

AL-MUSHANNAF IBN ABI SHAYBAH (THE BOOK REVIEW)

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Abstrak

Hadits merupakan sumber Islam kedua setelah Al-Qur'an. Hadits dan Al-Qur'an adalah dua sumber utama Islam. Hadits berperan dalam menjelaskan Al-Qur'an. Hadits adalah hadis Nabi yang menjelaskan hukum (al-fiqh) tentang cara beribadah, kapan, mengapa, dll. Cara termudah untuk memahaminya adalah bahwa Al-Qur'an merupakan aturan Islam dan prinsip-prinsip dasar, prinsip, ibadah, moral, transaksi, dan etika. Di sisi lain, Hadits atau Sunnah merupakan penjelasan teoretis dan penerapan praktis Al-Qur'an. Ibnu Abi Shaybah adalah salah satu tokoh terkemuka dalam ilmu hadis. Para ahli hadis sepakat bahwa Ibnu Abi Shaybah adalah sosok yang terpercaya dengan pengetahuan dan kemampuan yang luas. Banyak ulama besar yang memuji Abu Bakar bin Abi Shaybah, dan kekuatan hafalannya membuatnya menonjol dibandingkan ulama hadis lain pada masanya. Kitab "Al-Mushannaf li Ibni Abi Shaybah" karya Ibnu Shaybah dalam artikel ini merupakan mahakarya dan ensiklopedia hadis dan atsar monumental yang masih lestari dan masih banyak diperbincangkan di Perguruan Tinggi Islam hingga saat ini. Kajian tersebut menyimpulkan bahwa Muhammad bin Abi Shaybah termasuk salah satu ulama atau muhaddith terbaik pada masa awal. Keterlibatannya dalam menyebarkan hadits di Kufah sangat signifikan dan memberikan manfaat bagi banyak orang setelahnya. Beliau adalah salah satu ulama terbaik yang menjadi tokoh penting dalam Islam dan dunia.

Kata Kunci: Naskah, Kitab, Mushannaf Abi Shaibah

Abstract

Hadith is the second source of Islam after the Qur'an. The Hadith and the Qur'an are two primary sources of Islam. Hadith played a role in explaining the Quran. The Hadith is a Prophetic tradition that explains ruling (al-fiqh) on how to worship, when, why, etc. The easiest way to understand it is that the Qur'an constitutes Islam's rules and fundamental principles, tenets, worship, morals, transactions, and etiquette. On the other hand, the Hadith or the Sunna is the theoretical explanation and practical application of the Quran. Ibn Abi Shaybah is one of the prominent figures in science hadith. Hadith experts agreed that Ibn Abi Shaybah is a well-trusted figure with extensive knowledge and abilities. Many great scholars praised Abu Bakar ibn Abi Shaybah, and his memorization power made him stand out from other hadith scholars of his time. The book "Al-Mushannaf li Ibni Abi Shaybah" by Ibn Shaybah in this article is a masterpiece and a monumental encyclopedia of hadith and atsar that remains and is still heavily discussed in Islamic Universities

today. The study concluded that Muhammad ibn Abi Shaybah was among the best Islamic scholars or muhaddith in the early days. His involvement in spreading the hadith in Kufa was significant and benefitted many people after him. He was one of the best scholars who became an important figure in Islam and worldwide.

Keywords: Manuscripts, Kitab, Mushannaf Abi Shaibah

INTRODUCTION

Kufa is one of the essential cities in Iraq because when Ali ibn Abi Talib became the caliph, he moved the centre of government administration from Medina al Munawarah to Kufa. It was in the city of Kufa that Ali ibn Abi Talib died as a result of being stabbed by the sword of Khanzar Ibnu Muljam. Several important Islamic historical sites are in Kufa including the Great Mosque of Kufa, the tomb of Zaid ibn Ali, the house of Ali ibn Abi Talib, the tomb of Maitsam al Tsammar, the tomb of Kumail ibn Ziyad, and the al-Sahlah Mosque.¹

In 234 H, said Ibrahim Nafthawaih, Al-Mutawakkil worried about the Islamic Jurists (*fuqahaa*) and the hadith scholars (*muhadditsun*). Among them were Mush'ab ibn Abdilllah Az-Zubairi, Ishaq ibn Abi Isma'il, Ibrahim ibn Abdilllah Al-Harawi, Abu Bakr and Uthman, two sons of Abu Shaybah, both of whom were *huffadz*. Then, they were given an assignment letter. Then Al-Mutawakkil ordered them to convey hadiths containing the Mu'tazilites and Jahmiyyah refutations. Uthman's assembly in Mansur gathered around thirty thousand people to study from him. Meanwhile, Ibn Shaybah was at the *Rushafah* Mosque, where he became more famous than his brother. His students numbered about thirty thousand people.²

According to Abu 'Ubayd Al-Qaasim ibn Salaam, there are four types of hadith scholars; he said: "The most knowledgeable of them of the lawful (*Halaal*) and the unlawful (*Haraam*) is Ahmad ibn Hanbal. The best at listing hadith and placing them in the right context is 'Ali Ibn Al-Madini. The best at writing a book is Ibn Abi Shaybah. And the most knowledgeable of which hadith are authentic, and which are weak is Yahyaa ibn Ma'in." In another version, he said: "(Knowledge of) the Hadith ultimately goes back to four (people): to Abu Bakr Ibn Abi Shaybah, Ahmad ibn Hanbal, Yahyaa ibn Ma'in and 'Ali Ibn Al-Madini."³

¹ Dr. Tgk. H. Zulkarnaen, MA, *Tafakkur al-Mushannaf li Ibni Abi Syaibah; Karya Tsiqah Muhaddis Kufah*, Article: Citizen Journalism, waspada.id, 2024.

² Hafiz, *Ibn Abi Syaibah (Wafat: 235H)*, Article: Beranda Ulama, sayahafiz.com, 2014.

³ Syaikh Muhammad Naasir-ud-Deen al-Albanee, *Imam Abu Bakr Ibn Abi Syaibah*, Article: Salafi Dawah, salafidawah.com, 2014.

The Muslim figures who have stopped and settled in Kufa are Ali Ibn Abi Talib, Husein ibn Ali, al Kindi, Abu Hanifah, Sufyan al-Tsauri, Alqamah al-Qais, Daud al-Zhahiri, Abdullah ibn Mas'ud, Al-Aswad ibn Yazid, Masruq ibn al-Ajda, and Al-Mukhtar al-Tsaqafi. Imam Abu Bakar Abdullah ibn Abi Shaybah is a scholar who has loved studying since childhood. He learned from many scholars that are prominent in his time. He has many students that absorbed the knowledge from him too. He wrote many books such as *al-Musnad*, *al-Mushannaf*, and *at-Tafsir*. Ibn abi Shaybah earned plenty of positive feedback from numerous scholars.⁴

As a prominent figure of science hadith and Islamic jurisprudence, Ibn Abi Shaybah was prepared to provide strict legal boundaries by the hadiths and *atsar*, which he considers to be accountable as a legal basis. Ibn Abi Shaybah wants to present a work containing an encyclopaedia of hadith and *atsar* which discusses legal issues.⁵

Al-Mushannaf is a writing work that collects the hadiths of the Prophet SAW and what was said and made by the companions and *Tabi'in*.⁶ Organizing this book is done by writing chapters according to the sub-discussions. For example, the Islamic Jurisprudence or *Fiqh* chapters contained hadiths *marfu'*, *mawquf* and *maqthu'*. The definition of *al-Musannaf* is the same as al-Sunan, but al-Sunan only accepts hadiths *marfu'*.⁷

Ibn Abi Shaybah was a popular figure in his time, and many of his students became prominent figures too such as Imam al Bukhari, Imam Muslim, Imam Abu Daud al Sijistani, Imam al Nasa'i, Imam Ibn Majah, Abu Zur'ah, Muhammad ibn Wadlah, al Hasan ibn Sufyan, Abu Ya'la al Maushuli, and others. He is undoubtedly an essential figure in the field of hadith and Islam. His proactive activities in writing so many books made the people of knowledge and those seeking it more aware of how wide the Islamic studies is to dive in. May Allah the Almighty grant him *Jannah*, together with our beloved Prophet Muhammad, peace and blessing be upon him, his families, companions, and those who followed him.

RESEARCH METHOD

⁴ Dr. Tgk. H. Zulkarnaen, MA, *Tafakkur al-Mushannaf li Ibni Abi Syaibah; Karya Tsiqah Muhaddis Kufah*, Article: Citizen Journalism, waspada.id, 2024.

⁵ Tuti Lutfiah Hidayah, *Imam Ibnu Abi Syaibah dan Mushannafnya*, Article: Malajah Nabawi, www.majalahnabawi.com, 2022.

⁶ *Tabi'un* means those who followed. "The best people are those of my generation, and then those who will come after them." (Sahih Bukhari and Muslim).

⁷ Umar Mokhtar Mohd Noor, *Apakah Perbezaan Antara Al-Mushannaf, al-Sunan, dan Al-Mustadrak*, Article: Isyad al-Hadith, Pejabat Mufti Wilayah Persekutuan, 2016.

This study employs a qualitative approach with a descriptive-analytical method. This approach is used to understand the content, transmission methods, and contribution of the book *Al-Mushannaf* by Ibn Abi Shaybah to the treasury of hadith and fiqh sciences. This type of research is a library study (*library research*), where the data collected comes from the book *Al-Mushannaf* as well as other relevant references, both classical and contemporary.

The data sources in this study consist of primary sources, namely the book *Al-Mushannaf* by Ibn Abi Shaybah, and secondary sources, such as commentaries, works of hadith scholars, scientific journals, and articles discussing this book. The data collection techniques used include documentation, which involves collecting and analyzing texts from the book *Al-Mushannaf* and related literature, as well as literature review, which examines various references on Ibn Abi Shaybah, hadith methodology, and the historical context of the book *Al-Mushannaf*.

The data analysis techniques in this study consist of content analysis, which analyzes the content of the book *Al-Mushannaf* to understand its structuring system, transmission methods, and hadith themes discussed, as well as comparative analysis, which compares the transmission methods and classification of hadith in *Al-Mushannaf* with other hadith books, such as *Al-Muwatta'* by Imam Malik and *Musannaf* by Abdul Razzaq. The research stages include the preparation stage, which involves collecting primary and supporting references and determining the research scope; the data collection stage, which involves examining the content of *Al-Mushannaf* and reviewing related references; the data analysis stage, which involves conducting content analysis and comparison with other literature; and the results compilation stage, which involves compiling research findings into an academic report. To ensure data validity, this study employs source triangulation techniques by comparing information from various references, as well as source criticism to verify the authenticity and validity of both primary and secondary sources. Through this method, the research is expected to contribute to understanding Ibn Abi Shaybah's transmission methods and the relevance of the book *Al-Mushannaf* in the study of hadith and Islamic fiqh.

RESULTS AND DISCUSSION

1. The Biography of Ibn Abi Shaybah (235 H/849 AD⁸).

His full name is Abdullah ibn Muhammad ibn Ibrahim- Abī Shaybah-ibn Uthman ibn Khawasati al-Kufi, and his *Kunyah* is Abū Bakr, famously known as Ibn Abī Shaybah. He was born in Kufa, in the year of 159 A.H or 775 CE. Kufa (الكوفة), the hometown of Imam Abu Bakr Abdullah ibn Abi Shaybah is located in Iraq, precisely 10 kilometers Northeast of Najaf or 170 kilometers south of Baghdad, the capital of Iraq. His father is Mohammad ibn Qadhi Abi Shaybah. Ibn Shaybah was an early Muslim scholar of hadith. He authored a *musannaf* work commonly known as *al-Musannaf li Ibn Abi Shaybah*, which is one of the earliest extant works in that genre.⁹

Ibn Abi Shaybah was knowledgeable and started seeking his knowledge very young. Muhammad ibn Umar al-Jurjani claimed that he heard Ibn Abi Shaybah disclosing his age when he first heard from Sharik.¹⁰ He was with Ibn Abi Shaybah at the cemetery of Kindah when he asked him this: "O Abu Bakr, how old were you when you heard from Sharik? He said: "I heard from Sharik when I was fourteen years old and at that time, I memorised more hadith than I do today."

Abu Ubayd al-Qasim ibn Sallam said: "The knowledge ended up with four persons, and Abu Bakr is the most detailed, Ahmad is the most understanding, Yahya gathered the most of it among them, and Ali has the most knowledge regarding it. Abu Zur'ah ar-Razi said: "I did not see anyone who memorized more or better than Ibn Abi Shaybah." It was said to him: "O Abu Zur'ah, what about our companions from Bagdad?" he said: "Leave your companions. They are unquestionably the companions of lies." Ibn Hibban said: "He was an expert, a memorizer, righteous, among those who wrote, gathered, authored, and reminded, and he memorized most among the people of his time regarding the *Maqati* (plural of *maqtu*)."¹¹

2. His Learning and Teaching Journey.

⁸ "A.D." stands for anno domini (Latin for "in the year of the lord"), and it refers specifically to the birth of Jesus Christ.

⁹ Abu Bakar Ibn Abi Shaybah, *Kitab al-Iman*, Pdf: www.alaqidah.com, Translator: Abu Hajar, 2022, P. 8.

¹⁰ Sharik Imam ibn Abdullah al Qadhi (W.177.H)

¹¹ Abu Bakar Ibn Abi Shaybah, *Kitab al-Iman*, Pdf: www.alaqidah.com, Translator: Abu Hajar, 2022, P. 8.

At the beginning of his education journey, he learned from Sharik Imam ibn Abdullah al Qadhi (d.177 H). He continued seeking knowledge from many teachers after that, including Uthman ibn Abi Shaybah, al Qasim ibn Abi Shaybah, Ibrahim ibn Abi Bakar, al Hafidz Abu Ja'far Muhammad ibn Uthman, Imam Ahmad ibn Hanbal, Imam Ishaq ibn Rahawaih, Ali ibn al-Madini, Yahya ibn Ma'in, and others. Among the scholars who narrated hadith from him are Imam al Bukhari, Imam Muslim, Imam Abu Daud al Sijistani, Imam al Nasa'i, Imam Ibn Majah, Abu Zur'ah, Muhammad ibn Wadlah, al Hasan ibn Sufyan, Abu Ya'la al Maushuli, and others.¹²

Imam Abu Bakar Abdullah Ibn Abi Shaybah had many students, including Abu al-Ahwash Sallam ibn Sulaim, Abdussalam ibn Harb, Abdullah ibn Mubarak, Jarir ibn Abdil Hamid, Abu al-Khalid al-Ahmar, Sufyan ibn Uyainah, Ali ibn Mushir, Ibad ibn Awwam, Abdullah ibn Idris, Khalaf ibn Khalifah, Abdul Aziz ibn Abdussamad al-Amiyyi, Umar ibn Ubaid al-Thanafisi, Ali ibn Hasyim al-Barid, Husyain ibn Basyir, Waki' ibn al-Jarrah, and others.¹³

The comments of the ulama about Imam Abu Bakar Abdullah Ibn Abi Shaybah are as follows:

- 1) Imam Ahmad ibn Hanbal said that Imam Abu Bakar Abdullah Ibn Abi Shaybah was *shaduq* or very honest.
- 2) Imam Amru ibn Ali al-Fallas said: "I had never seen anyone whose memorization was stronger than Imam Abu Bakar Abdullah Ibn Abi Shaybah's memorization at that time."
- 3) Imam al-Khathib al Baghdadi said: "Imam Abu Bakr Abdullah Ibn Abi Shaybah's memorization was a *mutqin* (very strong)."
- 4) Imam Ibnu Hajar al-Asqalani said: "Imam Abu Bakr Abdullah Ibn Abi Shaybah was a Kufa scholar who was *tsiqah* (trusted) and *hafidzh* and had many works on hadith and *fiqh* books."
- 5) Al-'Ajli said: "He is reliable (*thiqah*) and a *Haafidz*."

¹² Dr. Tgk. H. Zulkarnaen, *Tafakkur al-Mushannaf li Ibn Abi Shaybah: Karya Tsiqah Muhaddith Kufah*, Article: Citizen Journalism, www.waspada.id, 2024.

¹³ Dr. Tgk. H. Zulkarnaen, *Tafakkur al-Mushannaf li Ibn Abi Shaybah: Karya Tsiqah Muhaddith Kufah*, Article: Citizen Journalism, www.waspada.id, 2024.

- 6) Al-Khatib Al-Baghdadi said: "He was precise in his narration (*mutqin*), memorized many *ahaadith* (*haafidz*), and produced many works (*mukthir*). He wrote the books Al-Musnad, Al-Ahkaam, and At-Tafseer. He died in the year 235H."
- 7) Al-Haafidz Ad-Dhahabi described him as: "The Grand and unique *Haafidz*, and the one who is reliable (in narration)."¹⁴

According to Imam al-Bukhari, ad-Dzahabi, and Imam al-Khatib al-Baghadi, Al-Imam Abu Bakr Abdullah Ibn Abi Shaybah died in Kufa on Thursday night during the Isha' prayer of the month of al Muharram in 235 Hijriah at the age of 76 years.¹⁵

3. Al-Mushannaf and it's Methodology.

Mushannaf, etymologically, comes from the root word of *al-Shanfu* (الصنف), which means part (النوع وال ضرب) in the Arabic language. Terminology, *mushannaf* is a book that contains *marfu' al hadiths*.¹⁶ With the condition that the narrator is the last person in the *isnad* of the hadith. *Mushannaf* is also a book that includes the Prophet's *atsar*,¹⁷ such as narrations from Prophet's companions, *tabi'in* narrations from Prophet's companions, and *tabi' al-tabi'in* narrations from *tabi'in*. *Al-Mushannaf* is also a book that contains the hadith in other categories, such as *mursal*, *munqothi'*, *ma'lul* and *maudhu'*. It is also a book that contains the opinions of several different people, and the author of this book is objective and free from taking sides or opposing certain opinions or schools of thought.¹⁸

The book *Al Mushannaf Li Ibni Abi Shaybah* (المصنف لابن ابي شيبة) is the monumental work of al Imam al Hafidz Abu Bakar Abdullah ibn Muhammad ibn Abi Shaybah Ibrahim ibn Uthman ibn Khuwasti al-Abbasi. His *kunya* is Abu Bakar al-Abbasi, and he is also famous with the nickname Sayyid al *Huffadz* because of his expertise in the field of hadith and the

¹⁴ Syaikh Muhammad Naasir-ud-Deen al-Albancee, *Imam Abu Bakr Ibn Abi Syaibah*, Article: Salafi Dawah, salafidawah.com, 2014.

¹⁵ Dr. Tgk. H. Zulkarnaen, *Tafakkur al-Mushannaf li Ibn Abi Shaybah: Karya Tsiqah Muhaddith Kufah*, Article: Citizen Journalism, www.waspada.id, 2024.

¹⁶ Technically *marfu'* means a hadith attributed to the Messenger of Allah (صلى الله عليه وآله وسلم) and a companion (sahabi) narrates it.

¹⁷ Scholars have different opinions regarding the meaning of hadith and *atsar*. Some say that hadith and *atsar* have the same meaning, which is the opinion of Muslim imams, Imam Tahawi and Imam Tabari. Other scholars also say that hadith is what is attributed to Rasulullah s.a.w. Still, *atsar* is attributed to other than the Prophet s.a.w, such as companions, *tabi'in*, and *tabi'in*.

¹⁸ Tuti Lutfiah Hidayah, *Imam Ibnu Abi Syaibah dan Mushannafnya*, Article: Malajah Nabawi, www.majalahnabawi.com, 2022.

science hadith. The book *Al Mushannaf Li Ibni Abi Syaibah* was published in Cairo - Egypt, by the publisher *al Faruq al Haditsiyah*.¹⁹

Some of the scientific work written by Imam Abu Bakar Abdullah Ibn Abi Shaybah is placed in the Berlin library under registration number 9,409. And those books are the *Mushannaf* and the *Al-Tarikh*. Besides those two books that are kept neatly in the German library, there are other books that he wrote, those books are *al-Iman*, the book of *al-Adab*, *Tafsir Ibn Abi Shaybah*, *al-Ahkam*, the book of *Taab al-Qur'an*, *al-Jumal*, the book of *al-Raddu 'Ala man Radda 'Ala Abi Hanifah*, the book of *al-Futuh*, and *al-Musnad*.²⁰

The first printing of the book *Al-Mushannaf Li Ibni Abi Syaibah* was published in 2008 CE. This book consisted of 25 volumes and was verified (*talqiq*) by Abu Muhammad Usamah ibn Ibrahim ibn Muhammad. The book *Al-Mushannaf Li ibn Abi Shaybah*, as a whole is 25 volumes, contains of 40,754 *ahadith*, with the last *isnad* review in the 25th volume on page 501, namely Yunus Ibn 'Aun (يونس ابن عون) who received the hadith from Ibn Sirin (ابن سيرين). Imam Abu Bakar Abdullah Ibn Abi Shaybah was born in Kufa - Iraq in 159 Hijrah (according to Ibn Zubair and Al-Khathib Al-Baghdadi) as written in the book of Baghdad Dates, volume 10, page 66, book *Siiru A'lam al-Nubalaa'*, volume 11, page 122, and the book Date of *Maulid al 'Ulamaa' Wa Wafyaatuhum*, volume 1, page, 372.

Here is the content of kitab *Al-Mushannaf li Ibn Abi Shaybah in detail*,

- 1) Volume 1, contains:
 - A foreword.
 - Author biography.
 - Description of the primary material in the book.
 - A table of contents of the book.²¹
- 2) Volume 2 describes *thaharah* and the call to prayer.
- 3) Volume 3 discusses obligatory prayers and several circumcision prayers, prostration recitations, *sahwi* prostration, and their *kaifiyat* in prayer.

¹⁹ Dr. Tgk. H. Zulkarnaen, *Tafakkur al-Mushannaf li Ibn Abi Shaybah: Karya Tsiqah Muhaddith Kufah*, Article: Citizen Journalism, www.waspada.id, 2024.

²⁰ Dr. Tgk. H. Zulkarnaen, *Tafakkur al-Mushannaf li Ibn Abi Shaybah: Karya Tsiqah Muhaddith Kufah*, Article: Citizen Journalism, www.waspada.id, 2024.

²¹ Al-Imam Abi Bakrin Abdullah ibn Muhammad ibn Abi Shaybah al-Abshi al-Kufi, *Al-Mushannaf li ibn Abi Shaybah*, Volume 1, Publisher: Awamah, First Printing: 1427H/2006 CE, P. 7-26.

- 4) Volume 4 is about prostration and deeds in prayer, Friday prayers, Idain prayers, circumcision prayers, and matters relating to the prayer leader.
- 5) Volume 5 is a continuation of circumcision prayers, imamah, and fasting.
- 6) Volume 6 is a continuation of fasting, zakat, and corpses.
- 7) Volume 7 is a continuation of corpses, oaths, vows, kafarat, and Hajj.
- 8) Volume 8 is a continuation of the Hajj.
- 9) Volume 9 discusses marriage. Volume 10 continues with marriage and divorce.

The last volume number 25th, discusses the benefits of a hadith (*al-fawa'id al-haditsiyah*). The superiority of the book *Al-Mushannaf Li Ibni Abi Shaybah* lies in its exposition and understanding, which refers heavily to the hadiths of the Prophet Saw, the *atsars* of the companions, and the views of *tabi'in*. The methodology used in the book *Al-Mushannaf Li Ibni Abi Syaibah* refers more to the *tariqah* and the hadith *isnad* that is going to be selected. The writing method refers to the division of *fiqh* chapters to make it easy to find the material needed.²²

This book has specific characteristics: 1) Ibn Abi Shaybah incorporated his *fiqh* views into his *Mushannaf* book if he viewed the hadith as authentic or *tsiqah* and fair *isnad*. 2) He included the history of his teacher in his book *Mushannaf* whenever he heard from him, and he started the sentence with "*akbaruhu* or *anba'ahu*." 3) A chapter in his book rejects particular legal views of Imam Abu Hanifah if they look pretty different from the provisions of the Prophet's hadith.

An example of a hadith in the book *Al-Mutsannaf Li Ibni Abi Shaybah*, volume 1, as follows:

عمرنا ابن ابي شيبه نا الحسين بن علي الجعفي عن زائدة عن منصور عن هلال بن يساف عن ربيع بن حشيم
عن عمرو بن ميمون عن عبد الرحمن بن ابي ليلي عن امرأة من الانصار عن ابي ايوب الانصاري قال قال
رسول الله ص من قرا قل هو الله احد فكانما قرا ثلث القرآن

Meaning:

It has informed us that Umar has told us that Ibn Abi Shaybah has informed us of Husein Ibn Ali al Ja'fi from Zaidah from Mansur from Hilal Bin Yasaf from Rabi' Ibn Hushaim

²² Al-Imam Abi Bakrin Abdullah ibn Muhammad ibn Abi Shaybah al-Abshi al-Kufi, *Al-Mushannaf li ibn Abi Shaybah*, Volume 1, Publisher: Awamah, First Printing: 1427H/2006 CE.

from Amru ibn Maimun from Abdurrahman Ibn Abi Laila from the Ansar women from Abi Ayub al Anshari he said that the Messenger of Allah said: Whoever recites Surah al Ikhlaash (Qul Huallahu Ahad), it is like reading a third of the Qur'an.²³

The following volumes of his book *Al-Musannaf* can be found in *Al-Maktabah Adh-Dhaahiriyyah* (the Dhahiri Library) in various manuscript forms:

The first volume contains 278 *ahaadith*, starting from page 1 to page 128. A second copy of this first volume is defective of 290 *ahaadith*, start from page 1 to page 210. The second volume or the third copy, defective of 422 *ahaadith*, starts from page 1 to page 230. The seventh and eighth volume or the fourth copy, contains 288 *ahaadith*, from page 1 to page 209. The eleventh and twelfth volume is the exact copy, and they contain 289 *ahaadith*, start from page 1 to page 208.²⁴

Apart from *al-Mushannaf* book, the Dhahiri library or *Al-Maktabah Adh-Dhaahiriyyah* also stored his other book called *Kitaab Al-Adab* or The Book of Manners. This book is similar to the famous book created by Imam Al-Bukhari *Al-Adab Al-Mufrad*, as well as the first and the second volumes. These books supposedly consist of three volumes; nevertheless, the third volume seems unavailable in the Dahiri library. If it might be seen or available in other libraries, the Islamic scholars suggest that the noble people responsible strive to print and distribute it, for it is precious.²⁵

CONCLUSION

Abdullah ibn Muhammad ibn Ibrahim- Abi Shaybah-ibn Uthman ibn Khuwasti al-Kufi, famously known as Ibn Abi Shaybah, was a prominent Islamic scholar in earlier Islam. He earned many titles from Islamic scholars such as a *muhaddith*, *huffadz*, *mutqin*, etc. He is a very active individual who wrote many books, including *Al-Mushannaf li ibn Abi Shaybah*, which is still related to be discussed today. Although some of his work is located far away in the German library, we can still find the exact copy in a library in Egypt *Al-Maktabah Adh-*

²³ Al-Imam Abi Bakrin Abdullah ibn Muhammad ibn Abi Shaybah al-Abshi al-Kufi, *Al-Mushannaf li ibn Abi Shaybah*, Volume 1, Publisher: Awamah, First Printing: 1427H/2006 CE, P. 30.

²⁴ Abu Bakar Ibn Abi Shaybah, *Kitab al-Iman*, Pdf: www.alaqidah.com, Translator: Abu Hajar, 2022, P. 10.

²⁵ Syaikh Muhammad Naasir-ud-Deen al-Albanee, *Imam Abu Bakr Ibn Abi Syaibah*, Article: Salafi Dawah, salafidawah.com, 2014.

Dhaahiriyyah.

His contribution to spreading the science hadith is through his teaching and his writings. The fact that he had thousands of students that later became prominent scholars such as Imam al Bukhari, Imam Muslim, Imam Abu Daud al Sijistani, Imam al Nasa'i, Imam Ibn Majah, Abu Zur'ah, Muhammad ibn Wadlah, al Hasan ibn Sufyan, Abu Ya'la al Maushuli, and many more boosted his positions as a contributor in the field of science hadith. He left plenty of legacy in the field of hadith through his writing, especially the book of *Al-Mushannaf li ibn Abi Shaybah*. It is not over-praising if he earned bountiful praises from Islamic scholars who are fond of him and his work. Wallahu ta'ala a'lam.

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