadih, dan Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," 14.

حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَسْجِدِ الْأَقْصَى». ٧٢

'Ali told us, Sufyan narrated to us, from al-Zuhri, from Sa'id, from Abu Hurayrah ra., from the Prophet (peace and blessings of Allah be upon him). He said, "The journey was only limited to three mosques: the Grand Mosque, the Prophet's Mosque, and the Aqsa Mosque."

Bihbahani and Mirza Husayn Nuri affiliated al-Zuhri as Shia. This assumption arises in connection with al-Zuhri's narration of the inauguration of the twelve imams. The hadith was received by al-Zuhri from Imam al-Sajjad. Mirza Husayn Nuri also mentioned that al-Zuhri narrated a number of *nudbah* (lamentations) from Imam al-Sajjad. Khansari is of the view that al-Zuhri was initiated as an enemy of the *abli bait*. However, he later became a Shia under the guidance of Imam al-Sajjad.

Tustari cites the view that al-Zuhri was an enemy of the *abli bait*. He later commented that Tusi view of al-Zuhri's affiliation with the Sunnis was correct. However, calling him an enemy of the *abli bait* is wrong, because his love for Imam al-Sajjad is famous.⁷³

It is reported that al-Zuhri spoke to 'Ali bin al-Husayn al-Sajjad and expressed his confusion and concern. 'Ali Zayn al-'Abidin also advised al-Zuhri not to be proud of himself and to be humble.⁷⁴ Al-Zuhri also reportedly praised Imam al-Sajjad on a number of occasions. He said, "I have never met a more noble person than 'Ali ibn al-Husayn among the *abli bait*." In addition to al-Zuhri's praise of Imam al-Sajjad, he also narrated hadiths from him on various topics. This is proof of his closeness to the Imam.⁷⁵

Table 2. Shia Scholars' View of al-Zuhri

Praise	Criticism
Adhering to Shia	Adhering to Sunnis
Pro- <i>abli bait</i>	Enemy of the <i>abli bait</i>
Integrity despite the ruler	Cooperative with the ruler
	Forging hadith

Responding to this difference of opinion, unfortunately Shia hadith experts do not have a special rule in favoring opinions that can be used as references. Ja'far Sobhani stated that he did not find any scholar who favored any of the different judgments of the narrator. If there are scholars who criticize a narrator, while other scholars consider him pious, then it is a common dissent.⁷⁶ Therefore, the Shia view of al-Zuhri in the narration of the hadith remains diverse. However, this needs to be explored further—as is the Sunni variety of views—in the next section.

Implications of al-Zuhri's Reliability

The closeness of al-Zuhri to the caliphate of the Umayyad is a fact. Despite al-Zuhri's excellence in narration, scholars differ in their positions with the government. Some Sunni and Shia scholars consider this to be a negative thing. The proximity to the government that

⁷² Muhammad bin Isma'il al-Bukhari, *Sahih al-Bukhari*, vol. 2 (Dar Tuq al-Najah, 2001), 60.

⁷³ Vahidnia, Naqizadih, dan Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," 8.

⁷⁴ Ahmad bin 'Ali al-Tabrasi, *al-Ihtijaj*, vol. 2 (Intisharāt al-Sharīf al-Raḍī, t.t.), 45–46.

⁷⁵ Vahidnia, Naqizadih, dan Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," 10–11.

⁷⁶ Sobhani, *Uṣūl al-Hadīth wa Ahkāmihī fī 'Ilm al-Dirāyah*, 175–76.

denounced the *abli bait* is indication that person was in the same group. Therefore, a number of Shia scholars did not hesitate to call al-Zuhri an enemy of the *abli bait*.

Unfortunately, the attachment of the enemies of *abli bait* to al-Zuhri is a mistake according to some Shia scholars. On the contrary, al-Zuhri was a man who loved the family. This is proven that he narrated a number of hadiths that show the virtues of 'Ali bin Abi Talib. Similarly, his relationship with 'Ali Zayn al-'Abidin was used as proof of his partiality towards the members of the family.

As for al-Ya'qubi's opinion that al-Zuhri forged the hadith, both factions considered it incorrect. Vahidnia et al. said that this opinion is counterproductive to a number of facts. For example, the evidence that the hadith intended by al-Ya'qubi was also narrated by a number of narrators, instead of only through al-Zuhri.⁷⁷ Likewise, al-Siba'i, when answering the same accusation from Goldziher, said that al-Zuhri was too young to be used as a role model in the narration of the hadith when the conflict of the rebellion of 'Abdullah bin al-Zubayr, which was said to be the background for the forging the hadith, occurred.⁷⁸

Al-Dhahabi revealed that there was indeed criticism addressed to al-Zuhri because of his proximity to the ruler. However, he considered al-Zuhri's integrity to be accountable.⁷⁹ Al-Zuhri's integrity also made him disobedient to what the caliph said. It is reported that when the caliph interpreted surah al-Nur verse 11 about the slander of 'Aisha, al-Zuhri revised the caliph's interpretation. The reason is, the caliph interpreted that 'Ali bin Abi Talib who played a big role in the slander was threatened with painful torture. Al-Zuhri told the caliph that he narrated from 'Urwah that Aishah stated that the verse was related to 'Abdullah bin 'Ubay bin Salul. This shows that al-Zuhri was not in a weak position before the caliph. He will tell the truth, even if it is against the caliph. Nor was he blindly manipulated by the anti-'Ali campaign.⁸⁰ Duri also stated that his debate with Hisham bin 'Abd al-Malik showed that he was free from the influence of the caliphate. On another occasion, he also expressed his critical position against the caliph 'Abd Malik during the al-Zubayr rebellion.⁸¹

Some say that al-Zuhri was negligent by not checking the writings presented to him, even though this is an important matter. Checks are carried out to reduce the possibility of nuclear misinformation in the narration. 'Itr is of the opinion that the narration of the book without the matching of the writing is a form of unauthorized transmission.⁸² Although al-Zuhri was a superior person in narration so that he had the authority to graduate the book, still checking the writing was something that should not be abandoned.

Al-Zuhri's action was likely based on a number of reasons. He was very confident in what he narrated. 'Abd al-Rahman bin Ishaq quoted al-Zuhri, "I never repeat the memorization of the hadith at all. I have only ever doubted one hadith. Then I asked my colleague. It turned out to be in accordance with what I memorized."⁸³ It has also been mentioned earlier that Sufyan al-Thawri was given the book by al-Zuhri. Despite Sufyan's refusal to narrate it, it shows that al-Zuhri was quite confident in the authenticity of his book. Moreover, the codification of the hadith has been carried out and al-Zuhri was involved in the project. Thus, checking can be done by the copyist of the book without the need to

⁷⁷ Vahidnia, Naqizadiah, dan Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," 11.

⁷⁸ Idri, *Hadis dan Orientalis: Perspektif Ulama Hadis dan Para Orientalis tentang Hadis Nabi* (Depok: Kencana, 2017), 170–71.

⁷⁹ Shams al-Din al-Dhahabi, *Dhikr Asma' Man Tukullima fih wa Huwa Muwaththaq* (Maktabah al-Manar, 1986), 169.

⁸⁰ Vahidnia, Naqizadiah, dan Raisian, "Shi'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," 12.

⁸¹ A. A. Duri, "Al-Zuhri: A Study on the Beginning of History Writing in Islam," *Bulletin of the School of Oriental and African Studies* 19, no. 1 (Februari 1957): 11, <https://doi.org/10.1017/S0041977X00119172>.

⁸² Nur al-Din 'Itr, *Manhaj al-Naqd fi 'Ulum al-Hadith* (Damaskus: Dar al-Fikr, 1981), 216.

⁸³ al-Mizzzi, *Tabdhib al-Kamal fi Asma' al-Rijal*, 21:435.

trouble al-Zuhri to check each copy. Even the requirements of matching the books in the practice of hadith transmission do not require the narrator himself to check.

If it is said that the *mursal* hadith from al-Zuhri is not accepted, then this opinion can still be referred to without rejecting the hadith narrated by al-Zuhri with a continuous sanad. Thus, al-Zuhri's reliability remains valid when it comes to hadith that is *musnad* (hadith with continuous sanad). As for the *mursal*, it is natural to reject it. Yahya bin Ma'in, who criticized, still acknowledged the superiority of al-Zuhri over other narrators.

In general, the criticism addressed to al-Zuhri can be answered. Sunnis and Shiites both acknowledge al-Zuhri's reliability. Sunni scholars acknowledge al-Zuhri as an authoritative narrator despite a number of criticisms targeting him. The application of the rule of *al-jarh wa al-ta'dil* to al-Zuhri enhances his argument because each criticism has been answered. Likewise, Shia scholars consider al-Zuhri's narration acceptable.

The acceptance of al-Zuhri's narration shows that there is a crossover in the science of hadith among Sunnis and Shiites. This is in line with the views of I-Wen Su⁸⁴ and Kuzudişli.⁸⁵ Both reveal the mention of Sunni narrators in Shia hadith literature. Likewise, the mention of Shia narrators in Sunni hadith literature has also occurred as revealed by Aslan. She states that this exchange of narration began in the second century of Hijri and was centered in Kufa, although she states that those involved in this activity were narrators who tended to be Shia, weak, liars, or unknown credibility (*majbul*).⁸⁶

Al-Zuhri is a narrator whose narrations are considered reliable by both tribes. Despite the Sunni assumption that al-Zuhri was on his side and the Shi'ite assumption that al-Zuhri was also on his side, this does not negate the crossing. For Sunnis, al-Zuhri has a significant position. His narrations can be found in a number of hadith books. In *Muwatta'*, al-Zuhri is the most source of hadith compared to other teachers of Imam Malik.⁸⁷ As for the Shia, the narration of al-Zuhri is quite taken into account in various topics. For example, the hadith of al-Zuhri which favors the position of 'Ali bin Abi Talib and a number of *ahli bait* is a natural thing to accept. Similarly, a number of narrations reported by al-Zuhri from 'Ali al-Sajjad about fasting, the Qur'an, prisoners of war, and so on are used as references by jurists and scholars of Shia hadith.⁸⁸

The case of al-Zuhri is quite different from what is common in cross-sectarian narration among Sunnis and Shia. A number of Shia literature mentions several hadiths that have Sunni characteristics, namely hadiths narrated by Companions (*sahabah*) and Successors (*tabi'in*) who are not from the *ahli bait*. Kuzudişli said that the entry of such a narration is a transformation of narration through a narrator known to the two tribes even though the narrator is considered not credible. This was common in the late second and early third centuries of the Hijri.⁸⁹ However, al-Zuhri is not so. He was a credible narrator and occurred in the first half of the second century Hijri. This shows that the intersection of hadith traditions among Sunnis and Shiites has occurred earlier than Kuzudişli and Aslan's findings.

⁸⁴ I-Wen Su, "Early Shi'i Kufan Traditionists' Perspective on the Rightly Guided Caliphs," *Journal of the American Oriental Society* 141, no. 1 (19 September 2021): 39, <https://doi.org/10.7817/jameroriesoci.141.1.0027>.

⁸⁵ Bekir Kuzudişli, "Sunnî-Shî'î Interaction in the Early Period – The Transition of the Chains of Ahl al-Sunna to the Shî'a –," *Ilahiyat Studies* 6, no. 1 (30 Juni 2015): 40, <https://doi.org/10.12730/13091719.2015.61.122>.

⁸⁶ Ayşe Aslan, "Ehl-i Sünnet ve Şî'a'da Müşterek Rivayetler -Küleyni'nin el-Kâfi'sinin Usûl Bölümü Özelinde-," *İslam Tetkikleri Dergisi / Journal of Islamic Review* 14, no. 2 (27 September 2024): 415, <https://doi.org/10.26650/iuitd.2024.1442108>.

⁸⁷ Yasin Dutton, *Early Islam in Medina: Malik and His Muwaṭṭa'* (London: Bloomsbury Academic, 2022), 16.

⁸⁸ Vahidnia, Naqizadih, dan Raisian, "Shî'a Rijali Views of Muhammad Ibn Muslim Ibn Shihab al-Zuhri," 13.

⁸⁹ Kuzudişli, "Sunnî-Shî'î Interaction in the Early Period – The Transition of the Chains of Ahl al-Sunna to the Shî'a –," 34.

CONCLUSION

Despite facing a number of criticisms, al-Zuhri was a narrator whose narrations were widely accepted. This was due to his attention to the Hadith, which surpassed that of his colleagues. Similarly, his closeness to the ruler did not make him weak; he refused to rebuke wrongdoing. Instead, he remained principled by criticising the caliph's erroneous opinions. Nor was he swept away in the anti-'Ali propaganda echoed by the caliphate. It is evident that al-Zuhri reportedly narrated some of 'Ali's virtues and had a close relationship with the *abli bait* rather than hostile to them. The Sunni admits him as a reliable even though it has a close relationship and narrates a hadith that supports the *abli bait*. Likewise, the Shia recognize him as an accepted narrator because he is considered to belong to the same sect. The intersection of al-Zuhri in the Sunni and Shia traditions is a unique case. In contrast to other narrators involved in historical exchanges who tended to be labeled as uncredible narrators in the late second and early first centuries of the Hijri, al-Zuhri was a credible narrator and had a significant position in addition to being in an earlier period.

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