The Controversy over the Authority of Āsim bin Bahdalah Al-Kufi in Qira'at Studies and Hadith Studies during the Abbasid Dynasty

Kontroversi Otoritas Āsim b. Bahdalah Al-Kufi dalam Kajian Qira'at al-Qur'an dan Kajian Hadis pada Masa Dinasti Abbasiyah

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Abstract

This article explores the comparative authority of Āsim b. Bahdalah al-Kufi in the realms of Qur'anic recitation and hadith studies. Āsim, who lived in the second century AH (128 A.H.), held a significant position in the field of qira'at, boasting a substantial following, including in Indonesia. His narration of the qira'at was widely recognized for its high degree of authenticity and reliability. However, when it came to the domain of hadith studies, his authority faced negative evaluations (majruh) from critics in this field. This study adopts a critical historical approach to scrutinize the disparities in Āsim b. Bahdalah's authority between Qur'anic qira'at and Hadith studies. The findings of this investigation reveal that these discrepancies in authority were closely linked to political factors associated with the 'Abbasid dynasty. Abu 'Ali Muhammad b. 'Ali b. Muqlah al-Shirazi, a prominent Minister in Baghdad during the Abbasid era, played a pivotal role in shaping the views of Ibn Mujahid and influencing the content of his work. Ibn Mujahid opted to document the name of Āsim b. Bahdalah over Abu Muhammad Ya'qub b. Ishaq al-Hadrami al-Basri, who was deemed disloyal to the Abbasid rulers. The political pressure exerted by the Abbasid rulers appears to have played a crucial role in his decision-making process. In fact, the Abbasid rulers went to great lengths, even compelling scholars who disagreed with Ibn Mujahid's views to retract their positions and issue apologies for their dissent. Some scholars were subjected to imprisonment as a consequence of their refusal to align with the official viewpoint. This comparison underscores how politics had the capacity to wield substantial influence over the assessment of intellectual authority across various fields of knowledge in historical contexts.

Keywords: Āsim b. Bahdalah al-Kufi; Controversy of Authority; Hadith Science; Qira'at al-Qur'an Science.

Abstrak

Artikel ini membahas perbandingan otoritas Āsim bin Bahdalah al-Kufi dalam ilmu qira'at al-Qur'an dan kajian hadis. Āsim, yang hidup pada abad ke-2 H. (128 H.), adalah figur berpengaruh dalam ilmu qira'at al-Qur'an dengan banyak pengikut, termasuk di Indonesia. Qira'at yang dia riwayatkan dikenal memiliki tingkat kemutawatiran dan kesahihan yang tinggi. Namun, dalam bidang kajian hadis, otoritasnya mendapat penilaian negatif (majruh) dari kritikus hadis. Penelitian ini menggunakan pendekatan sejarah kritis untuk menganalisis perbedaan dalam otoritas Āsim bin Bahdalah antara ilmu qira'at al-Qur'an dan kajian hadis. Hasil penelitian menunjukkan bahwa perbedaan otoritas ini terkait dengan faktor politik yang melibatkan dinasti Abbasiyah. Abu Ali Muhammad bin Ali bin Muqlah al-Shirazi, seorang Menteri di Baghdad pada masa Abbasiyah, memiliki peran penting dalam pandangan Ibnu Mujahid dan penulisan karyanya. Ibnu Mujahid lebih memilih untuk mencatat nama

Āsim bin Bahdalah daripada Abu Muhammad Ya'qub bin Ishaq al-Hadrami al-Basri, yang dianggap tidak loyal terhadap penguasa Abbasiyah. Penguasa Abbasiyah memaksa ulama yang berseberangan dengan pandangan Ibnu Mujahid untuk menarik pandangan mereka dan meminta maaf atas tindakan mereka. Beberapa dari mereka bahkan dipenjara sebagai akibat dari penolakan terhadap pandangan resmi. Perbandingan ini menggambarkan bagaimana politik dapat memengaruhi penilaian terhadap otoritas intelektual dalam berbagai bidang ilmu di masa lampau.

Kata Kunci: Āsim b. Bahdalah al-Kufi; Ulum al-Hadis; Otoritas; Ilmu Qira'at al-Qur'an.

Introduction

Imam Āsim b. Bahdalah Abi al-Najud al-Kufi (d. 128 H./145 M.) is a recognized authority in the domain of *qira'at* al-Qur'an, which encompasses the various recitations of the Quran. Among the seven qira'at schools universally acknowledged by Quranic experts, he boasts the largest number of followers. The qira'at transmitted by Āsim b. Bahdalah al-Kufi are esteemed for their contemporary relevance and authenticity, earning widespread adoption by Muslims worldwide, including in Indonesia. However, it is essential to highlight that Āsim b. Bahdalah al-Kufi has faced unfavorable evaluations from critics of hadith. None of the hadith narrations attributed to him are deemed acceptable. Al-Mizzi (d. 1342 A.D.) has notably remarked upon Āsim b. Bahdalah al-Kufi's frail memory. Furthermore, Al-Mizzi (d. 1342 M.) has emphasized that Āsim b. Bahdalah al-Kufi's strengths lie exclusively within the realm of qira'at al-Qur'an. The divergence in Āsim b. Bahdalah al-Kufi's authority between Quranic studies and hadith scholarship is indeed striking. While he is highly esteemed and followed in the context of Quranic recitation, he encounters criticism and even rejection within the field of hadith. This contrast underscores the existence of varying perspectives and interests when evaluating a classical authority in religious studies.

Research on the authority of Āsim b. Bahdalah al-Kufi encompasses three primary areas of focus. Firstly, it delves into his standing as an authoritative figure in the field of qira'at al-Qur'an, attributed to his remarkable ability to recite the Quran in a beautiful and melodious manner.[1] Secondly, researchers concentrate on the transmission (ittisal al-Sanad) of Āsim b. Bahdalah al-Kufi's teachings from teacher to student and beyond. In the tradition of hadith criticism, this process serves as a fundamental basis for ascertaining the authenticity and credibility of a narrator, a principle that extends to narrators within the field of *qira'at*.[2] Thirdly, research

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[1] Muhammad Irham, "Mengenal al-Imam 'Āsim al-Kufi (Biografi dan Metode Qiraahnya," *Tafsere* 7, no. 1 (2019): 24–25, https://journal.uin-alauddin.ac.id/index.php/tafsere/article/view/9938; Iwan Romadhan Sitorus, "Asal Usul Ilmu Qira'at," *EL-AFKAR : Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7, no. 1 (June 9, 2018): 78, https://doi.org/10.29300/jpkth.v7i1.1589.

[2] Irham, "Mengenal al-Imam 'Āsim al-Kufi (Biografi dan Metode Qiraahnya," 24–26; Syar'i Sumin, "The Ulama Perspective toward The Status of Qirâat Sab'ah," *AHKAM: Jurnal Ilmu Syariah* 15, no. 1 (February 21, 2019): 11–13, https://doi.org/10.15408/ajis.v15i1.2842.

investigates the genealogical and historical aspects that contribute to bolstering the authority of qira'at al-Qur'an scholars in a broader context. In this regard, Āsim b. Bahdalah al-Kufi serves as a noteworthy subject of analysis.[3] Consequently, research on the authority of Āsim b. Bahdalah al-Kufi offers ample room for exploration within the intersecting realms of hadith studies and the study of qira'at science. Moreover, it is noteworthy that differing assessments of his credibility emerge from these two distinct traditions. While hadith critics like al-Mizzi[4] regard him as weak, other critics such as al-Zahabi cite the opinions of figures like Abu Ishaq Ya'qub al-Fasawi, Abu Zur'ah, and Ahmad b. Hanbal to assert his trustworthiness (siqqah).[5]

Through a socio-historical approach, this qualitative research aims to provide valuable insights that complement prior studies. It does so by investigating the reasons behind the varying and contradictory assessments of Āsim b. Bahdalah al-Kufi within the realms of qira'at al-Qur'an and hadith sciences. The research is structured around two key objectives: Comparative Assessment: The first objective is to compare and contrast the evaluations made by critics in the fields of hadith and qira'at regarding the credibility of Āsim b. Bahdalah al-Kufi. This involves analyzing why some hadith critics perceive him as weak while qira'at experts regard him as reliable and strong in the context of reciting the Quran. Socio-Historical Context: The second objective is to delve into the socio-historical backdrop that contextualizes the criticism of Āsim b. Bahdalah al-Kufi's credibility in both narrating qira'at al-Qur'an and narrating hadiths. This includes examining the historical circumstances, cultural factors, and intellectual dynamics that may have influenced these differing assessments.

To achieve these objectives, the research relies on primary data derived from the riwayah (narrations) of Āsim b. Bahdalah al-Kufi recorded in Kutub al-Sittah (the Six Major Hadith Collections) and Rijal al-Hadith (biographical literature on narrators of hadith). By applying a socio-historical lens, this research aims to shed light on the intricate interplay between historical context and scholarly evaluations, contributing to a more comprehensive understanding of the complex relationship between Āsim b. Bahdalah al-Kufi's authority, qira'at al-Qur'an, and hadith sciences. Discussing the gap authority of Āsim b. Bahdalah al-Kufi, in the science of *qira'at* and

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3 Amin, "Sejarah Qira'at Imam 'Ashim di Nusantara," 4–6; Rami Hussein Halaseh, "Shady Hekmat Nasser, *The Second Canonization of the Qurʾān (324/936): Ibn Mujāhid and the Founding of the Seven Readings*," *Journal of Qur'anic Studies* 24, no. 1 (February 2022): 126–27, https://doi.org/10.3366/jqs.2022.0494; C Melchert, "Ibn Mujāhid and the Establishment of Seven Qur'anic Readings," *Studia Islamica* 91 (2000): 13, https://doi.org/10.2307/1596266; Mustafa A. Shah, "Qirāʾāt," in *Encyclopedia of Arabic Language and Linguistics*, ed. Lutz Edzard and Rudolf de Jong, 2011, 3, http://dx.doi.org/10.1163/1570-6699_eall_EALL_COM_0278.

4 al-Mizzi, *Tahzib Al-Kamal Fi Asma' al-Rijal*, 23:478; al-Din, *Ikmal Tahzib Al-Kamal Fi Asma' al-Rijal*, 7:100; Ibnu Asakir, *Tarikh Al-Damsyiqi*, 225.

5 Syamsuddin Muhammad bin Ahmad bin Usman al-Zahabi, *Al-Siyar A'lami al-Nubala*, 3rd ed. (Beirut: Mu'assasah al-Risalah, 1985), 257."

hadith science, takes starting point from the history of the political contestation of the Abbasid dynasty, where they forced scholars who were at odds with Ibn Mujahid's views to withdraw their opinion, not even a few of them who ended up in jail. As a central figure in Abbasid court, Ibn Mujahid preferred to enter the name Āsim b. Bahdalah in his work over Abu Muhammad Ya'qub b. Ishaq al-Hadrami al-Basri who was considered disloyal to the Abbasid rulers.

The authority gap of Āsim b. Bahdalah al-Kufi in the fields of qira'at and hadith science originates from the historical context of political disputes within the Abbasid dynasty. During this period, scholars who held opposing views to those of Ibn Mujahid were coerced into retracting their opinions, with some even facing imprisonment. Ibn Mujahid, a prominent figure within the Abbasid court, played a central role in this context. He chose to feature Āsim b. Bahdalah's name in his work, "al-Sab'ah fi al-Qiro'at," over that of Abu Muhammad Ya'qub b. Ishaq al-Hadrami al-Basri. The decision was made because Ya'qub b. Ishaq was perceived as disloyal to the Abbasid rulers. This political alignment of Ibn Mujahid with the Abbasid rulers led to differing assessments of Āsim b. Bahdalah's credibility. In the realm of qira'at, he was highly regarded, while in the field of hadith science, critics like al-Mizzi questioned his reliability due to his perceived association with political interests.

Validity of *Qira'at* Science and Hadith Science

The Al-Qur'an, which is believed to be sacred by Muslims because it is considered to contain the word of God and the holy book of Islam, does not become a single closed corpus. The Qur'an has multiple meanings, multiple writings, and multiple readings. One aspect of the Qur'an that surprises and attracts researchers' attention is that the Qur'an's verses are recited in various 'recitation modes' (*qira'at*). The study model is also quite varied, starting from long reading (*mad*), intonation, pronunciation of words, differences in vowels, or certain words in parts of the Qur'an (*farsh*). Consequently, the verses of the Qur'an can be read in two ways; verses that can only be read from one direction and verses that can be read in various ways. This second model is the embryo of the science of *qira'at*.

This variety of ways of reading the Qur'an necessitates the existence of parameters regarding the validity of *qira'at*. There are at least seven kinds of *qira'at* (recitation) that have been agreed upon by most scholars on their validity status. Ibn Mujahid and al-Jazari emphasize that the validity of *qira'at* is based on the credibility of the *sanad* (transmitter), which must be *sahih* (valid), which includes fair, *dhabit* (intelligent) and *mutawatir*. The same thing is always applied in testing the authenticity of hadith, where the

credibility of the *sanad* is the initial basis for validating hadith. The accepted hadith is the one whose *sanad* (transmitter) is valid.

However, the validation method between the two has a slight difference. The validation of *qira'at al-Qur'an* is based more on; a). *Qira'at* follows the rules of the Arabic language, even according to one version, and does not contain *illat* (defects) in the structure of the language. b) *Qira'at* corresponds to one of the *rasm* of the Ottoman Mushaf, even if potentially. c) the validity of the *qira'at's* sanad, whether narrated from the seventh or tenth *qira'at* imam. Every *qira'at al-Qur'an* that meets the above criteria is assessed as a valid *qira'at* and must be accepted.

The simple methods used to determine the validity of hadith and the validity of *qira'at* are distinct due to the unique nature of these two fields. Here's an overview of the differences in the methods used for assessing their validity. In assessing the validity of *qira'at*, the experts will see the *tajwid* and pronunciation, Arabic grammar, consistency with narrations, and importance of *sanad* that *mutawatir*. For example the variation in the recitation of *basmallah*, where it is read as بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ in the Warsh's *qira'ah* with a *kasrah* on the word رَّحْمَنِ. The recitation of *basmallah* in Warsh maintains correct pronunciation and *tajwid* rules. Expert check if the specific recitation of *basmallah* is found in the chain of reliable narrators and have a *mutawatir* transmission status. The variation of *basmallah* is evaluated to ensure that it adheres to the rules of Arabic grammar and doesn't alter the meaning of the Quranic text.

While the validity of hadith is assessed using a rigorous methodology that involves scrutinizing both the chain of narrators (*isnad*) and the content (*matn*) of the narration. The reliability and integrity of the narrators, as well as the coherence of the text with Islamic principles, are key considerations. Also the narration is compared with other related hadith to ensure consistency of information. For example, from al-Bukhari said that "an actions are judged by intentions, and every person will be rewarded according to what he intended." That naration is authentic. Al-Bukhari is a highly regarded scholar who applied strict criteria for accepting narrators. His chain is known for its precision and authenticity. In its *matn*, the hadith promotes a core value of sincerity in worship and actions, which is a central principle in Islamic ethics. This hadith is also found in another authentic collections like *Sahih Muslim* and *Sunan Abi Dawood*. The hadith's wording is consistent across these collections, further supporting its authenticity.

Biography of Āsim b. Bahdalah Abi Al-Najoud al-Kufi (d. 128

H./145 AD)

His full name is Āsim b. Bahdalah Abi al-Najoud al-Asadi al-Kufi (d. 128 H/145 AD). Bahdalah is another name for Abu al-Najoud, so in many kinds of literature, he is often referred to as Āsim b. Abi al-Najoud. Al-Zarkasyi, by quoting the opinion of Amr b. Ali said Bahdalah was the name of his mother. He was nicknamed al-Kufi because he died in Kuffah. He is the Imam of *qira'at al-Qur'an* from among the Tabi'in who has the best voice.

Āsim b. Bahdalah al-Kufi studied *qira'at al-Qur'an* from Abū Abdurrahman al-Sulamī and Zirr b. Hubaish. Al-Zahabi mentions Āsim b. Bahdalah al-Kufi studied with Abū Abdurrahman al-Sulamī since he was a child. When he had finished studying with him, Āsim b. Bahdalah al-Kufi repeated his lessons to Zirr b. Hubaish, who narrated directly from Ibn Mas'ūd. Abū Abdurrahman al-Sulamī himself was the envoy of Usmān b. Affan went to the Kufah region to teach the Qur'an, which had been in the Ottoman *rasm*. Among students or *qira'at* narrators from Āsim b. The most famous Bahdalah al-Kufi is Ḥafs b. Sulaimān and Abu Bakr Syu'bah b. Ayyāsy. They are both famous people among the other narrators. Another student of Āsim b. Bahdalah al-Kufi is Sulayman b. Mahrān al-A'masy, Abu al-Munẓir Salām b. Sulaimān, and Syaibān b. Mu'awiyah.

Āsim b. Bahdalah al-Kufi received a more comprehensive *riwayah* of *qira'at* compared to other *qira'at* priests. He got a *sanad* of reading the Qur'an from 5 *sahabah* (friends) of the Prophet. Continuously he studied with three teachers, namely Abu Abdurrahman al-Sullami, Zirr bin Hubaish, and Sa'ad bin Ilyas al-Syaibani. The path to Rasulullah Pbuh. is that al-Sullami studied with Usman b. Affan, 'Ali b. Abi Talib, Ubay b. Ka'ab, Zaid b. Sabbit, and Abdullah b. Mas'ud where they received from the Prophet Muhammad Pbuh. While Zirr b. Hubaish and al-Syaibani studied with Abdullah bin Mas'ud from the Prophet Muhammad Pbuh.
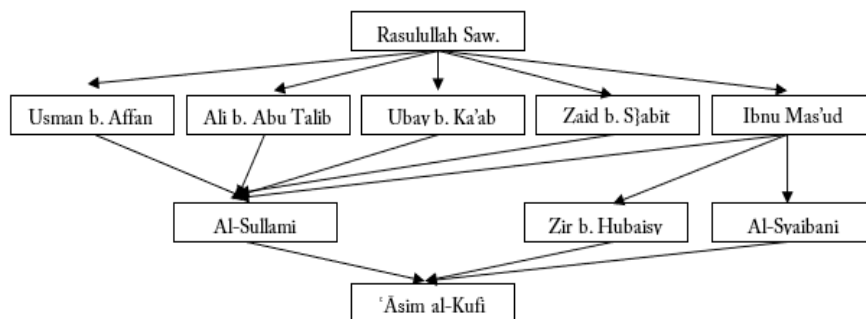

Figure 1: Transmission Line (sanad) of Qira'at of Āsim b. Bahdalah al-Kufi

In the field of hadith, he narrated the most from Zirr b. Hubaish from Ibn Mas'ud. Nevertheless, he also narrated from Abi Ramatsah Rifa'ah al-Tamimi, which can be found in the book of Musnad Ahmad bin Hambal, also from Harits bin Hassan al-Bakri whose narration can be found in his book Abu Ubaid al-QĀsim bin Sallam.
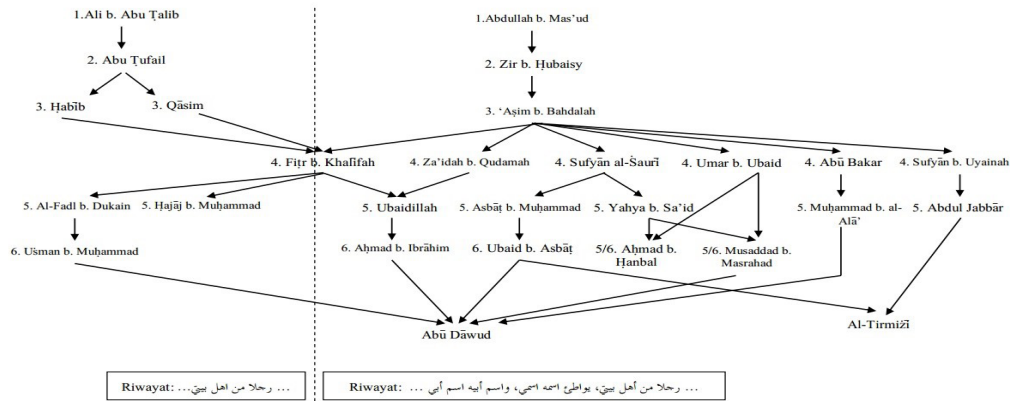

Figure 2: Transmission Line (sanad) of Hadith of Āsim b. Bahdalah al-Kufi

Narrations (*riwayah*) of Āsim b. Bahdalah al-Kufi and Criticism of His Transmission

The narration of Āsim b. Bahdalah al-Kufi can be found in hadith books and the *qira'at al-Qur'an*. In more detail, Āsim b. Bahdalah al-Kufi can be classified into three categories based on table bellow:

Table 1: Narration List of Hadith of Āsim b. Abi Bahdalah al-Nujoud al-Kufi

No.	Category	Text of Hadith	Sources	Reasoning
1st.	Disputes between stories from Zirr b. Hubaisy or from Abu Wael	1_ حدثنا محمد بن المثنى البناء أبو بكر بن عياش عن عاصم عن زر عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم لعلكم ستدركون أقواما يصلون الصلاة لغير وقتها فإن أدركتموهم فصلوا في بيوتكم للوقت الذي تعرفون ثم صلوا معهم واجعلوها نافلة.	1. It was included by al-Nasa'i in the Book of Prayer: Chapter on Praying with Unjust Imams,[1] Ibn Majah,[2] And others via 'Asim on the authority of Zirr. 2. Al-Tabarani included it in his *al-Mu'jam al-Kabeer*,[3] on the authority of 'Asim, on the authority of Shaqiq (he is Abu Wael), and the wording is the same.	1. Although 'Asim can be trusted in the hadiths, he is disputed in narrating from Zirr or Abi Wael. 2. Al-Mizzi said: that 'Asim used to argue about him in the hadith narrated by Zirr or Abu Wael. 3. Ya'qub b. Sufyan said: There is confusion (*mudtarib*) in the hadith. 4. Hammad b. Salamah said that 'Asim used to narrate the hadith in the morning through the narrations of Zirr, but in the afternoon, he switches to the narrations of Abu Wael.
		2_ حدثنا حجاج حدثنا شريك عن عاصم عن أبي وائل عن عبد الله قال رأى رسول الله صلى الله عليه وسلم جريان في صورته ولا بست مائة جناح محل جناح منها لله	1. It was included by Ahmed b. Hanbal in *al-Musnad*,[4] and al-Tabarani in *al-Kabeer*[5] and in *al-Tafsir* (27/29) via 'Asim on the	

No.	Category	Text of Hadith	Sources	Reasoning
		شد الأفق يسقط من جناجه من الشجاويل والدكر واليافوت ما الله به عليم.	authority of Abi Wael. 2. Al-Bukhari and Muslim included it on the authority of Zirr without a chain of transmission from 'Asim.[6]	
		3_ وحدثني عمرو بن علي حدثنا محمد بن جعفر حدثنا شعبة عن المغيرة قال خبئت أنا وائل عن عبد الله رضي الله عنة عن النبي صلى الله عليه وسلم قال أنا فرطكم على الحوض وليرفعن معي رجال بنكم ثم ليختلجن دوني فأقول ما رب أصحابي فيقال إنك لا تدري ما أحدثوا بعدك تابعة عاصم عن أبي وائل.	1. Al-Bukhari included it in *al-Riqaq*,[7] and Muslim in *al-Fadael*[8] The way of al-A'mash on the authority of Abi Wael, and al-Bukhari commented from the way of 'Asim on the authority of Abi Wael. 2. Al-Khatib included it in the history of Baghdad via 'Asim on the authority of Zirr.[9]	

No.	Category	Text of Hadith	Sources	Reasoning
2nd	Narrated from people who are considered weak and stupid	١_ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنْ عَاصِمٍ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عُبَيْدِ اللَّهِ الْإِفْرِيقِيِّ، عَنْ أَبِي أُمَامَةَ، قَالَ نَهَى رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ عَنْ بَيْعِ الْمُغَنِّيَاتِ وَعَنْ شِرَائِهِنَّ وَعَنْ كَسْبِهِنَّ وَعَنْ أَكْلِ أَثْمَانِهِنَّ .	Ibn Majah included it in *al-Sunan* said: Ahmad b. b. Muhammad b. Yahya b. Saeed al-Qattan told us Hashim b. al-Q'asim narrated to us, Abu Jaafar al-Razi narrated to us, on the authority of 'Asim, on the authority of Abu al-Muhallab, on the authority of Ubaidullah al-Afriqi, on the authority of Abi Umama.[10]	Abu al-Muhallab (Muttrah b. Yazid) is weak, so the hadith is weak. Ibn Ma'in said about him, "he is nothing." Abu Zur'ah said, "his hadith is weak," Abu Hatim said, "he is not strong, his hadith is weak," al-Nasa'i said, "he is weak," Murrah said, "he is nothing," Ibn Ady said, "the weakness on his hadith is clear," and al-Bukhari said, "the hadith is rejected."
3rd.	Classified as *mursal* hadith	١_ حَدَّثَنَا عُثْمَانُ قَالَ حَدَّثَنَا شَارِكٌ أَبُو الْمُنْذِرِ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ عَنِ الْحَارِثِ بْنِ حَسَّانٍ قَالَ مَرَرْتُ بِعَجُوزٍ بِالرَّبَذَةِ الْقَطِيعَةَ بَجَّ مِنْ بَنِي تَمِيمٍ قَالَ فَقَالَتْ أَيْنَ تُرِيدُونَ قَالَ فَقُلْتُ أُرِيدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَحَمِّلُونِي مَعَكُمْ فَإِنَّ لِي إِلَيْهِ حَاجَةً قَالَ فَقُلْتُ فَدَخَلْتُ الْمَسْجِدَ فَإِذَا هُوَ غَاصٌّ بِالنَّاسِ وَإِذَا رَايَةٌ سَوْدَاءُ تَخْفِقُ فَقُلْتُ مَا شَأْنُ النَّاسِ الْيَوْمَ قَالُوا هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ أَنْ يَبْعَثَ عَمْرَو بْنَ الْعَاصِ وِجْهَةً قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنْ رَأَيْتَ أَنْ تَجْعَلَ الشَّدَّاءَ جِمَارٌ بَيْنَنَا وَبَيْنَ بَنِي تَمِيمٍ قَالُوا	1. It was included by Imam Ahmad via 'Asim, on the authority of Abi Wael, on the authority of al-Harith b. Hassan.[11] 2. Al-Tirmadhi included it on the authority of 'Asim, on the authority of Abi Wael, on the authority of a man from Rabia, and through another	This is an uninterrupted chain (*Munqathi'*) transmission because 'Asim did not meet al-Harith.

No.	Category	Text of Hadith	Sources	Reasoning
		فلما كانت ما دخل قال فاستوفرت العفور وأحنك الحية فقالت و رسول الله أين تدخر فحدها قلت نا رسول الله حلت هذو ولا انتظر اتك كانت لي حصف قال قلت اخوذ باقي اذ اتخون كما قال الاول قال رسول الله صلى الله عليه وسلم وما قال الاول قال على الخير سقطت يقول سارك هذا الحق يقول الرسول صلى الله عليه وسلم على الخير سقطت قال قال رسول الله صلى الله عليه وسلم به بمطيعة الحديث قال ان هذا ارسلوا وقدحكم قالوا قتل على معاوية بن بكر شهر بمعنيه الخمر وتشئد الجوزن فانطلق حتى أتى على جبال قليلة فقال اللهم رب لم آت لأيهم خاديو ولا لمريض فأدوية فاستي عنده ما كانت سنانية ومثل معاوية بن بكر شهر بشكر ته الخمر اني شرهه علله قال فمكث سبعونك شؤا قلوبي ان لحكد رحمة رديبة لا تنذر من عاب احفا قال الجم وائل فينتفي ان ما ارسان عليهم من الريح كنذير ما يجري بي الخاتم	route, on the authority of al-Harith.[12] 3. Ibn Majah included it briefly in the chain of transmission and the text on the authority of ʿĀṣim, on the authority of al-Harith.[13]	
		2_ حدثنا محمد بن أبي عمر العدني، حدثنا عبد الله بن معاذ، عن معمر، عن عاصم بن أبي النجود، عن أبي وائل، عن معاذ بن جبل، قال كنت مع النبي صلى الله عليه وسلم بي سفر فأصبحت يوف قريا	Al-Tirmidhi included it in faith; he said: Ibn Abi Omar told us, Abdullah b. Moaz al-Sanaani told us, on the authority of Muammar, on the authority of ʿĀṣim, on	However, there is a defect in its chain of transmission because Aba Wael met Muʿadh and did not meet him. Ibn Rajab responded to al-Tirmidhi on this ruling from two sides:

No.	Category	Text of Hadith	Sources	Reasoning
		منة وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ . قَالَ " لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ " . ثُمَّ قَالَ " أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ " . ثُمَّ قَرَأَ {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} حَتَّى بَلَغَ {جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} ثُمَّ قَالَ " أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ الْجِهَادُ " . ثُمَّ قَالَ " أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ " . قُلْتُ بَلَى . فَأَخَذَ بِلِسَانِهِ فَقَالَ " كُفَّ عَلَيْكَ هَذَا " . قُلْتُ يَا نَبِيَّ اللهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ قَالَ " ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ عَلَى وُجُوهِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ " .	the authority of Abi Wael, on the authority of Moaz.[14] Al-Tirmidhi said: Here is a good and authentic hadith.[15]	The first is that it is not proven that Abu Wael heard from Muadh. The second: Was narrated by Hammad b. Salamah, on the authority of 'Āsim b. Abi Al-Nujoud, on the authority of Shahr b. Hawshab, on the authority of Muadh.[16] Al-Daraqutni said: It is more like the truth because the hadeeth is known from the narration of a month, although there is a difference of opinion on it.[17]

Table 1 above shows that there is an imbalance or anomaly in the history that was carried out by Āsim b. Bahdalah al-Kufi does not meet the standards of hadith authentication at all. He made three mistakes; 1) mentioning narrators often differs between narrations from Zir b. Hubaisy or Abu Wa'il, 2) have narrated hadiths from people considered weak and stupid, and 3) have narrated hadiths in the *Mursal* category. Thus, there is an underlying records of Āsim b. Bahdalah al-Kufi; 1) he is considered inconsistent in calling the teacher a source of hadith, between Zir b. Hubaisy or Abu Wa'il. 2) he is also considered to have carried out the act of *tadlis al-riwayah* to al-Harith, even though the two of them had never met; in fact, the transmission path had been cut off. 3) the existence of weak and fictitious narrators around Āsim b. Bahdalah al-Kufi indicates he is among the disputed narrators (*fihi mas'alah*).

For further explore the scholars' comments about the credibility of Āsim b. Bahdalah al-Kufi can be seen in the following table:

Table 2: Criticism of Authority of Āsim b. Bahdalah al-Kufi

No.	Comments	Critics' Comments
1.	Negative Comments (majru>ḥ])	1. It was said about him: he is truthful and has delusions. It means that he fancies things that did not happen.[1] 2. Al-Daraqutni said: there is something in his memorization. That is, it does not save well. This was also confirmed by al-Nisa'i, who said: that 'Asim is not a hafiz.[2] 3. Al-Aqili said: there was nothing in it except poor memorization.[3] 4. Yahya al-Qattani said: I did not find a man named 'Asim except that he had poor memorization, and he was referring to 'Asim b. Abi al-Nujoud.[4] 5. Abu Bakr al-Jazzar said: he was not a memorizer. 6. Ibn Saad said: he was trustworthy, except for making many mistakes in his hadith. 7. Ibn Qana' said, Hammad b. Salamah said: that 'Asim was confused at the end of his life, i.e., he had Alzheimer's disease. 8. Ibn Kharash said: that there is nothing in his hadith. The two sheiks (Muslim and al-Bukhari) mentioned it, but it was combined with others, neither originally nor individually. What is meant is that al-Bukhari and Muslims had no confidence in a hadith that was unique to 'Asim. 9. The problem is that al-Bukhari and Muslim did not trust the hadith from 'Asim. However, Muslims believe in the validity of the Qur'an transmitted from him, even though the Qur'an's narration is more dangerous than the hadith narration. 10. Abu Ishaq al-Subaie: I have not seen anyone read more than 'Asim except one of his companions. 11. Abu Bakr al-Bazzar was not a memorizer; we do not know anyone who left his hadith famous.

		12. Abu Bakr b. Abi Dawud claimed that he did not know that his mother had worn him but that his father had worn him.
		13. Abu Bakr b. Ayash: I heard Abu Ishaq al-Subaie say: I have not seen anyone read from 'Asim.
		14. Abu Jaafar al-Aqili: there was nothing in him except for bad memorization.
		15. Ismael b. Aliya spoke about it and said he had bad memorization as if everyone whose name was 'Asim had a bad memory.
		16. Al-Daraqutni: Something about his memorization.
		17. Hammad bin Salama al-Basri: 'Asim mixed up at the end of his life.
		18. Zuhair b. Harb al-Nisa'i: troubled, broader.
		19. Abd al-Rahman b. Yusuf. Kharash: There is nothing in his hadith.
		20. Yahya b. Saeed al-Qattan: I did not find a man named 'Asim except that I found him to have poor memorization.
2.	Positive Comments (ma'du>l)	1. Abu Hatim al-Razi: Saleh, and he is more hadeeth than Abu Qais al-Awdi and more famous than him, and he is dearer to me than Abu Qais, and once: his place is the place of truthfulness, good hadith, and he was not that memorizer, it is not appropriate to be said trustworthy.
		2. Abu Hatem b. Haban al-Basti: he was one of the reciters.
		3. Abu Dawud al-Sijistani: he was asked about 'Asim and Amr b. Murra, and he said: Amr is above him.
		4. Abu Zaraa al-Razi: Trustworthy.
		5. Abu Abdullah al-Hakim al-Nisaburi: an imam whose leadership is agreed upon in the Qur'an and the rest of the sciences.
		6. Ahmad b. Hanbal: he was a righteous man, a reciter of the Qur'an, and the people of Kufa chose to read it, and I chose it, and he was the best, trustworthy, and the Amish memorized him.
		7. Ahmad bin Shuaib al-Nasa'i: there is nothing wrong with him, and once: he is not a hafiz.

		8. Ahmed bin Saleh al-Jili: the owner of the Sunnah and recitation of the Qur'an, and he was a trustworthy leader in the reading, and it is said that al-A'mash read to him while he had hadith, and in a narration: he was trustworthy in the hadith, but it differs from him in the hadith of Zirr and Abi Wael, and he was an Othmani, and he narrated from the hadith less Of the two hundred hadiths, and most of his narrations are on the authority of Zirr b. Hubaish and Zirr were old sheiks, except that in.
		9. Ibn Hajar al-Asqalani is truthful and has delusions of evidence in reading, and his hadiths are in the two Sahihs.
		10. Al-Hassan b. Salih: I have never seen anyone more eloquent than 'Asim.
		11. Al-Dhahabi: it is proven in the recitation, and it is in the hadith without the proven, truthful imam, and once: a truthful imam, and in al-Kashef: trusted, and he also said: al-Tirmidhi corrects his hadith, so as for the recitation, he established an imam, and as for the hadith, the hadith is good.
		12. Shu'bah b. al-Hajaj: 'Asim told us, and in the soul is what is in it.
		13. Abdullah b. Ahmad b. Hanbal: 'Asim is dearer to us; 'Asim is the author of the Qur'an, and Hammad is the author of jurisprudence.
		14. Amr b. Ali al-Fallas: Bahdala is his mother.
		15. Muhammad b. Saad, the writer of al-Waqidi: is trustworthy, except that he made many mistakes in his hadith.
		16. Compilers of *Tahrir Taqreeb Al-Tahdheeb*: *Thiqah Yahm*, for he is a good hadeeth, and his saying is truthful and has delusions is not good, as his trustworthiness is combined with their knowledge of some of his minor delusions.
		17. Yahya b. Maeen: he is trustworthy, and there is nothing wrong with him, and in a narration: he is not strong in hadith.
		18. Yaqoub b. Sufyan al-Fasawi: there is confusion in his hadith, and he is trustworthy.

Table 2 shows that the number of negative comments (*al-jarh*) on Āsim's credibility is more than positive comments (*al-ta'dil*). Several critics firmly reject the history of Āsim in the hadith, such as al-Bukhari and Muslim. Despite this, there are still critics who give exceptions to the credibility of the Āsim in matters of *qira'at*, such as Ibn Hajar al-Asqalani and Ahmad b. Hanbal provides a more selective assessment that is acceptable in the Qur'an, but unacceptable in matters of hadith. The commentators who positively assessed (*al-ta'dil*) to Asim b. Bahdalah al-Kufi, on average, gives a positive assessment in the science of *qira'at al-Qur'an*, not on hadith.

Authority of Āsim b. Bahdalah al-Kufi in the Science of *Qira'at al-Qur'an* and the Science of Hadith

From various personality assessments (*al-jarh wa al-ta'dil*) addressed to Āsim b. Bahdalah al-Kufi above, the author will focus on the centrality of transmission, authority, and relational relations. Āsim b. Bahdalah al-Kufi with the Abbasid rulers (750-1250 AD) at that time to dig up information about the reasons for differences in one's authority in two scientific disciplines, which are interrelated, namely the Qur'an and Hadith.

The issue of religious authority is a social construction, not a theological construction, which means that religious authority holders are very likely to shift according to changing social conditions.[6] Strengthening the authority of a narrator is greatly influenced by the accompanying context. Strengthening Āsim's authority b. Bahdalah al-Kufi is closely related to the intervention of the Abbasid authorities through Ibn Mujahid. The Abbasid rulers strongly supported Ibn Mujahid's ideas.[7] Ibn Mujahid praised the authority of Āsim b. Bahdalah al-Kufi,[8] as a result, he received a lot of positive comments from several scholars, for example, Abu Ishaq who considered it more understandable, Ya'qub al-Fasawi, Abu Zur'ah and Ahmad b. Hanbal who judges *s\iqqah* (trustworthy).[9]

The intervention of the Abbasid authorities had a significant effect on assessing the credibility of someone who had received the attention of the authorities. Āsim b. Bahdalah al-Kufi received many positive comments from several scholars, for example, Abu Ishaaq who considered it more understandable, Ya'qub al-Fasawi, Abu Zur'ah and Ahmad b. Hanbal who judges *s\iqqah*.[10] Nonetheless, Āsim b. Bahdalah al-Kufi was assessed negatively by the hadith expert scholars (*muhaddis\un*) who happened to keep their distance from the Abbasid authorities, such as al-Bukhari, al-Daruqutni, Abu Ja'far al -Uqaily and others. They considered Āsim b. Bahdalah al-Kufi, who lives in Kufa, is indicated as a Shia loyalist and has a low memory.[11]

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6 Rumadi, "Islam dan Otoritas Keagamaan," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (May 30, 2012): 28, https://doi.org/10.21580/ws.20.1.183.

7 Abd Moqsith Ghazali, *Metodologi Studi Al-Qur'an* (Jakarta: Gramedia Pustaka Utama, 2009), 18; Ibrahim al-Ibyari, *Tarikh Al-Qur'an* (Mesir: Dar a-Kitab al-Mishri, 1991), 138–39.

8 Mujahid, *Kitāb Al-Sab'ah Fī al-Qirā'āt*, 73.

9 al-Zahabi, *Al-Siyar A'lami al-Nubala*, 257; al-Mizzi, *Tahzib Al-Kamal Fi Asma' al-Rijal*, 23:476; al-Mizzi, 23:6.

10 al-Zahabi, *Al-Siyar A'lami al-Nubala*, 257; al-Mizzi, *Tahzib Al-Kamal Fi Asma' al-Rijal*, 23:476; al-Mizzi, 23:6.

11 al-Mizzi, *Tahzib Al-Kamal Fi Asma' al-Rijal*, 23:482–83; Syamsuddin Muhammad bin Ahmad bin Usman al-Zahabi, *Mizan Al-I'tidal*, ed. Ali Muhammad al-Bajawi, vol. 2 (Beirut: Dar al-Ma'rifah, 1963), 357–58.

All narrations from Āsim b. Bahdalah al-Kufi was rejected, as about al-Mahdi, Allah's rooster, and others. Āsim b. Bahdalah al-Kufi and his teacher, Zirr b. Hubaish (d. 83 H.) was a loyal follower of al-Nafs al-Zakiyyah (d. 145 H.) from the Fatimid clan, who at that time was competing in a power struggle with the Abbasid clan. In addition, student and stepson of Āsim b. Bahdalah al-Kufi, Hafs b. Sulaiman al-Asadi al-Kufi (d. 180 H.) was also assessed by hadith critics as a person with the predicate of *matruk al-hadis* (his history is rejected).[12]

Ibrahim al-Ibyari (1991) mentions strengthening the *qira'at* school of Āsim b. Bahdalah al-Kufi cannot be separated from the political interests of Abu Ali Muhammad b. Ali b. Muqlah al-Shirazi (d. 328 H.), Minister in Baghdad during the Abbasid period, ordered Abu Bakr Ahmad b. Musa b. al-Abbas, known as Ibn Mujahid (d. 324 H.) to regulate wild readings that were developing at that time, in 322 H. to be precise during the reign of Muhammad b. al-Muqtadir b. al-Mu'tadid (al-Radi Billah).[13] The support of the Abbasid authorities for Ibn Mujahid was very political.[14]

Even the Abbasid authorities intervened too much with other views that contradicted the opinion of Ibn Mujahid (d. 324 H.). When Ibn Mujahid chose to include Āsim b. Bahdalah al-Kufi (d. 128 H.) from Abu Muhammad Ya'qub b. Ishaq al-Hadrami al-Basri (d. 250 H.), who was considered disloyal to the Abbasid rulers, received harsh criticism from scholars with other views. However, the criticisms just evaporated. The Abbasid authorities forced parties against him to withdraw their views and repent for their actions, and not even a few ended up in prison, as experienced by Abu Bakr Muhammad b. al-Hasan b. Ya'qub b. al-Hasan b. Miqsam al-Attar (d. 354/965) and his teacher, Muhammad b. Ahmad b. Ayyub b. Syanabuz.[15]

The intervention made by the Abbasid rulers against scientists at that time showed the non-neutrality of a scientific idea. Strengthening authority of Āsim b. Bahdalah, in this case, shows how power operates to form a hegemonic religious discourse. There is a mutual relationship between the practice of power and knowledge. The exercise of power will continue to create knowledge entities; on the other hand, hegemonizing knowledge will have the effect of power, at least maintaining it. Thus,

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12   al-Mizzi, *Tahzib Al-Kamal Fi Asma' al-Rijal*, 23:13–14; Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar al-'Asqalani, *Tahzib Al-Tahzib*, ed. 'Asim bin Abdullah, vol. 2 (Beirut: Mu'assasah al-Risalah, 1983), 451.

13   Ghazali, *Metodologi Studi Al-Qur'an*, 18; al-Ibyari, *Tarikh Al-Qur'an*, 138–39.

14   Mustafa Shah, "The Early Arabic Grammarians' Contributions to the Collection and Authentication of Qur'anic Readings: The Prelude to Ibn Mujāhid's Kitāb al-Sabca," *Journal of Qur'anic Studies* 6, no. 1 (April 1, 2004): 75–76, https://doi.org/10.3366/jqs.2004.6.1.72.

15   Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur'an* (Yogyakarta: FKBA, 2001), 319.

the discourse of truth is formed and produced through power mechanisms, so the results are very subjective.

The credibility and the authority of a scholar determine the legitimacy of the teachings of the religion itself. Accepting religion from sources that are not authoritative and credible has the consequence of rejecting these teachings. But in the context of the credibility of 'Asim b. Bahdalah al-Kufi has its uniqueness in accepting Islamic teachings. Even though the acceptance of 'Asim in *qira'at* studies is very political, the rejections raised by hadith critics can be the basis for reviving a critical attitude towards the authority of established figures. Consequently, the establishment of knowledge based on one authority remains open to criticism so that discourse on it will remain open. The stability of *qira'at* of 'Asim b. Bahdalah al-Kufi, which is widely followed by the majority of Muslims in the world, is inevitable for criticism within the scope of scientific studies.

Conclusion

The preceding discourse has outlined the intricate correlation between the authority of Āsim b. Bahdalah Abi al-Najud al-Kufi (d. 128 AH) in the sphere of Qur'anic qira'at and his stature in the domain of hadith studies, all within the framework of the political climate of the Abbasid dynasty. This connection holds significant implications, as it underscores how political forces could exert a profound influence on the scholarly pursuits and intellectual engagements of individuals during historical epochs. Abu Ali Muhammad b. Ali b. Muqlah al-Shirazi (d. 328 A.H.), a prominent figure who held the position of Minister in Baghdad during the Abbasid era, wielded considerable sway over the viewpoints of Ibn Mujahid (d. 324 A.H.), a highly influential scholar within his respective field.

Ibn Mujahid's seminal work, "al-Sab'ah fi al-Qiro'at," has risen to prominence as a pivotal reference in the realm of qira'at. Within the pages of this work, Ibn Mujahid's decision to incorporate the name of Āsim b. Bahdalah, attributed to Abu Muhammad Ya'qub b. Ishaq al-Hadrami al-Bashri (d. 250 A.H.), gave rise to considerable deliberation. Āsim ibn Bahdalah's perceived disloyalty to the Abbasid rulers positioned him in potential conflict with the political interests of the Abbasid dynasty. The rulers of the Abbasid era employed an array of strategies, encompassing intimidation and coercion, to suppress dissenting voices and compel scholars like Ibn Mujahid to align with their ideological stance. This frequently led scholars to retract their viewpoints and seek absolution for their perceived transgressions, with some even enduring imprisonment as a consequence. Consequently, the interplay between political authority and scholarly endeavors in this historical context serves as a vivid

testament to the multifaceted dynamics that molded the intellectual landscape of the era.

Furthermore, this study still presents several areas warranting additional investigation. Firstly, it is imperative to delve more profoundly into the ramifications of Abbasid political interference on the selection of names within "al-Sab'ah fi al-Qiro'at" and the subsequent impact on Ibn Mujahid's perspectives. Secondly, it holds significance to scrutinize the contributions of other scholars who may have held contrasting viewpoints within the same political milieu, as well as the exploration of alternative ideologies in qira'at al-Qur'an. Additionally, forthcoming research could concentrate on the enduring consequences of these political dynamics on the tradition of Qur'anic qira'at and hadith. This includes an exploration of whether these political influences persisted in subsequent developments within the field and whether there were substantial shifts in scholars' assessments of the credibility of sources in qira'at and hadith following political transformations. All of these inquiries can serve as a foundational framework for further research, offering a more profound comprehension of the interplay between politics, scholarly pursuits, and intellectual traditions in the context of Islamic history.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

I did this research by myself, from preparing the materials, writing the paper, reviewing, and revising.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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