



Examining and Criticizing the Accusing Reasons of Fabrication and Lying against Jābir bin Yazīd Ju'fī (d. 128 AH)

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ABSTRACT

Jābir bin Yazīd Ju'fī, a famous, virtuous, honored, and trusted follower and companion of Imams Bāqir and Sādiq (as) in the second half of the first century and the first half of the second century, has always been considered by Sunnis due to his narrations of Sunni Sheikhs. Although some Sunni scholars have praised him, most of them have weakened and blamed him in their Rijāl books, of which the lying and, subsequently, the fabricating accusation against Jābir are mostly seen among their opinions. Basically, their reasons for such an accusation are as follows: his belief in return (*raj'at*), his claim of reading tens of thousands of narrations by heart, his narration of the virtues of Ahl al-Bayt (as), and his narration of hadith such as Fadakīyah's Sermon, which was not pleasing to the followers of the Caliphs and Umayyads. This research aims to investigate and criticize these reasons.

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Introduction

Some Sunni Scholars have accused a group of Shiite narrators or companions of the Imams (as) of being liars or fabricators of hadiths. If such an accusation is proven, the validity of Shiite hadith sanads (chains of transmitters) will be compromised. Also, these people have been introduced by Shiite rijāl scholars with different views, i.e., there is no unity and consensus between them. This is the case that because some of the narrators were among the prominent companions of the Infallibles (as) and only because they narrated hadiths explaining the virtues and high positions of Ahl al-Bayt (as). Since such narrations, due to the capacity of the people's understanding, could not be understandable, they have been accused of fabricating hadith, or the followers of some schools have accused them of lying and fabricating hadiths because they could not tolerate those virtues ascribing to Ahl al-Bayt (as). However, mentioning the virtues of Ahl al-Bayt (as) is not only a cause to fabricate hadith but also indicates the narrator's firm belief in those holy beings, i.e., Imams. According to them, the true understanding of the status and virtue of Ahl al-Bayt (as) has never been possible for us. Still, our only duty was to remain silent and not reject a narration or a narrator. (Kulainī, 1986, vol. 1: 401)

The hadith of the family of Muhammad (as) is difficult and demanding, no one believed in it except a close angel, a prophet, or a servant whose hearts were tested by God. As a result, every hadith that reached you from the family of Muhammad (as), towards that your heart softened and you found it familiar, accept it, and every hadith towards that your heart hated and you found it unfamiliar, return it to God, the Messenger, and the Scholar of the family of Muhammad (as). The one who is told a hadith that he cannot bear will be undoubtedly spoiled, and then [he should say] by God it is not like this, it is not like this. This denial is the very disbelief (kufr).

One of the transmitters, who has been accused of lying by Sunnis, is Jābir bin Yazīd. In this article, through the documentary and content analysis method, the character of the narrator of Ahl al-Bayt (as) will be investigated; it aims to follow up on this accusation and find out its origins and then carefully discover the right words in this regard in the narrations of Jābir Ju'fī.

Research Background

Writings have been conducted about the character of Jābir Ju'fī, some of which are as follows:

a. Books

"A Research on Jābir bin Yazīd Ju'fī" by Saeed Tavousi Masrour, the most important conclusion that the author reached regarding the personality of Jābir bin Yazīd Ju'fī is that he was one of the famous Companions of the Sādiqain (as) and one of the greatest scholars of Shiite Imamiyya who lived in the second half of the first century and the first half of the second century of Hijri. He had a firm belief in the teachings of the school of Ahl al-Bayt (as), such as Imamate, Raj'at, and Mahdiyyism. However, his special attention to the inner aspects of the verses and hadiths caused the exaggerators (Ghulāt) to consider him as their predecessor and attribute themselves to him. The exaggerators' abuse of a justified personality and figure like Jābir Ju'fī caused his name to be tarnished, some Shiite rijāls doubted his trustworthiness, and some experts introduced him as an exaggerator. In a closer examination, it became clear that he was free from the accusation of exaggeration.

"Jābir bin Yazīd Ju'fī", by Mustafa Haqqānī Fadl; this book is an opening to the legacy of Jābir's theological traditions and theological opinions that he has left behind in the field of Imāmī theology.

"Al-Tābi' al-Kufī, Jābir bin Yazīd al-Ju'fī", by Muhammad Ja'farī; this work, which is perhaps the most detailed work about Jābir bin Yazīd, has investigated in detail his scientific life, students and teachers, his books, exegetical traditions and the Sunni opinion about him.

"Jābir bin Yazīd Ju'fī, Treasure of Secrets," by Abbas 'Abiri.

b. Theses

"Examining the interpretive narrations of Jābir bin Yazīd Ju'fī with an emphasis on the narrations of 'Amr bin Shimr Ju'fī from him", written by Reza Hooshyar; in this research, along with the selection of Jābir's interpretative narratives, the typology and expression of his teachings, the narrative character of Jābir and the main narrators of his works have been investigated, to see to what extent the weakening is compatible with reality. Also, every one of his hadiths has been analyzed and an attempt has been made to treat its sanad damage. A very valuable analogy has been also used to give

credibility to his hadiths and the content of his hadiths, which has been interpreted as "similarity of hadiths." In this way, he has collected hadiths that have the same meaning and content as the discussed narrative and find a solution to the reported damage of the sand. The author found this collection free of content damage.

"Jābir bin Yazīd Ju'fī (around 128-50 AH); Character analysis, his position and influence in Shiite sciences and Knowledge;" by Saeed Tavousi Masrouf, published in the form of a book titled: "Research on Jābir bin Yazīd Ju'fī," that was mentioned above.

"Al-Marwīyāt al-Tafsīrīyyah li Jābir bin Yazīd Al-Ju'fī (collection and study);" by Heba Reza 'Adāy 'Abboudī; In this work, a collection of Jābir's interpretive narrations and its arrangement, as well as, a brief analysis of his rijāl personality, are discussed.

c. Articles

"Jābir bin Yazīd Ju'fī and the examination of the accusation of exaggeration against him", by Saeed Tavousi Masrouf and Abbas Ahmadvand; in this work, Jābir Ju'fī has been acquitted of the charge of exaggeration.

"Scientific services of Jābir bin Yazīd Ja'fī to Islam and Shi'a", by Saeed Tawosi Masrouf and Mahmoud Karimi; in this article, Jābir's scientific services have been examined in the form of hadith, jurisprudence, theology, interpretation, and history.

"Critical analysis of Jābir bin Yazīd Jofi's concept of authenticity", by Abdul-Hadi Feghhizadeh and Majid Bashiri; In this article, Jābir's alleged trustworthiness has been criticized by some of the rijālīs, and the authors have concluded that he is not trustworthy.

"Jābir bin Yazīd Ju'fī ", by Nematullah Safari Froushani, was published as an entry in the Encyclopedia of Islamic World.

"A glance at the hadith character of Jābir bin Yazīd Ju'fī ", by Alireza Hazar; in this article, the writer has tried to give a dignified discussion and a correct translation of Jābir and to remove the dust of ambiguity and suspicion from his face. Pointing to the accusations against Jābir, without criticizing them, he ruled that they weren't valid and incompatible with Jābir's personality.

"Analysis of reports from the life of Jābir bin Yazīd Ju'fī (narrator from Sādiqain, as)", by Hossein Khakpour and Asma' Iranmanesh; In this article, the reliability of Jābir is concluded, and theory of madness and confusion about him is not considered correct, but it is said to be a tactic to save Jābir's life.

"Jābir bin Yazīd, an exaggerator or accused of exaggeration", by Mustafa Haqqani Fazl; In this article, Jābir's accusation of exaggeration and his attribution to Mugharīyah are rejected.

"Examination of Sunni rijāl's views about Jābir Ju'fī", by Saeed Tavousi Masrouf and Mahmoud Karimi; this work considers the main reason for distorting Jābir's personality by the Sunnis as his firm belief in Ahl al-Bayt (as).

"Exaggerators' role in the accusation of Jābir Ju'fī to exaggeration", by Saeed Tavousi Masrouf and Abbas Ahmadvand; It acquitted Jābir of the charge of exaggeration and emphasized the misuse of his name and position.

"Criticism of Ghaffārī's view on Jābir Ju'fī", by Hossein Javadinia; It criticizes the views of Nasser bin Abdullah Ghaffārī, one of the contemporary Wahhabi scholars, regarding Jābir, and finds Ghaffārī's documents regarding Jābir's misuse of traditions, madness, witchcraft madness, and Jābir's juggling act to be incomplete, inaccurate and unreliable, and Jābir is cleared of the aforementioned accusations.

From the review of the mentioned works, it seems that no work was found that discussed Jābir bin Yazīd 's accusation of falsehood and fabrication independently, but mostly they regard his exaggeration. Since exaggeration is not related to fabrication, this research will discuss the accusing reasons for falsehood and fabrication against Jābir, its causes and motivations, as well as the criticism of these accusations. Accordingly, after the conceptualization of the situation, first, Jābir's biography is examined in Rijāl or biographical books. Second, Jābir's narrations are analyzed in Shiite and Sunni sources to determine why he was accused.

Terminology of Fabrication and Fabricated Hadith

"Wad'" derivates from the root "w-d-'," meaning as putting down as opposed to raising (Ibn Fāris,

1993, vol. 6: 117; Zubaidī, 1993, vol. 5: 544; Turayhī, 1996, vol. 4: 406). (Tawādu') modesty and (mutawādi') humility are also from the same root (Farāhīdī, 1988, vol. 2: 196; Ibn Duraid, 1988: 905); because a humble person does not put himself in arrogance. A person whose work is not strong and stable is referred to as "al-rajul al-muwadda'" (Ibn Fāris, 1993, vol. 6: 119), because his work is downward and frustrated, not upward and growth. In the Holy Qur'an, the "wad'" derivatives are used nine times, but none is related to fabricating a hadith or a saying.

The meaning of the term is consistent with its literal meaning, i.e. attributing a false saying to Ahl al-Bayt (as). A fabricated hadith is desirable to be put aside due to its instability and falsehood. So, it must not be attributed to Ahl al-Bayt (as). The traditionists (hadith scholars) mention such a hadith as false, invented, or fabricated (Shahīd Thānī, 2000: 69; Māmaqānī, 1990, vol. 1: 398). If a hadith is not true in terms of sanad or text, or both but is made by the forgers, it is called fabricated. The fabricated hadith is also referred to as the invented and mulassaḡ. The fabricated hadith is a hadith in terms of muhakkā (the reported), for it is a statement that was narrated. However, the attribution to hākī (reporter) is incorrect and was not issued from the Infallible (as).

Abu Rayyah defines the fabricated hadith as follows: "A fabricated false speech that is attributed to the Prophet intentionally or by mistake." (Abu Rayyah, 1999: 119) Accordingly, there are two types of fabrication: scholarly, intentional, and unintentional. Both are considered fabricated hadith, but the latter may be included among those who are fabricated. Still, the latter may be included among those mentioned in the hadith of "man kadhība 'alayya...", while the former are not. In intentionally fabricated hadith, the forger seeks a special aim, with full knowledge of the fact that the desired hadith is false or not issued by an Infallible (as), but in the unintentional case, the narrator or the author thinks that the desired narration is a real one. So, he attributes it to the Infallible (as), even though the speech seems true.

Regarding Jābir bin Yazīd, it must be said that although Sunnis have not explicitly accused him of falsifying hadith, they have accused him of lying-in terms such as liar, etc.;, because they could not accept his narrations based on their belief, they accused him of lying in his narrations, as a result of which, in their eyes, Jābir established narrations that were not by the truth and so he brought them as hadith.

The Identity of Jābir bin Yazīd

Najāshī relates him to Ibn Hārith bin "Abd Yaghouth bin Ka'b bin Hārith bin Mu'āwīya bin Wā'il bin Mirār bin Ju'fī (Najāshī, 1986: 128), showing that his lineage was known. According to the Shi'a, his nickname was Abu Abdullah (Ibid). Still, according to Sunnis, it is doubtful that his nickname may be one of the three of Abu Abdullah, Abu Yazīd, or Abu Muhammad (Ibn 'Adī, 1988, vol. 2: 113). There is no exact information about the date of Jābir's birth, of which the disputing year 50 is mentioned (Ja'farī, 2018: 48-50). Jābir bin Yazīd Ju'fī died in 128 AH, according to the popular saying (Najāshī, 1985: 128; Tūsī, 1994: 129). On the other hand, Yahya bin Mu'īn mentioned his death in 132 AH (Ibid) and Mufaddal bin Sālih mentioned it in 127 AH (Ibn Hajar, 1983, vol. 2: 42). Jābir was a Kufī (Kashī, 1988: 192), as his title suggests that he was from the Kufan Ju'fī tribe, but he also stayed in Medina to take benefit of Imam Bāqir (as). (Ibid: 192-193)

He was a famous companion of Imams Bāqir and Sādiq (as) (Ibid: 129, 176). He narrated from some of the Companions of the Prophet (pbuh) such as Abu al-Tufail 'Āmir bin Wāthila Laithī (see: Ibn 'Abi Zainab, 1976: 276; Sadūq, n.d: 21; Tūsī, 1993: 578), and Jābir bin Abdullah Ansari (see: Sadūq, 1923: 124, 125; Ibid, 1984: 253, 254, 394), and some of the Followers such as Abu Hamzah Thumālī (Sadūq, 1923: 318), Abdullah bin Yahya Hazramī (see: Barqī, 1951, vol. 1: 151, vol. 2: 615; Kulainī, 1986, vol. 6: 527; Tūsī, 1993: 512), and Mujahid bin Jabr (cf. ibid: 355). According to his father, Ahmad Ibn Hanbal considered Jābir to be one of the companions of Ibn 'Abbas (Ibn Hanbal, 1987, vol. 1: 100). Among his students are as follows: Israel bin Yunus, Sufyān bin Saeed, Sufyān bin 'Uyaynah, Sharīk bin Abdullah, Shu'ba bin Hajjāj, 'Isa bin Musayib, and Abu Hanīfah. (Ja'farī, 2018: 82-83)

According to some narrations in which Jābir considered himself the memorizer of 50 thousand narrations (Kashī, 1988, 194), it may be concluded that he had a very sharp memory; there is no doubt that Jābir was a Shiite, as testified through his narrations (for example, see: Barqī, 1951, vol. 1: 168, 171; Mufīd, 1993: 74, 217). Also, Sufyān Thūrī, who is considered to be one of his contemporaries,

has acknowledged that he was a Shiite (Kashī, 1988, 196). Some Sunni scholars consider Jābir as one of the greatest Shiite scholars and leaders (Dhahabī, 1962, vol. 1: 379; Ibid, 1992, vol. 2: 288). Jābir used to argue with Abu Hanīfah, as Jabir used to stay a hadith in refutation of Abu Hanīfa's hadith. (Ibn Hajar, 1983, vol. 2: 48)

Shiite Scholars' Opinions on Jābir bin Yazīd

In his *Tabaqāt*, Barqī once included him among the companions of Imam Bāqir (as) and once among the companions of Imam Sādiq (as) who also understood Imam Bāqir (as) and narrated from him (Barqī, 1923: 9,16). Ibn Ghadā'irī says: "Jābir bin Yazīd is Ju'fī and Kufī. He is trustworthy, but most of those who narrated from him are weak". (Ibn Ghadā'irī, 1985: 110)

Najāshī also said: "Jābir bin Yazīd 's nickname is Abu 'Abd Allah; of course, Abu Muhammad is also said. He is a Ju'fī, an authentic Arab and among the earliest. He is related to Hārith bin 'Abd Ya'ghouth bin Ka'b bin Hārith bin Mu'āwīya bin Wā'il bin Mirār bin Ju'fī. He met Imam Bāqir (as) and Imam Sādiq (as) and died during the time of Imam Sādiq (as) in 128. Some of his hadiths have been narrated that they are weak, such as: 'Amr bin Shimr, Mufaddal bin Saleh, Minkhal bin Jamīl, and Yusuf bin Ya'qoob. He had sensory impairment. Our master Sheikh Mufīd (RA) described many poems, indicating his sensory impairment. There are few hadiths from Jābir regarding the halal and haram". (Najāshī, 1986, 128)

In his *Rijāl*, Tūsī once mentioned Jābir as "Jābir ibn Yazīd ibn al-Harīth ibn 'Abd Ya'ghouth al-Ju'fī" (Tūsī, 1994: 129) and once as "Jābir ibn Yazīd Abu Abdullah al-Ju'fī" as a Follower (Ibid: 176), although he is silent about his authenticity or weakening. He considered a fixed statement for Jābir in the list and named his sanad to him. Sheikh also mentioned Jābir's book of interpretation in addition to his sanad to it. (Tūsī, 1999: 116)

Kashī narrated the mercy of Imam Sādiq (as) towards Jābir, under the title of Jābir bin Yazīd al-Ju'fī (Kashī, 1988, 192). Also, Kashī narrated narrations about him, indicating that Jābir has a close position to Ahl al-Bayt (as) and is the bearer of their secrets (Ibid: 193-204). From another narration that Kashī narrated about Jābir, it can be deduced that he received news from the unseen (ghaib) (Ibid: 195). Also, in other traditions narrated by Kashī, the dignity of Jābir is revealed. In one tradition, Jābir pulled out a ring that had been submerged in the water of the Euphrates with a gesture of his hand (Ibid: 196), and in another narration, it is mentioned that he could travel through Tay al-Ard (Ibid: 197). Also, in the days when a particular fruit or vegetable, such as cucumber, was not in season, Jābir would give such fruit or vegetables from his garden to others who requested them. (Ibn 'Adī, 1988, vol. 2: 114)

Quoting Sufyān Thūrī, he also mentioned Jābir as very truthful (Ibid: 196). Allameh Hillī, after reporting what Najāshī brought in Jābir's translation, stopped talking about Jābir in the narrations of the narrators. (Hillī, 1990: 35)

According to Shoushtarī's words in *Qāmous al-Rijāl* (Shūshatrī, 1989, vol. 2: 546), all *Rijāl* scholars except Najāshī agree on the authenticity of Jābir. Najāshī's view in his *Rijāl*, however, is quoted from Sheikh Mufīd, and this view of Sheikh Mufīd contradicts what he gave in his *Al-Risālat al-'Adadīya*; Because he mentioned the narrators who considered the month of Ramadan to be twenty-nine days among the jurists of the Companions of Imams Bāqir and Sādiq (as), who has no blame and so they are completely authentic. Then he mentioned Jābir among these narrators (Mufīd, 1992: 35-36). Allamah Khoufī considered Jābir to be one of the most trustworthy and reliable, and he considered the testimony of Ali Ibn Ibrahim, Sheikh Mufīd, and Ibn Ghadā'irī as well as the *Sahīh* of Imam Sādiq (as) based on the attribution of the truth by Jābir to him. (Kashī, 1988: 192; Khūfī, 1992, vol. 4: 344)

Sunni Scholars' Opinions on Jābir bin Yazīd

Among Sunnis, Sufyān Thūrī considers Jābir the most pious person he has seen (Ibn Abi Hātam, n.d., vol. 1: 497). Shu'ba also described him as very truthful in hadith (Ibid; Dhahabī, 1988, vol. 8: 59) and as one of the most reliable people (Ibn Hajar, 1983, vol. 2: 47). Wukay' believed that if you doubt anything, do not doubt about the authenticity of Jābir (Ibn Abi Hātam, n.d., vol. 1: 497). Also, due to the narration of Sufyān Thūrī and Sha'ba about Jābir, he could not tolerate the blame regarding Jābir (Ibn 'Adī, 1988, vol. 2: 118). Sharīk bin Abdullah Nakha'ī testified the Jābir's justice (Ibn Hanbal, 1987, vol. 2: 433). Al-Tirmidhī also narrated from Wakī' that if Jābir was not in Kufa, Kufa would be

empty of hadith (Tirmidhī, 1998, vol. 5: 548). Although Ahmad Ibn Hanbal avoided paying attention to Jābir's hadiths, he quoted Jābir's hadiths in his Musnad (Ibn Hanbal, 1416 AH, vol. 23: 16, vol. 29: 23, vol. 30: 168, vol. 41: 374) which indicates Jābir had a high position with him who could not ignore his narrations. Dhahabī mentioned Jābir as "Ahad Aw'īyat al-'Ilm" (one of the owners of knowledge) (Dahhabī, 1988, vol. 8: 59). Ahmad Ibn Hanbal was asked about Jābir and Laith Ibn Abi Sālim, and he replied: "Jābir is stronger in hadith and Walīth is stronger in opinion and jurisprudence. People abandoned Jābir's hadith because of his bad faith". (Ibid., vol. 8: 60)

Yazīd bin Hāroon protested to Yahya bin Saeed and 'Abd al-Rahman bin Mahdi, why they overthrew Jābir's justice (Ibn 'Adī, 1988, vol. 1: 234). Sufyān Thūrī also told Shu'ba, "if you say blaming words about Jābir, I will do the same about you" (Dhahabī, 1962, vol. 2: 103). Ibn 'Adī considered him to be Sālih al-Hadith (Ibid). Aba Khaithama, who is said to be one of Jābir's students, said the following about his narrations:

"If Jābir [when narrating a narration] said, 'I asked' or 'I heard,' there is no need for you to stop hearing from anyone other than him [and so be satisfied with his narration]". (Ibn 'Adī, 1988, vol. 2: 117)

In contrast, Bukhārī (2008: 163) and Nasāī (Ibn 'Adī, 1988, vol. 2: 117) called him abandoned (Matrouk). Abu Zar'ah also considered Jābir to be Layyin al-Hadīth (Ibn Abi Hātam, n.d, vol. 1: 498). Ahmad Ibn Hanbal's father, except for two traditions, considered the rest of the traditions that Hashīm narrated from Jābir as traditions with Tadhīb. (Ibn Hanbal, 1987, vol. 1: 108)

Accusing Jābir bin Yazīd of Lying and Fabrication

Jābir ibn Yazīd has been accused of lying by Sunnis. Ibn 'Adī narrates from Sha'bī that Sha'bī informs him that there will come a day when he will lie to the Messenger of God (PBUH). Ismail bin Abi Khalid, a narrator from Sha'bi, says that days passed until Jābir was accused of lying. (Ibn 'Adī, 1988, vol. 2: 113) Abu Hanīfa says that he has never seen a more liar than Jābir Ju'fī (Ibid; Ibn Habbān, 1986: 209; Ibn Hajar, 1983, vol. 2: 47) Yahya Ibn Mu'tīn called him a liar and said that "his hadiths are not written and there is no honor for him" (Ibid). They have considered Jābir as one of the people who should not be narrated (Ibid., vol. 2: 48). The memorization of 30,000 hadiths by Jābir has been considered false (Ibid). Abu Ayyub Sakhtīyānī and Zaidah also called Jābir a liar (Ibn Habbān, 1986: 164; Ibn 'Adī, 1988, vol. 2: 114). Saeed bin Jubair, in a special case (Makkī, 1997, vol. 1: 191) and Salam bin Abi Mut' have denied Jābir about the memorization of 50 thousand hadiths (Ibn Hanbal, 1987, vol. 2: 459). Sufyān Ibn 'Uyaina called Jābir a liar in his interpretation of verse 80 of Yusuf on the return (raj'at) of Imam Ali (as) (Muslim, 1991, vol. 1: 21). Laith bin Abi Salim also called Jābir a liar (Ibn Hajar, 1983, vol. 2: 48). Ahmad bin Khodāsh considered the lie in Jābir's hadith to be clear and obvious (Ibid: 49). Ibn 'Adī in Al-Kamil fī Du'afā' al-Rijāl quoted Ibn Hammād as saying that Sa'dī considered Jābir a liar. (Ibn 'Adī, 1988, vol. 2: 116)

In the mentioned cases, it seems that the blamers have directly or indirectly accused Jābir of lying. In this case, his accusation of lying is connected with his fabrication, and those who considered him a liar believed that the hadiths that he narrated were fabricated.

Reasons for Accusing Jābir of Lying and Fabrication

Because Jābir observed the conditions of hadith, including listening and meeting (Ibid: 117), Sunnis have not been able to find fault with him in this regard. So, they have tried to do it in another way. In this section, the diverse reasons referred by Sunni scholars to accuse Jābir of lying and fabrication are discussed, reviewed, and criticized.

1. Raj'at Doctrine

It seems that one of the reasons for Jābir's false accusation is his belief in Raj'at, a belief that has been confirmed by many Sunnis (Ibid). Muslim bin Hajjāj has quoted in his Sahih from Jarīr: "I met Jābir bin Yazīd Ju'fī, but I did not write down his narrations, for he believed in Raj'at." (Muslim, 1991, vol. 1: 20). Sufyān Ibn 'Uyaina also called Jābir "a believer in Raj'at" (Ibn 'Adī, 1988, vol. 2: 116). Zā'ida also did not accept Jābir's narrations and considered them false and believed in Raj'at. (Dhahabī, 1962, vol. 2: 104)

Ahl al-Sunnah considered Raj'at as one of the ugly and unappealing beliefs. In their opinion, they rejected the narrations of a narrator with such a belief. They considered the belief in Raj'at as an act of blasphemy and shirk, and even worse. (Muzaffar, n.d: 81)

Due to the fact that some of Jābir's narrations were narrated based on the belief in Raj'at, the Sunnis have also accused him of lying, and because they considered this belief incorrect, they considered Jābir a liar. However, the belief in Raj'at is not improper; rather, it is one of the essentials of the Shi'ite school (Tayyib, n.d: 586). So, if Sunnis consider it a false belief, it does not mean it is false. Therefore, Jābir's belief in Raj'at cannot be an excuse to accuse him of lying, but he followed Ahl al-Bayt (as) in this belief (Qumī, 1983, vol. 2: 258; Ibn Bābiwayh, 1992, vol. 3: 458). Additionally, some great Shi'ite scholars believe that rejecting Jābir's hadith under the pretext of his belief in Raj'at of the Prophet is not correct. Still, many reasons exist in the Qur'an and Sunnah to accept the Raj'at doctrine. (Ibn Tāwūs, 1978: 190-191; Qumī Shīrāzī, 1997: 288)

2. The claim of preserving many traditions

It seems that one of the reasons for accusing Jābir of lying is that he claimed to be 70 thousand narrations, but he has not narrated any of them to anyone (Kashī, 1988: 194). Some sources mention 50 thousand narrations (Muslim, 1991, vol. 1: 20; Ibn Habbān, 1986, vol. 1: 208; Dhahabī, 1962, vol. 2: 103) or the chapter of science (Ibn 'Adī, 1988, vol. 2: 113). Abu Hanīfa has also claimed Jābir to have memorized several thousand narrations (Ibn Habbān, 1986, vol. 1: 209). In his Sahih, Muslim quoted from Jarrāh bin Malīh that Jābir stated that he had 70 thousand narrations from Imam Bāqir (as) in his heart, all of which were from the Messenger of God (Muslim, 1991, vol. 1: 20). 'Abd al-Rahman bin Mahdi left the narration of Jābir due to the fact that Sufyān bin 'Uyayna narrated more than 1000 narrations from Jābir. (Dhahabī, 1962, vol. 2: 103)

In response to this claim, some researchers have disputed the original attribution of this statement to Jābir Ju'fī, and have considered this number of narrations to be 70, not 70,000. They have brought a hadith from Kāfī in which "seventy hadiths" are mentioned (Kulainī, 1986, vol. 8: 157). Anyway, even though the narration is rejected from the point of view of a weak sanad, due to the presence of Mufadal bin Saleh, researchers consider the presence of "'Alif" (thousand) in the narration to be closer to the truth, for Jābir talks about the weight of those hadiths on his heart from Imam Sādiq (as), and the feeling of this weight is more appropriate with the existence of many narrations than the mere existence of 70 narrations (Ja'fari, 2018: 394-397). It seems that even though there may be weak people in the chain of this narration, according to its narration by other Shi'ite scholars such as Sheikh Mufīd (1992: 66) and Kashī (1988: 194) and Sunnis such as Muslim (1991, vol. 1: 20), we can find a strong suspicion about the issuance of the narration. If this narration is proven, it seems that Jābir, who was one of the special companions of Imams Bāqir (as) and Sādiq (as), had a strong memory that he memorized this volume of hadiths, and this matter is possible. It has even been said about some Sunni scholars such as Tayālasī that he collected 30 thousand hadiths. (Baghdādī, 1996, vol. 9: 28)

It is also said that Abu Zar'ah memorized 100 thousand hadiths (Ibid., vol. 10: 33), Ahmad Ibn Hanbal one million hadiths (Dhahabī, 1988, vol. 18, 68), and Ibn Anbārī 300 thousand lines of poetry for evidence of the Qur'an (Safadī, 1961, vol. 4: 344). Now, it will not be excluded that Jābir, who benefited from the presence of Imam Bāqir (as) for a relatively long time, learned 70 thousand hadiths. On the other hand, due to the low capacity of the people of that time, he was tasked with hiding them from others. Also, Jābir has stated that he did not memorize these hadiths in a normal way, but with the special care of Imam Bāqir after drinking from a special container for him, he memorized 40 thousand narrations. (Makkī, 1997, vol. 1: 194; Ibn Hajar, 1983, vol. 2: 49)

3. Reciting the virtues of Ahl al-Bayt (AS)

Jābir, one of the special companions of Imams Bāqir and Sādiq (as), has worked hard to promote their thought. In this regard, he has not stopped quoting the virtues of Ahl al-Bayt (as). If the virtues of Ahl al-Bayt (as) fall on the tongues, the narrators would accuse those virtues of falsehood and stop narrating them. Sufyān bin 'Uyayna' says:

I left Jābir Ju'fī's narration because we heard him saying: "The Messenger of God (PBUH) called Ali and taught him everything he knew. Ali also called Hassan and taught him everything he knew. Hassan also called Hussein and taught him everything he knew. Then [he] called his son.... until he

called Ja'far ibn Muhammad. It was for this reason that I left the narration of Jābir". (Ibn 'Adī, 1988, vol. 2: 119; Dhahabī, 1962, vol. 2: 105)

Also, Sufyān Thūrī narrates that I heard Jābir saying: "The knowledge that was in [the heart] of the Prophet (PBUH) was transferred to Ali and from him to Hussein bin Ali. Then it remained until it reached Ja'far bin Muhammad". (Ibid)

Sufyān bin 'Uyayna heard a speech from Jābir, and because he found it very strange and heavy, he left Jābir's presence for fear that the roof would fall on him (Ibid). It seems that this word is the transmission of the knowledge of the Prophet (PBUH) to his Ahl al-Bayt (as), which Ibn 'Uyayna thinks is heavy and strange. Ibn Aktham Khorāsānī asks Sufyān Al-Thūrī about the people's anger towards Jābir regarding the way of his hadith and the use of the expression "Haddathanī Wasī al-Awsīya", while confirming it. Sufyān considers this interpretation to be the last thing that causes anger towards Jābir. (Makkī, 1997, vol. 1: 194)

Among other hadiths of the virtues of Ahl al-Bayt (as) narrated by Jābir, the following hadiths can be mentioned:

"Al-Hassan and Hussain are elders of the Young People of Paradise". (Ibn 'Asākir, 1994, vol. 13: 209)

"O Ali! I tell you the good news that your life and your death will be with me". (Ibid., vol. 12: 208; vol. 42: 367)

"Anyone who would prefer to live like me dies like me, and live in the Garden of Eden, which is planted by God, the Lord of the Highest, he must believe in the succession of Ali after me." (Ibid., vol. 42: 242)

"O Fatimah! Are you satisfied that I will marry you with the most virtues, the most learned, and the best tolerated, and that your sons will be the youth of the people of Paradise". (Ibid., vol. 42: 132)

Despite the narration of the virtues of Ahl al-Bayt (as) by Jābir, it is not surprising that the opponents of Ahl al-Bayt (as), who did not understand these hadiths, accused Jābir of lying.

4. Narration of Traditions against the Oppression System

It seems that one of the causes of Jābir's accusation of lying and fabrication by Sunnis is reports that reveal the actions of the oppressive Umayyad state, especially Mu'āwīyah. Jābir was among those who narrated the famous speech of the Prophet (PBUH) to Ammār that a rebellious group would kill him and also its application to Muawiyah's army in the battle of Siffin (Ibid., vol. 68: 27-28). Mu'awiyah's meeting with Abu al-Tufail Āmir bin Wāthilah and his devotion to Imam Ali (as) and his defense was also reported by Jābir (Ibid., vol. 16: 377). Also, reports of the Siffin Battle indicate that a number of Mu'āwīyah's army were killed by Imam Ali (as) and that the Imam called Mu'āwīyah the son of "Ākilat al-Akbād" were also narrated by Jābir. (Ibid., vol. 50: 118)

One of the most important cases that contradicted the system of oppression was Fadakīyah's Sermon, which Jābir was one of its narrators. Ahl al-Sunnah has narrated the Sermon of Fatimat al-Zahra (as) in different ways, one of which is the way that Ibn Abi al-Hadīd narrated it from his sheik Abu Bakr Jawharī in the book of al-Saqīfah wa al-Fdak. Jābir narrates the Sermon from Imam Bāqir (as). (Jawharī, nd: 98; Ibn Abi al-Hadīd, 1983: 211)

5. Dealing with the Ra'y and Qīyās

Considering that Ra'y (personal opinion) and Qīyās (personal comparison) have no place in the school of Ahl al-Bayt (as), Jābir as a student of this school, has tried to deal with this heresy. Abu Hanīfa, a personality who plays the role of the founder in the formation of Ra'y (Tarimi-Rad, 1972: 61), said the following about Jābir's struggle with the Ra'y and Qīyās phenomenon, which Abu Hanīfa led at the time:

"Among those I met, I did not find a liar more than Jābir; Because whatever I presented to him from my opinion, he presented a hadith on that topic. (Ibn 'Adī, 1988, vol. 2: 13; Ibn Habbān, 1986, vol. 1: 202; Ibn Hajar, 1983, vol. 2: 48; Ibn Asākir, 1994, vol. 40: 390; Dhahabī, 1993, vol. 5: 83)

It is clear from Abu Hanīfa's words that the reason why he considers Jābir a liar is Jābir's opposition to Ra'y and Qīyās, through the narrations of Ahl al-Bayt (as). Naturally, confronting this heresy is not pleasing to the taste of a person like Abu Hanīfah who went to refute Jābir.

6. Insulting the Companions

Among the Sunni Rijāl Sources, Jābir bin Yazīd is known as Rāfidī who insulted the Companions (Makkī, 1997, vol. 1: 193; Ibn Hajar, 1983, vol. 2: 49; Dhahabī, 1962, vol. 2: 107). The origin of this saying is Zā'ida who is a common appendage among three persons, all three of whom are considered "weak" (See Dhahabī, 1962, vol. 3: 95). According to Sunnis themselves, then, his words should not be trusted.

Conclusion

1. The study of Sunni sources about Jābir bin Yazīd shows that Sunni scholars have not found a mistake in the transmission chain and the conditions of Jābir's narration. That is why we see the abundance of his narrations in Sunni hadith books.
2. Jābir was one of the companions of the Shi'ite Imams, especially Imams Bāqir and Sādiq (as). He was in touch with them a lot, used to mention their virtues, and was also the narrator of some hadiths and historical reports that were not pleasing to the followers of Caliphs and Umayyads. Therefore, he has been accused of lying and fabrication.
3. It can also be said that the most important evidence leading to his accusation of laying and fabrication was (a) his firm belief in Raj'at, which he inherited from Ahl al-Bayt (as) and was the promoter of this idea, and (b) the claim of the abundance of his narrations available in various sources, counting as 40000, 50000 and 70000. The investigation shows that this volume of narrations is not impossible in the normal way; rather, it is possibly happening, as many pieces of evidence prove. In addition, this large volume was transmitted to him due to sufficient capacity in Jābir, as according to Jābir himself, it happened in a special way and with the grace of Imam Bāqir (as).
4. The way that Sunnis dealt Jābir with by Sunnis has other parallels, as some, including Muhammad bin Sā'ib Kalbī, Asbagh ibn Nubāta, and Rashid Hijri, have also been dealt with as liars. They called these persons false liars and deviated due to some false liars and deviated due to excuses such as believing in a false liars and deviated due to excuses such as believing in the Raj'at of the Prophet (pbuh).

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