

Exploring the Method of Hadith Transmission: A Study of Ibn Abi Shaybah's Mushannaf

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Abstract: This study explores the method of hadith transmission in al-Mushannaf by Ibn Abi Shaybah, one of the most influential early hadith compilations. The research employs a qualitative method with a descriptive-analytical and library research approach. The findings reveal that Ibn Abi Shaybah included complete chains of narration (isnād) up to their sources but did not rigorously classify hadiths based on their authenticity. He frequently presents multiple transmission paths for a single tradition, notes variations in isnād or matn, and highlights uncertainties in certain narrations. In some instances, he uses passive expressions such as balaghani to indicate indirect transmission. While this approach enriches the textual documentation of hadith, it also necessitates critical methodological analysis to assess the authenticity of each narration.

Keywords: Hadith, Ibn Abi Shaybah, al-Mushannaf, isnād, transmission method.

Abstrak: Penelitian ini mengkaji metode periwayatan hadis dalam Mushannaf karya Ibnu Abi Syaibah, salah satu karya penting dalam khazanah hadis klasik. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis dan studi pustaka. Hasil kajian menunjukkan bahwa Ibnu Abi Syaibah mencantumkan sanad hadis secara lengkap hingga ke sumber, namun tidak melakukan seleksi ketat terhadap kualitas hadis yang diriwayatkan. Ia sering kali menyertakan berbagai jalur periwayatan untuk satu hadis, menjelaskan perbedaan dalam sanad atau matan, serta mencatat jika terdapat keraguan dalam riwayat. Dalam beberapa kasus, ia menggunakan frasa pasif seperti balaghani untuk menyampaikan riwayat tidak langsung. Meskipun metode ini menjadikan Mushannaf sebagai dokumentasi hadis yang kaya, penggunaannya menuntut kejelian metodologis untuk menilai validitas setiap hadis yang dikutip.

Kata kunci: Hadis, Ibnu Abi Syaibah, Mushannaf, sanad, metode periwayatan

1. Introduction

The Sunnah, as the second primary source of Islamic law after the Qur'an, plays a vital role in shaping Muslim beliefs and practices. It not only complements the Qur'an by providing explanatory detail but also serves as an independent source of law and moral guidance (Alfarisi et al, 2023). While there is ongoing scholarly debate regarding the exact period when hadith began to be recorded, a number of researchers assert that the process of hadith documentation began as early as the Prophet Muhammad's own lifetime, and was subsequently continued by his companions (ṣaḥābah) and their followers (tābi'ūn) (Watukila, 2024).

Nevertheless, historical evidence indicates that most of the Prophet's companions initially relied more heavily on oral transmission and memorization than on writing. This was largely due to the oral culture of 7th-century Arabia and concerns that written hadith might be confused with the Qur'an (Anwar, 2020). The formal and state-sanctioned collection of hadith, however, began during the caliphate of 'Umar ibn 'Abd al-'Azīz (r. 717–720 CE), who is credited with commissioning scholars to compile the prophetic traditions systematically (Watukila, 2024). Among the leading scholars of this period was Ibn Shihāb al-Zuhrī (d. 124 AH/742 CE), who is widely recognized as one of the earliest figures to engage in formal hadith compilation (Fatimah, 2020).

In modern academic discourse, especially among Western orientalis, the authenticity of hadith literature has been a matter of skepticism. Some have argued that hadiths were fabricated or retroactively attributed to the Prophet for theological or political purposes (Motzki, 1991). In response to these claims, scholars like Muṣṭafā al-A'zamī have undertaken detailed textual and historical analyses to defend the early origins and reliability of hadith literature. Al-A'zamī argues that both oral transmission and written documentation existed side by side from the earliest periods of Islam, and that these mechanisms provided safeguards against distortion (Motzki, 1991). This defense highlights the sophisticated transmission methodology developed by early Muslim scholars and affirms the centrality of Sunnah in preserving and interpreting the Islamic tradition (Motzki, 1991).

The process of codification of these traditions was undertaken by the muhaddithin using certain methods that were considered most relevant and useful. Some scholars arranged the traditions according to the companions who first narrated them, known as the book of *al-Musnad*. Others arranged them according to themes or chapters of jurisprudence, which came to be called the book of *al-Mushannaf*. In addition, there are books of traditions known as *as-Sahihah*, which contain only sahih traditions, and *as-Sunan*, which contain both sahih and da'if traditions, either based on the judgement of the author or other critics (Motzki, 1991).

The systematic codification of hadith into organized compilations gained momentum in the early 2nd century AH during the caliphate of 'Umar ibn 'Abd al-'Azīz (Fatimah, 2020). As a pious and reform-oriented leader, 'Umar ibn 'Abd al-'Azīz recognized the urgency of preserving prophetic traditions in written form, especially as the generation of the Prophet's companions and their successors began to pass away. He commissioned respected scholars to collect and document hadith systematically, laying the foundation for a new phase in Islamic legal and intellectual history (Fatimah, 2020).

This initiative culminated in the emergence of major hadith compilations during the 3rd century AH, most notably the six canonical books (Kutub al-Sittah) such as Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, and others (Ulama'I et al., 2020). These collections represented a methodological and structural evolution in the science of hadith, moving from informal transmission to organized documentation based on rigorous criteria of authentication. The compilers often arranged their works according to legal (fiqh) chapters, enabling scholars and jurists to use them as practical references for religious rulings ((Ulama'I et al., 2020).

An important precursor to this trend was al-Muwaṭṭa' of Imam Mālik ibn Anas, one of the earliest hadith collections compiled in the 2nd century AH (Nurcahaya, 2021). Though it combined hadith with legal reasoning and practices of the people of Medina ('amal ahl al-Madīnah), it was notable for its thematic arrangement, serving as a prototype for later chapter-based hadith compilations. Imam Mālik's work set a precedent for balancing textual preservation with juridical application.

The apex of codified hadith literature is exemplified in Ṣaḥīḥ al-Bukhārī, a monumental work completed by Imam al-Bukhārī over a period of sixteen years. Out of an estimated 600,000 hadiths he encountered, Imam al-Bukhārī meticulously selected around 7,000 (including repetitions), all of which met his stringent standards of authenticity (Nurcahaya, 2021). This work is widely regarded as the most authentic book after the Qur'an in Sunni Islam, not only for its content but also for its pioneering methodology in isnād scrutiny and matn criticism.

The codification movement was heavily influenced by earlier legal theorists, especially Imam al-Shāfi'ī, who systematized the principles of jurisprudence and emphasized the role of Sunnah alongside the Qur'an as a primary source of law (Fatimah, 2020). His efforts provided a framework that enabled scholars to compile hadiths with legal relevance, while also responding to the growing concerns about fabricated traditions and the loss of reliable transmitters. The early scholars recognized that without organized documentation, much of the prophetic legacy could be lost or distorted.

Thus, the codification of hadith was not merely a scholarly endeavor but a religious and civilizational necessity. It preserved the moral, spiritual, and legal fabric of Islam and ensured the transmission of the Prophet's teachings across generations with fidelity and precision (Itr, 2012).

The second and third centuries Hijri represent a critical era in the development of hadith literature, marked by the systematic compilation and categorization of prophetic traditions. This period saw the emergence of monumental works that would come to define Sunni hadith scholarship for centuries to follow. One such early compilation is the Musannaf of Ibn Abi Shaybah, which stands as a foundational source for understanding the legal and theological discourses of early Islam (Lucas, 2008). Uniquely, Ibn Abi Shaybah's Musannaf includes narrations from a variety of sources including the Prophet Muhammad, his Companions (ṣaḥābah), and their successors (tābi'ūn) yet only approximately 8.7% of the narrations in the examined sections are directly attributed to the Prophet himself (Lucas, 2008). This statistical insight reflects the methodological emphasis on early juristic and communal practices alongside prophetic reports.

This era also witnessed the formalization of the Kutub al-Sittah (the Six Canonical Books of Hadith) and later the Kutub al-Tis'ah (Nine Books), both of which served to safeguard the authenticity of the Sunnah in the face of fabricated traditions and the passing of authoritative transmitters (Harmuliani, 2023). These collections, revered in the Sunni tradition, played a pivotal role in standardizing hadith studies across the Islamic world.

The compilers of these works employed diverse methodologies, showcasing the intellectual dynamism of early hadith scholars. Among these methodologies were thematic (mawḍū'ī)

arrangements, jurisprudential (*fiqhī*) classifications, and even alphabetical ordering to facilitate easier referencing (Shah, 2017). The variations in compilation techniques indicate not only scholarly preferences but also reflect the intended function of these collections whether for legal deliberation, teaching, or devotional study.

Several key hadith compilations emerged during this era, each with distinct content, objectives, and methodological underpinnings. Imam Mālik's *al-Muwattaʿa*, for instance, combined hadith with the established practices of the people of Medina, serving as a foundational text for the Mālikī school of law (Arifin, 2013). Musnad al-Shāfiʿī and Musnad Aḥmad adopted the musnad style, arranging narrations according to the names of the Companions who reported them, thus emphasizing the isnād (chain of transmission) structure (Arifin, 2013). Meanwhile, Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim distinguished themselves through their rigorous authentication criteria and thematic organization, becoming authoritative references for the Muslim community. The Sunan collections—such as Sunan Abī Dāwūd, Sunan al-Tirmidhī, Sunan al-Nasāʾī, and Sunan Ibn Mājah—focused on legal rulings and categorized narrations based on jurisprudential relevance.

Together, these works represent the culmination of scholarly efforts to preserve, authenticate, and transmit the teachings of the Prophet in ways that were both accessible and authoritative. The diverse approaches in their compilation reflect a rich legacy of intellectual rigor that continues to inform Islamic jurisprudence, theology, and historical understanding to this day.

2. Literature Review

Previous research on Ibn Abi Shaybah's *Mushannaf* has highlighted his significant influence and contribution to the hadith tradition as well as criticisms directed at Abu Hanifah. Ibn Abi Syaibah, with his monumental work *Al-Mushannaf*, made a major contribution to the compilation of Islamic law and hadith narration, which is widely referenced by scholars of various schools of thought, including in the archipelago. Fauzi stated that *Mushannaf* Abi Syaibah played an important role in the formation of the *fiqh* tradition in the archipelago, especially in the pesantren and traditional religious institutions. This work became one of the main references in the teaching of Islamic law in pesantren, where local scholars used it as a reference in compiling fatwas and religious practices.

Muzammil highlights that *Mushannaf* Abi Syaibah has become an integral part of hadith studies in Indonesia, focusing on the methodology of transmission and the use of hadith in Islamic law (Muzammil, 2017). He shows that the book plays an important role in the structure of hadith teaching in Islamic higher education institutions, making it one of the main sources in contemporary hadith studies in Indonesia.

In addition, Shihab examines how the influence of the *Mushannaf* on the development of hadith scholarship in Indonesia was immense, especially in terms of the integration of hadith with *fiqh*. Indonesian scholars acknowledge that the book helped enrich their understanding of social and religious law, with many traditions being used to justify fatwas and legal views adopted in various Muslim communities in Indonesia (Shihab, 2019).

Zulkarnaen emphasises the contribution of Mushannaf in fiqh education in salaf pesantren. In many traditional pesantren, Abi Syaibah's Mushannaf is used as the main reference in learning fiqh, especially in teaching about the laws of worship and social affairs, where students are taught to relate the traditions in the Mushannaf to the practice of daily life. This shows how the Mushannaf's influence is not only in the theoretical aspect, but also in the formation of practical religious traditions among Indonesian Muslims (Zulkarnaen, 2018).

Overall, previous research has shown that Abi Shaibah's Mushannaf played a central role in the development of hadith and fiqh scholarship, both in the Islamic world at large and in the Indonesian context.

3. Method

The research method used in revealing the method of hadith transmission in the Mushannaf of Ibn Abi Syaibah is a qualitative method with a descriptive-analytical approach. This approach was chosen because it allows researchers to describe and analyse data in depth, especially in the context of manuscript studies and sanad-matn studies. This research begins with library research as the main step in collecting various primary and secondary sources related to Ibn Abi Shayibah's Mushannaf, both in printed form, manuscripts, and the results of previous research.

The main focus of data collection is to identify the patterns, techniques, and principles of hadith narration used by Ibn Abi Shayibah in compiling his book. The data obtained from the book of Mushannaf were then systematically analysed to understand the characteristics of the sanad, the method of compiling chapters, the classification of traditions, as well as the fiqhiyah tendencies and scientific manhaj used by Ibn Abi Shayibah. This analytical process not only covers the textual aspects but also considers the historical and intellectual context in the tradition of hadith transmission at the time of the book's composition.

4. Result and Discussion

Biography of Ibn Abi Syaibah

Abu Bakr ibn Abi Shaibah (d. 235 AH) was a renowned hadith scholar from Kufa, known for his strong memorization skills and highly praised by numerous scholars (Mustaghfirin, 2014). His full name was Abdullah bin Muhammad bin Ibrahim bin Uthman bin Khuwasti, and he hailed from the Al-Absi tribe. He was widely recognized for his expertise in hadith transmission, often employing various isnād terms such as *akhbaranā* (أخبرنا) and *ḥaddathanā* (حدثنا) in his compilations (Amir Khan et al., 2022). In his seminal work *Al-Musannaf*, Ibn Abi Shaibah employed a structured methodology, including the categorization of chapters (*tarājim al-abwāb*) into four main types and the use of Qur'anic verses to extrapolate legal rulings (Jafar, 2022). His lifetime particularly the 2nd/8th century was a formative period for the development of Shi'a identity in Kufa. Scholars have noted that this era witnessed the codification of key traditions and the rise of distinct Shi'a religious practices (Newman, 2002).

Ibn Abi Shaybah (d. 235 AH) was a prominent hadith scholar of the late 2nd and early 3rd century AH, whose contributions significantly shaped the discipline of hadith in the early Islamic period (Amir Khan, 2022). He earned widespread recognition for his rigorous scholarship, sharp memory, and methodological precision in transmitting and compiling hadith. His reputation was built upon a vast scholarly network he reportedly studied with over 500 teachers and among his most notable teachers were Sharik al-Nakha'i, Waki' ibn al-Jarrah, and Sufyan ibn 'Uyaynah, all of whom were towering figures in the hadith tradition (Mustaghfirin, 2014). These connections reflect the intellectual breadth and reliability of Ibn Abi Shaybah's transmissions, as well as the interconnectedness of hadith scholars in the formative period.

One of his most significant contributions is his monumental work *al-Musannaf*, a thematically organized hadith collection that offers invaluable insight into the legal thought and methodology of early scholars. In *al-Musannaf*, Ibn Abi Shaybah frequently relied on the statements and legal opinions of the Companions (*ṣaḥābah*) and the Successors (*tābi'ūn*) as authoritative sources. Remarkably, only approximately 8.7% of the narrations in the examined sections of *al-Musannaf* are directly attributed to the Prophet Muhammad, indicating a deliberate emphasis on early juristic reasoning rather than prophetic traditions alone (Lucas, 2008). This methodological choice illustrates not only his fidelity to early Islamic legal discourse but also the diversity of sources consulted by early hadith scholars before the formalization of Sunni legal schools.

In terms of transmission technique, Ibn Abi Shaybah employed a variety of *isnād* expressions to indicate how he received hadith reports, with terms like *akhbaranā* (أخبرنا) and *ḥaddathanā* (حدثنا) appearing frequently throughout his collection (Amir Khan et al., 2022). This demonstrates his adherence to the technical rigor expected of *muhaddithūn* and provides scholars today with clues about the oral and written mechanisms of hadith transmission in his time. His contributions to the authentication, classification, and thematic organization of hadith earned him accolades from later scholars who acknowledged his exceptional memory and attention to detail (Mustaghfirin, 2014).

Moreover, Ibn Abi Shaybah lived during the Abbasid era—a time characterized by relative political stability and flourishing intellectual activity, especially under caliphs who supported scholarship, translation movements, and theological discourse (Cooperson, 2000). The conducive atmosphere of Baghdad and other scholarly centers during this period undoubtedly facilitated the compilation and transmission of large-scale hadith collections, including *al-Musannaf*. Thus, Ibn Abi Shaybah's work must be situated not only within the trajectory of hadith development but also in the broader socio-political and intellectual context of the early Abbasid Caliphate (al-Naqib, 2016).

Mushannaf Ibn Abi Shaybah: Book Materials and Methods of Transmission

Ibn Abi Shaybah's *Musannaf* stands as one of the most significant early compilations in hadith literature, offering profound insight into the development of Islamic legal thought during the formative period of Islamic jurisprudence (Rauf, 2020). Comprising approximately 36,224 hadiths, the collection includes *marfū'* (Prophetic), *mawqūf* (Companion), and *maqṭū'* (Successor)

traditions. These are thematically arranged across 40 books and 5,319 chapters, demonstrating both the breadth of content and the meticulous organization that characterizes the work (Rauf, 2020).

Scott C. Lucas, in his detailed analysis of 3,628 selected narrations from the Musannaf, found that only 8.7% of the traditions were directly attributed to the Prophet Muhammad. The remaining narrations were predominantly sourced from the Companions and the Successors, highlighting a distinctive juristic methodology that valued early communal reasoning alongside Prophetic guidance (Lucas, 2008). This ratio is especially significant as it indicates that early hadith compilers such as Ibn Abī Shaybah were not solely concerned with Prophetic tradition but also drew extensively on legal and moral precedents set by the earliest generations of Muslims.

A key feature of the Musannaf is its chapter headings (*tarājīm al-abwāb*), which reflect Ibn Abī Shaybah's nuanced understanding of legal categorization and his interpretive methodology. According to Jafar and Ayub, these headings often incorporate Qur'anic verses to frame discussions or suggest legal conclusions, pointing to a sophisticated intertextual approach that links Qur'anic guidance with hadith and juristic reasoning. (Jafar et al., 2022). The *tarājīm* thus serve not merely as organizational devices but also as interpretive tools that reveal the compiler's fiqh orientation.

Modern scholarship has also explored the transmission patterns embedded in the Musannaf. G.H.A. Juynboll, employing isnād-cum-matn analysis, examined the role of common links (CLs) and partial common links (PCLs) to trace the formation and dissemination of hadith clusters within the work (Juynboll, 2007). His findings highlight the value of the Musannaf not only for legal historiography but also for isnād criticism and source analysis.

In terms of content quality, the Musannaf contains a mix of ṣaḥīḥ, ḥasan, and ḍa'īf narrations, a reflection of the inclusive compilation approach of its time. Some mursal (disconnected) traditions are included, though later scholars argue that several of these can be elevated to ḥasan li-ghayrihi status when corroborated by other narrations (Rauf, 2020). This layered classification underscores the complex methodologies used by early hadith compilers, who prioritized preservation and accessibility while leaving the task of critical evaluation to later hadith scholars.

How Ibn Abi Shaybah Received the Hadiths in his Mushannaf

Ibn Abi Shaybah had various methods of receiving the traditions that he included in his *Mushannaf*. The following is an explanation of the methods used to receive the traditions:

1. Direct Hearing (*As-Sama'*)

Most of the traditions in the *Mushannaf* were narrated by Ibn Abi Shaybah through direct hearing from his teachers. This is indicated by the use of phrases such as: "حدثنا" (*haddatsana*): Indicates that Ibn Abi Shaybah heard the tradition directly from his teacher in one gathering and "أخبرنا" (*akhbarana*): Indicates that the teacher conveyed the hadith formally. For example: In the *book of thaharah*: "Narrated to us Hafsh ibn Ghayath from Al-A'masy..."

2. Hadith with Passive Phrases

Ibn Abi Shayibah also narrated some traditions with passive phrases (*shighat al-mabni lil-majhūl*), such as: "حدثنا" (*hudditsna* or "حدثت" (*hudistu*): Indicates that the tradition was heard, but without mentioning the narrator who directly transmitted it to him. For example: "*Hudditsna that the Messenger of Allah said...*"

3. Written Discovery (*Wajada fi Kitabih*)

Ibn Abi Shayibah recorded some traditions that he found in the book of someone, be it his teacher or an earlier scholar. This is indicated by the phrase: "في كتاب وجدت" (*wajadt fi kitab fulan*): "I found in so-and-so's book." For example: "*Wajadt fi Kitab Abi...*"

4. Hadith Received Indirectly

In some narrations Ibn Abi Shayibah recorded traditions that he had received from intermediaries without hearing them directly from his teacher. This is indicated by the phrase: "بلغني" (*balaghani*): "It has reached me." For example: "*Balaghani that the Messenger of Allah said...*"

5. History Through Reference to Several Teachers

Ibn Abi Shayibah often recorded traditions received from more than one teacher by listing their names together. For example:

حدثنا حفص بن غياث، عن الأعمش، عن عمرو بن مرة، عن عبد الله بن سلمة، عن علي رضي الله عنه قال: "كان رسول الله صلى الله عليه وسلم يقرئنا القرآن على كل حال إلا الجنباءة." حدثنا حفص بن غياث ووكيع، عن ابن أبي ليلى، عن عمرو بن مرة، عن عبد الله بن سلمة، عن علي، عن النبي صلى الله عليه وسلم، مثل

Ibn Abi Shayibah has a distinctive method in compiling his *Mushannaf*, including in the aspect of narration (*ar-riwayah*).

1. Compilation of Sanad and Matan

Ibnu Abi Syaibah sering mencantumkan sanad hadis secara lengkap, hingga ke Rasulullah SAW, sahabat, atau tabi'in. Contohnya: Dalam *Kitab Thaharah*, ia meriwayatkan:

حدثنا حفص بن غياث، عن الأعمش، عن عمرو بن مرة، عن عبد الله بن سلمة، عن علي رضي الله عنه قال: "كان رسول الله صلى الله عليه وسلم يقرئنا القرآن على كل حال إلا الجنباءة."

In some cases, he summarised the sanad and matan by mentioning "*such as*" or "*similar*". Example:

حدثنا حفص بن غياث ووكيع، عن ابن أبي ليلى، عن عمرو بن مرة، عن عبد الله بن سلمة، عن علي، عن النبي صلى الله عليه وسلم، مثله

2. Use of Multiple History Paths

Ibn Abi Shayibah often presents one hadith with several different narrations to provide a comprehensive picture and strengthen the hadith.

3. Variation in Hadith Level

He lists the *marfu'*, *mauquf* and *maqtu'* traditions without filtering out only the sahih traditions. This shows that his aim was hadith documentation rather than just validation..

4. Explanation of Differences in History

He often pays attention to differences in wording, additions, or subtractions in the sanad and matan. Example: In the *Book of Corpses*, he recorded:

حدثنا وكيع، عن مسعر وسفيان، عن مصعب بن المثنى. قال سفيان: عن رجل، عن زيد بن صوحان. وقال مسعر: عن مصعب بن المثنى "...

Credibility of narrators Ibnu Abi Syaibah terkadang menegaskan kredibilitas perawi untuk memperkuat riwayatnya. Contoh:

حدثنا مغلد بن يزيد – وكان ثقة – عن سعيد بن عبد العزيز، ..

5. Warning about Doubts in History

He explains if there is any doubt in the sanad or matan, along with the origin of the doubt. Example:

حدثنا هشيم، عن العلاء بن زيد، عن الحسن أو غيره -الشك مني- أن أصحاب رسول الله صلى الله عليه وسلم كانوا يصلون في أسفارهم على دوابهم حيثما كانت وجوههم

Some Notes on Ibn Abi Shaybah's Mushannaf Method of Reporting

Although Ibn Abi Shaybah's *Mushannaf* is one of the most important reference books in hadith and fiqh science, there are some weaknesses in the method of transmission (*ar-riwayah*).

1. Not Sorting Hadith by Quality

The traditions in the *Mushannaf* are not sorted by degree of authenticity such as sahih, hasan or da'if. Ibn Abi Shaybah recorded all the traditions that he memorised or received without sorting them according to the strength of the sanad or the quality of the matan. As a result, the reader has to be careful in deriving rulings from the traditions in this book.

2. Mixing of *Marfu'*, *Mauquf*, and *Maqtu'*

In one chapter, Ibn Abi Shaybah often mixes *marfu'* (directly from the Prophet), *mauquf* (from the companions), and *maqtu'* (from the tabi'in) traditions, without giving a clear explanation or separation. This may cause confusion for readers who lack understanding of the hierarchy of hadith transmission.

3. Reliance on Memorisation

Many traditions were recorded based on Ibn Abi Shaybah's memorisation without additional verification from other books, thus potentially including weak or inaccurate reports.

4. Use of Passive Phrases

In some narrations, Ibn Abi Shaybah uses passive phrases such as "*hudiththu*" (has been told to me) or "*balaghani*" (has reached me), without mentioning the narrator. The use of these

phrases reduces the clarity of the sanad and makes it difficult for the reader to evaluate the validity of the narration.

5. Lack of Explanation of Conflicting Reports

When listing conflicting traditions in one chapter, Ibn Abi Shayibah does not provide any analysis or conclusion to help the reader understand which one is stronger or more relevant.

Example: In the chapter on *"Wiping the Head with the Turban during Wudhu,"* there are narrations that support and reject the practice without any clarification.

In accessing and understanding Ibn Abi Shayibah's Mushannaf, the reader is required to have an adequate scientific foundation, especially in the field of hadith science. This is important considering the complexity of the contents of the book, which not only contains marfu' traditions but also includes mauquf and maqtu' traditions. Without a strong understanding, the reader may be trapped into erroneous conclusions, especially in interpreting the position of the hadith in the hierarchy of sanad and matn authority.

Furthermore, a critical and comparative approach is necessary. The reader is advised not to take the Mushannaf as the only source but rather to compare the reports in it with other authoritative books of hadith such as Sahih Bukhari, Sahih Muslim, or Musnad Ahmad. This will help in verifying the quality of the traditions as well as ascertaining their validity in the context of Islamic law-making.

In addition, the Mushannaf's distinctive characteristic of presenting traditions thematically by fiqh chapters requires careful and in-depth analysis. The reader must be able to identify and distinguish between the mixed status of marfu', mauquf and maqtu' traditions, which are often placed side by side in one set of topics. This requires methodological foresight to avoid deviations in legal conclusions or religious understanding.

Nevertheless, Ibn Abi Shayibah's methodological contribution in compiling the Mushannaf cannot be underestimated. The book has contributed greatly to the documentation of hadith and the development of classical fiqh. It has become one of the important references in the treasury of hadith scholarship which, if approached with proper scientific methodology, can be of immense benefit to researchers, academics, and practitioners of Islamic law.

5. Conclusion

Ibn Abi Shayibah's narration includes the complete sanad all the way back to the source but does not make a strict selection of the quality of the hadith. He often presents multiple lines of transmission for a single tradition and explains the differences in the sanad or matan and notes any doubts in the narration. In addition, he affirms the credibility of the narrators in some narrations to strengthen the sanad, although sometimes using passive phrases such as *"balaghani"* (has reached me), indicating indirect narration. This approach makes *Ibn Shayibah's Mushannaf* a rich documentation of traditions, but it requires in-depth study to assess the validity of each tradition.

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