HADITH STUDIES FROM THE SHIA PERSPECTIVE: Characteristics, Validity, and Literature of Shia Hadith

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Abstract

Shiites are part of the Muslim community and have many differences with Muslims in general in several aspects, such as the concept of faith, the practice of Quranic verses, fiqh, and hadith. Shia has its own scientific concept in relation to hadith. This article examines the hadith discourse from the Shiite perspective. This research was conducted to find out the characteristics of Shia hadith, the validity of Shia hadith, and the literature of Shia hadith, namely al-Kafi by Imam al-Kulaini. The study of library research data was collected from literature in the form of books, articles, journals, and various other literature related to the Shiite community, especially regarding the Shiite hadith: The characteristics of Hadith in the Shiite tradition are in the form of everything attributed to the twelve Imams, who are believed to be *ma'shum, in the* form of words, deeds, and decrees. The validity of Hadith among the Shiites comes from all the sayings of the infallible Imams *of Ahlul Bayt,* which are equal to the words of the Prophet Muhammad and must be followed. The Shia hadith literature

Al Kafi has always ranked first in the order of hadith books among the Imamiah Shia.

Keywords: Shia hadith, characteristics, validity, literature

Abstrak

Kaum Syi'ah merupakan bagian dari masyarakat Islam dan mempunyai banyak perbedaan dengan umat Islam pada umumnya dalam beberapa aspek, seperti konsep keimanan, pengamalan ayat-ayat Alquran, fiqh, dan hadis. Syiah mempunyai konsep keilmuan tersendiri dalam kaitannya dengan hadis. Artikel ini mengkaji wacana hadis dari sudut pandang Syiah. Penelitian ini dilakukan untuk mengetahui ciri-ciri hadits Syiah, kesahihan hadits Syiah, dan literatur hadits Syiah yaitu al-Kafi karya Imam al-Kulaini. Kajian data penelitian kepustakaan dikumpulkan dari literatur berupa buku, artikel, jurnal, dan berbagai literatur lain yang berhubungan dengan masyarakat Syi'ah khususnya mengenai hadis Syi'ah: Ciri-ciri Hadis dalam tradisi Syi'ah berupa segala sesuatu dikaitkan dengan kedua belas Imam yang diyakini ma'shum, baik berupa perkataan, perbuatan, maupun ketetapan. Keabsahan Hadis di kalangan Syi'ah berasal dari seluruh sabda Imam Maksum Ahlul Bayt yang sama dengan sabda Nabi Muhammad SAW dan wajib diikuti. Literatur hadis Syiah Al Kafi selalu menduduki peringkat pertama dalam urutan kitab hadis di kalangan Imamiah Syiah.

Kata kunci: hadis Syiah, karakteristik, validitas, literatur

Introduction

The hadith is the second source of law after the Quran. Hadith is everything that comes from the Prophet Muhammad PBUH in the form of speech, actions, and decrees. After the death of the Prophet Muhammad PBUH, Muslims used the Qur'an and hadith as a source of law and solutions to various kinds of problems in their lives that always developed dynamically following the times. In contrast to Islam in

general, the Shiite group assumes that legal authority is not only sourced from the Qur'an and the traditions of the Prophet Muhammad but also from the twelve Imams, who they believe are protected from all forms of error (*ma'shum)* so that all forms of speech, actions, and decrees are equal in position to the Prophet Muhammad. Shia, which is considered the opposite of Sunni, has its own historical roots that still create a gap between the two. Shia believe that after the death of the Prophet, the caliphate and leadership of Muslims will be in the hands of Ali bin Abi Talib.

Shia has many names, sects, creeds, and schools. Among them are Zaidiyah, Itsna 'Ashariyah (twelve), Ismailiyah or Sabiyyah, and Ghulat (extreme) Shia. In the matter of hadith, the Shia do not accept the traditions narrated by any of the narrators or traditionists except those narrated from the path of *Ahl al-Bayt by* their grandfather, 'Ali b. Abi Talib (Syak'ah, 2008, p. 216).

In the scientific aspect, the Shiites believe that knowledge is stored with their Imams, and the Imams inherit books that contain everything that humans need and knowledge that is not inherited by others. (al-Kharasyi & Sulaiman, 2009, p. 138). The Shia also believe that the hadith is not limited to the prophet alone but is also found in the twelve Imams descended from 'Ali b. Abi Talib. These are the differences between Shia and Sunni regarding the second source of Islamic law after the Qur'an.

Characteristics of Shia Hadith

Definition of Hadith from a Shia Perspective

Hadith in the Shia tradition means everything that is attributed to the *ma'um*, whether it is a saying, an action, or a decree. *Al-Maum,* in the Shiite view, is not limited to prophets and messengers. Their imams also

fall into this category. (Amin, p. 117) For the Shiites, the Imam has a high position equal to that of the Prophet Muhammad, and even the Shiites make him an authoritative source in determining Islamic teachings (al-Subhani, 2012, p. 49).

The twelve Imams who are *ma'ṣum* are: 1) Abu al-Hasan Āli ibn Abī Ṭālib, 23 AH - 40 AH, then his son, 2) Abu Muhammad al-Ḥasan ibn Āli (az-Zaky), 2 AH - 50 AH, then his brother. 3) Abu Abdillah al-Ḥusein ibn Āli (Sayyid al-Syuhadā'), 3 AH - 61 AH. 4) Āli ibn al-Ḥusain, Zain al-Ābidīn (Zain al-'Ābidīn), 38 AH - 95 AH. 5) Abū Ja'fār Muḥammad Āli (Al-Bāqir), 57 AH - 114 AH. 6) Abū Abdullāh Ja'far ibn Muḥammad (al-Ṣādiq), 83 AH - 148 AH. 7) Abū Ibrāhīm Musā b. Ja'fār (al-Kadẓīim), 128 AH - 183 AH. 8) Abū al-Ḥasan Āli b. Musā (al-Riḍhā), 148 AH - 203 AH. 9) Abū Ja'fār Muḥammad b. Āli (al-Jawād), 195 AH - 220 AH. 10) Abū al-Ḥasan Āli b. Muḥammad (al-Hādī), 212 AH - 254 AH. 11) Abū Muḥammad al-Ḥasan b. Āli (al-Askari), 232 AH - 260 AH. 12) Abū al-Qāsim Muḥammad b. Ḥasan (al-Maḥdi), 255 AH (Shihab, 2007, p. 127).

The Shia believe that the imamate is like prophethood and consider God's messenger after the prophet. Based on this understanding, the Shia claim that all the words of the twelve Imams who are *ma'um* basically come from the Prophet. Hence, these Imams are like the Prophet, who has the attribute of *ma'um*, so their words, deeds, and attributes are also the same as the Prophet's (al-Mudzaffar, 1990, p. 55).

Because for the Shia, understanding what the Imams say is as valuable as what the Prophet said. In the book Ushul Fiqh written by Muhammad Ridh al Mudzaffar, it says that *"sunnah or hadith is a ma'shum word, action, or tarqrir.* In line with what Abdul Hadi said, he said that hadith is a narration that tells about the words of a reliable person, his actions, or his agreement (al-Fahl, p. 19).

Consequently, they argue that the words of the Imams are also

regarded as hadith. Regarding this definition, there is no disagreement or difference among the Shia scholars. The only difference relates to the subject of the hadith, which concerns whether only the Prophet's hadith are binding or whether those narrated by the holy Imams are also binding (Muahari, 2003, p. 15).

On the basis of this understanding, the Shiites categorically state that any news or *report that* comes from the Imams can be used as evidence in religion because it is a hadith. On the contrary, anything that never came from the Imams cannot be called a hadith. For this reason, the traditions that come from the Imams are sahih without the need for narrative continuity (*ittil*) with the Prophet, as is required for the validity of Sunni traditions (Fayyadah, 1986, p. 140).

Based on this, the Imams' explanation of the law does not fall under the category of narrating the Sunnah or ijtihad in exploring the sources of *tashri'*; rather, they are the source of the law itself. This shows that the sayings of the infallible Imams, whether obtained through inspiration or other means or inherited from the *infallible* Imams who preceded the Messenger of Allah (may Allah bless them and grant them *peace*), are part of the Sunnah, which is equal in status to the traditions that came from the Messenger of Allah (peace be upon him).

The Shias believe that there is no difference between the words of the Imam when he is a child and those of the Imam at the age of maturity. This is because according to them the Imams could not have made a mistake, intentionally or unintentionally, during their lifetime. That is why a prominent Shia scholar Muhammad al-Baqir al-Majelisi as quoted by a Shia traditionist Abbas al-Qummi in his book *manazil al-Akhirat* says: "Indeed the belief in the infallibility of the Imams has made the traditions originating from them automatically authentic without the need for a chain of transmission back to the Prophet because the utterances of the

twelve Imams are divine revelation just like the Prophet.

The Shia believe that the words of the Imams are the words of God, their commands are the commands of God, obedience to them is obedience to God, and disobedience to them is disobedience to God. They cannot speak except from God and His revelation. Thus, the Shia have indirectly narrowed the scope of Hadith to the extent that they believe that Hadith transmission is only possible through the path of the *ahl al-bayt*. And even then not all of the *ahl* al bayt, because only those who have the title of *ma'shum* can do it. And that means it is limited to the twelve Imams only (Ahmad, 2018, p. 10).

In general hadith is understood as anything in the form of words, deeds, *taqrīr,* and *matters* attributed to the Prophet Muhammad alone. Whereas the Shiites define hadith not only from the Prophet Muhammad but also from the twelve Imams who are also considered *ma'shum* by them. The Shiites believe that the religious proof among the Shiites does not necessarily end with the death of the Prophet Muhammad, but continues until their twelve Imams (al-Mushili, 2009, p. 43).

Hadith Collection and Authorship from a Shiite Perspective

As we already know, hadiths according to the Shiite community are the traditions that were delivered by the prophet Muhammad (peace be upon him) and the Shiite imams. These Imams are considered to be the successors of the prophet Muhammad. The utterances of the twelve infallible Imams are considered to have the same validity as the sayings and deeds of the prophet Muhammad. (Paisal, p. 95) According to them the prophet Muhammad had testified to his people to always cling to the Book and also the *Ahlul Bayt* (the descendants of the prophet Muhammad or the Imams) because they are one of the factors that will save them from misguidance (Khu'i, 1987, p. 499).

The Shiites divide the stages of hadith writing according to history as follows:

1. Prophetic Period Writing

   During his lifetime he dictated a writing to 'Ali b. Abi Talib. This writing is recognized by the Shia as the first book in Islam. It is called the "*Sahifah Jami'ah*" or "*Jami'ah*" (Askarī, pp. 316- 322).

2. Bookkeeping of Hadith Usul

   This period of Usul is called *"Usul Arba'umiah"* (Book of Usul 400) because of its approximate number of 400 or for some other reason. *Ushul Arba'umiyah* is a collection of traditions and narrations from the time of Imam 'Ali to Imam Hasan al-'Askari, especially the traditions and narrations from the time of the Shadiqain (Imam Baqir and Imam Shadiq). This Ushul Arba'umiyah became the basis of the Shia hadith books from the third century onwards (Zainuddin, 2018, p. 43).

   The hadiths were compiled by the companions of the Imams. With the urge to write down traditions coupled with the large number of companions of the Imams, a large number of traditions were recorded. According to the Shi'a the first person to record the traditions was 'Ali b. Abi Talib who was followed by Ja'far and so on. According to them, the bookkeeping of hadith had actually existed since the Prophet was alive.

Hadith Classification from a Shiite Perspective

The method used by the Shiites in obtaining hadith through the route of history. In this regard, the Shiites divide the traditions into two types, namely *mutawatir* and *ahad*. *Mutawatir* traditions are traditions that are narrated by a large number of people (with a certain number) that do not allow them to agree to lie. In this case, the Shiites do not set a minimum number of people for a *mutawatir* tradition (Lestari, 2019, p. 44).

As for ahad traditions, they are traditions that do not reach the level of mutawatir, whether they are narrated by one or more people. Ahad traditions are divided into four types, namely:

1. Sahih Hadith

A hadith transmitted by a narrator from an imam whose authenticity has been confirmed through the saheeh method, and whose chain of transmission is connected to a *ma'shum* faith. (Muhyi al-Din al-Musi, Volume I p. 9) The conditions of this authentic tradition for them are: The chain of transmission is unbroken to the Imam *of the Faithful; the* narrator of the Hadith is from the Imamiah in all his actions; and the narrator must be fair and highly qualified (Zainuddin, p. 174).

2. Hasan Hadith

A Hadith transmitted by a *praiseworthy* narrator who is connected to the infallible Imams and no one has mentioned any defect in *his reliability*. The conditions of this Hadīth are that its chain of transmission meets the Imams who *are infallible* without being interrupted, all the narrators are from the Imamate, all the narrators are excellent, worthy and must be praised, which can be accepted and recognized without leading to threats (Munir, p. 103).

3. Hadith *al-Muwassaq*

It is a tradition transmitted by a non-imamiyya narrator but he is *qualified* and trustworthy and is accepted by the Shia Imamiyya. The Shias absolutely reject traditions transmitted by Sunnis. However some say that as long as the Sunni narrator is not known for his hatred of the *ahl al bayt of the Prophet* Muhammad and is *trustworthy* he is accepted by the Shia traditionists. The conditions included in this tradition are that its chain of transmission is connected to the *ma'shum* Imams, whose narrators do not belong to the Imamiah group, and a saheeh narration does not need to be from the Imamiah group (Azkar, p. 58).

4. Hadith *al-Dha'if*

It is a tradition transmitted by a narrator who does not fulfill the previous conditions. As in the sanad has a defect or falsifies the hadith and so on. (Lestari, 2019, p. 44) According to the Shia, also included in the *dha'if traditions* are traditions narrated by the companions of the Prophet, the *tabi'in,* and other imams of hadith experts who do not believe in the *Imamiyah isna 'asariyah* creed.

Regarding the validity of the hadith, the Shiite scholars in the study of the sanad have provided criteria as a hadith narrator. some of the criteria that must be met as a hadith narrator are All the narrators in the sanad are from the Imamiyah at all levels, All the narrators in the sanad are fair, All the narrators are *dhabit*, Avoiding the irregularities of *Shadz* (Saifuddin, 2011, p. 276). Thus, sahih traditions according to the Shia are those that have a good standard of transmission from the Imams among them who are *ma'shum* (Zahra, 425-426). The Shiites divide the traditions into four levels namely *sahih*, hasan, *wasaq* and *dhaif*.

The Validity of Hadith Authenticity

The validity of hadith authenticity is a concept that relates to the truth of a hadith, whether it can be accounted for the truth of its existence, or vice versa (Wahid, 2013, p. 112). The discussion includes the system of sanad theory and the story of the chronology of its emergence in Islam (Zulfikar, 2020, p. 14). The method commonly used by Shiite scholars in conducting hadith sanad research is to provide criteria as a hadith narrator, namely:

1. The chain of transmission is connected to the *infallible* ones, namely the Prophet, 'Ali b. Abi Talib, and the eleventh Imam. The last chain, the twelfth Imam, is not required to be connected to the Prophet, because in essence everything attributed to the twelfth Imam is sunnah

and can be used as evidence.

2. All narrators in the sanad are 'fair. must be met several other elements as support, namely: a. Being Muslim. b. Having the status of mukallaf. c. Having faith. In terms of Imams, Shia limit the narration to the belief in the existence of twelve Imams (Zahra, p.63).

All the narrators in the chain are *dabit. A* dabit narrator in the Shiite tradition is one who memorizes the narrated traditions, keeps them completely memorized and maintains the accuracy of the narrated traditions. Dabity can be impaired if it is more wrong than right, more prominent in forgetting than memorization, and is strongly suspected of containing errors, and of course this cannot be separated from the observation of Shia scholars (Zahra, pp. 406-408).

The Use of Hadith as Proof among the Shiites

Hadith in the Shi'a perspective or specifically the Imamiah followers, on the basis of a strong argument for them, that all the words of the *ma'shum* imam from *Ahlul Bayt are the* same as the words of the Prophet as a proof for humans that must be followed. (Subhan, 2017, p. 100). Thus, the term hadith for them includes all kinds of sayings, actions, and decrees of the infallible Imams. This clarifies that the speech of the Imams of the ahl al-bayt can be used as proof not because he is *sound* in his narration and in conveying the Prophet's traditions, but because he was appointed directly by Allah SWT through the Prophet to inform and explain about the actual laws, as these actual laws come from the side of Allah SWT as authentic (Azkar, p. 65).

Al-Kafi, the Major Shia Hadith Literature

Profile of Imam al-Kulaini

Al-Kafi was composed by the Siqat al-Islam, Abu Ja'far Muhammad bin Ya'qub bin Ishaq al-Kulaini al-Razi. He was born in the hamlet of Kulain in Rayy Iran and is therefore referred to as al-Kulaini or al-Kulini around 254 AH and or 260 AH, but it is agreed that Kulain or Kulin refers to a hamlet in Iran and not much is known about when exactly al-Kulaini was born (Howard, 2021, p. 10). He died in 328 AH and or 329 AH (939/940 AD). Al-Kulaini's father, Ya'kub bin Ishaq was a *prominent* and respected *Shia* figure in Rayy Iran. People often call his father by the name al-Salsali (Suryadilaga, 2009, p. 46).

Najashi said, "Abu Ja'far al-Kulaini died in the city of Baghdad in 329 AH, the year of the falling of the stars. Muhammad ibn Ja'far Husaini Abu Qirath was the leader of the funeral prayer. He was buried at the entrance to the city of Kuffah." However, in *Mustadrak al-Wasa'il, it* is confirmed that Al-Kulaini died in 328 A.H., not 329 A.H. This is also mentioned in *Al-Fahrasat* and *Kasyfu al-Muhajjah* by Sayyid ibnu Thawus.

Al-Kulaini has a superior personality and is widely praised by scholars, even scholars of the Sunni and Shia schools agree on the greatness and glory of al-Kulaini. Ibn Hajar al-Asqalani said that the figure of al-Kulaini was a phenomenal figure where he was a faqih as well as a brilliant muhaddis in his day. A person who is most serious, active and sincere in preaching Islam and spreading various dimensions of culture (Umamah, 2022. p 22).

There are several books that al-Kulaini has written besides al-Kafi including: *Kitab Tafsir al-Ru'ya, Kitab al-Rijal, Kitab al-Rad ala al-Qaramitah, Kitab Rasa'il* and others.

Many scholars have revealed the greatness of al-Kulaini, including Ayatollah Ja'far Subhani, who likened al-Kulaini to the sun and others to the stars that adorn the sky. Shiites agree that this book is the main book and it is permissible to argue with the arguments contained therein.

Profile of Kitab Al-Kafi

Kitab al-Kafi fi 'Ilm al-Din is the main hadith book of the Shi'ah school. There are at least four main books circulating in the ahl al-bait school. The four books of hadith are al-Kafi, man la yahduruh al-faqih, tahzib al-ahkam, and al-istibsar fi ma ukhtulifa min akhbar (Suryadilaga, p. 45). These books are the main guidelines that are used as references in the menuqil of various life and religious issues among the *Shi'ah*.

The main points of discussion are as follows:

1. Systematization of the Contents of Kitab Al-Kafi

Al-Kafi is a book of traditions that presents various religious issues *(usul),* branches *(furu')* and so on which amounts to about 16,000 traditions. It has become the main text in the *Shia* school of thought in search of religious *proofs*. Some of them even rely on the book without doing ijtihad (Suryadilaga, p. 45).

The first part of al-Kafi is al-usul in which various core religious issues are discussed. This core religious issue is closely related to matters relating to faith and other things that can be used in perfecting one's faith. The parts of *al-Usul al-Kafi* are as follows:

No.	THEME	CONTENTS
1	Kitab al-aql wa al-jahl (Intellect and Ignorance)	Discussing the traditions on the theological distinction between reason and ignorance
2	Kitab fadl al-'ilm (The Virtue of Knowledge)	Description of the method of approaching traditional Islamic science, the method of assessing the veracity of hadith subject matter.
3	Kitab al-Tauhid (Unity)	Discusses various issues concerning the theology of divinity.
4	Kitab al-hujjah (Proofs)	Discusses the need of mankind for proof. This proof was obtained from the Prophets. However, with the death of the Prophets, they were replaced by their Imams. Thus, the proof here is the imam.

5	Kitab al-Iman wa al-Kufr (Belief and Disbelief)	Discusses belief and denial, the pillars of Islam and the significant differences between faith and Islam.
6	Kitab al-Du'a (Prayer)	The prayers listed in this section are simply prayers that are different from those in private prayers.
7	Kitab fadl al-Qur'an (The Virtues of the Qur'an)	Discusses the benefits for readers of the Qur'an and some reading techniques.
8	Kitab al-Isra' (Friendship)	Discussing relationships with God includes relationships with fellow humans.

Second, *al-furu'* (branches), which contains various issues regarding Islamic law starting from how to wash to the issue of upholding justice through judicial channels. Thus, the content in the *al-furu'* chapter is closely related to the implementation of one's faith by proving obedience through certain worship. The following chapters are discussed in the *al-furu'* section which is contained in five juz (Suryadilaga, p. 56).

No.	THEME
1	*The book of al-taharah*, which explains how to purify oneself.
2	*Kitab al-hadi* (Menstruation)
3	*Kitab al-janaiz*, dealing with funerals and other matters related to funeral rites.
4	*The Book of Prayer* outlines the procedures for obligatory and voluntary prayers.
5	*Book of Zakat*
6	*Book of Sham*
7	*Kitab al-Hajj*
8	*Kitab al-Jihad*
9	*Kitab al-Mai'shah*, which deals with how to earn a living.
10	*Kitab Munakahat* (Marriage)
11	*Book of 'Aqiqah*
12	*Kitab al-Talaq*
13	*Kitab al-'Itq wa al-Tadbir wa al-Khatibah*, which contains the types of slaves and how to free them.
14	*Kitab al-Sayd* (The Hunt)
15	*Kitab al-Zabath* (Slaughter)
16	*Kitab al-At'imah* (Food)
17	*Kitab al-Ashribah* (Drinks)
18	*Al-Ziq qa al- Tajammul wa al-Muru'ah* (Clothing, adornment and modesty)
19	*Book of Dawajin* (Pets)
20	*Kitab al-Wasaya* (Testament)

21	*Kitab al-Mawaris* (Inheritance)
22	*The book of al-Hudud*, the circumstances and how to punish.
23	*Kitab al-Diyat*, the law of qisas and details of how to make atonement if someone physically injures you.
24	*Kitab al-Syahadat*, testimony in legal cases.
25	*Kitab al-Qada' wa al-Ahkam*, which contains traditions on the rules of behavior of judges and their requirements.
26	*The book of al-Aiman wa al-Nuzur wa al-Kaffarat* deals with the traditions on oaths, promises and how to make amends when the second party defaults.
27	*Raudah al-Kafi*

Thirdly, *al-Raudah* is a collection of religious interests, some surahs and sermons of the imam. Its system is unlike the previous two parts which are more systematic in their presentation. This last part of al-Kafi is contained in one volume. It contains a variety of issues from the Imams. What is included in this last section is a logical implication of the *Shi'a* belief in twelve Imams.

2. Method of compiling the book

A peculiarity found in al-Kafi is the phenomenon of sanad summarization. The sanad as the chain of hadith narrators starting from the companions to the hadith scholars is sometimes written in full and sometimes it omits part of the sanad or its beginning due to some particular context. As when al-Kulaini has written the complete sanad of the tradition quoted above the hadi is summarized. This is not the same as the sunni among the *mutaqoddimin* scholars where all the sanads involved are written in full and this shows that these scholars traveled in search of traditions properly.

Likewise, al-Kulaini sometimes summarized it *as* from some of our companions (*ashabuna*), from Fulan and so on. What is meant by this is none other than a number of well-known narrators. Likewise, the rich words *iddah* (a number of) and *jama'ah (a* group) can indicate an attempt to summarize the sanad (Suryadilaga, p. 59).

If al-Kulaini mentions a number of our companions from Ahmad ibn Muhammad ibn al-Barqi, then he means Ali ibn Ibrahim, Ali ibn Husayn al-Sa'dabadi. Likewise, when al-Kulaini mentions the companions of Sahl ibn Ziyad, he means none other than Muhammad ibn Hasan and Muhammad ibn Aqil. When al-Kulaini mentions our companions from Ahmad ibn Muhammad ibn Isa, he means Muhammad ibn Yahya, Ali ibn Musa al-Kamandani, Dawud ibn Kawrah, Ahmad ibn Idris, and Ali ibn Ibrahim. These are all narrators whom al-Kulaini considered good and trustworthy and hence if they have been written in full in the previous tradition, they are usually not written again in the following tradition for the sake of not lengthening the text.

For example, in the sixth volume of al-*Furu', the* ninth chapter on freeing slaves, al-Kulaini asserts that what is meant by "*iddatun min ashabina"* is 'Ali Ibn Ibrahim, Muhammad Ibn Ja'far, Muhammad Ibn Yahya, 'Ali Ibn Muhammad Ibn 'Abdullah, al-Qummi, Ahmad Ibn Abdillah, 'Ali Ibn Husayn, all of whom are from Ahmad Ibn Muhammad Ibn Khalid from Usman Ibn Isa.

This summarization of the sanad was based on al-Kulaini's desire not to prolong the writing and was done only with those narrators who were considered good and trusted by him. Hence, if the sanad had been written in full in the previous tradition, then later on al-Kulaini did not write it in full.

a. There are various narrators up to their Imam and other narrators. When compared with other traditions outside the different degrees of judgment. Thus, they still recognize the hadith narrators from other circles and consider them to be in a strong state.

b. There is a theological response that revelation did not cease after the death of the Prophet Muhammad and that is why the Shia imams were able to issue traditions such as those found in the last volume of *al-Raudhah*.

According to them, religious proof among the *Shiites did not* necessarily end with the death of the Prophet, but continued until the twelfth Imam, from which point revelation ceased. In its development, all religious issues were then outlined in standardized books, including *al-Kafi*.

Another phenomenon that can be found is the existence of hadith narrators in *al-Kafi* ranging from their Imams and other narrators. When comparing the value of the traditions presented between the *Shiite and non-Shiite* hadith leaders the degree of judgment *differs*. Thus they still recognize the hadith narrators from other circles and consider them to be strong.

Similarly, with regard to the source of hadith, the theological assumption that there was no cessation of revelation after the death of the Prophet meant that the imams of the *Shia school could* issue hadith. Hence, it is not surprising that letters, sermons and other matters related to religious teachings are placed on par with the hadith. This is evident from what al-Kulaini did in *al-Raudhah*.

3. *Characteristics and Features of the Book*

The book of al-Kafi has always been ranked first in the order of the books of hadith among the Shi'a Imamiah; it is the first and foremost source of reference that always gushes with water; the faqih always needs it in deducing the laws of the Shari'a; the theoloq will be satisfied with the naqli and aqli arguments from the narrations that adorn its pages; and those who are thirsty for fresh information on the sciences of the ahl al-bayt (peace be upon them) will be satisfied by visiting the flower gardens depicted in the lines of traditions cited therein.

As a result, Al-Kafi is a major book that contains the transmission of the ahl al-bayt (peace be upon them) and has become the main guide for deriving Shari'a rulings in the Shi'a Imamiah school of thought. This is due to the book's superiority over other books of hadith in terms of

coverage, organization and classification etc.

Kitab al-Kafi has several features that make it superior in addition to what has been mentioned above, I will mention some of them:

First: The author Sheikh Al Kulaini lived during the time of the special deputies of the twelfth Imam in the period of *ghaibah shugra*. And that gave him the opportunity to clarify the veracity of the traditions that he narrated in the book of al-Kafi to the deputies of the Imam (peace be upon him).

Sayyid Ridha Ad Diin Ibn Thawus in the book *Kasyfu Al Mahajjah* said, "And the life of this Sheikh (Al Kualaini) was in the time of the deputies of Imam Al Mahdi (peace be upon him); Uthman bin Sa'id Al Amri and his son Abu Ja'far Muhammad, Abu Al Qasim Husain bin Ruh and Ali bin Muhammad As Samri. Muhammad bin Ya'qub (al-Kulaini) died before the death of Ali bi Muhammad as-Samri because Ali died in Sha'ban in 329 AH. while Muhammad bin Ya'qub al-Kulaini died in the city of Baghdad in 328. So the works and narrations of Shaykh Muhammad b. Ya'qub at the time of these deputies allow for a way to rawqiq (scrutinize) his narrations."

There is no definite data that he had presented the book of al-Kafi to the deputies of the Imam (peace be upon him), but at least it would be odd to say that he did not present his book of al-Kafi to the deputies and through them he was in touch with the Imam (peace be upon him), given that he was a prominent Shi'ah scholar of his time and which would have necessitated his proximity to the deputies since the deputies did not live far from the problems of the Shi'ah faithful followers of the ahl al-bayt (peace be upon them) while Al Kulaini was their leader and the great name of his book Al Kafi began to resonate among the scholars and the Shi'ah.

4. Book Quality

The traditions in *al-Kafi* after being scrutinized by al-Allamah *al-Hilli* (d. 598 AH) using the rules of *ulum al-Hadis*, the traditions in *al-Kafi* can be classified as follows (Ahmad, p. 57):

a. Shahih : 5,072 Hadith
b. Hasan : 144 Hadiths
c. Siqat : 1,128 Hadith
d. Strong *(Qawi)* : 302 Hadith
e. *Dha'if* : 9,485 Hadith

The large number of *dho'if traditions* in the book of *al-Kafi* certainly does not mean that all of their reports are invalid and cannot be relied upon. They are comparable to the sahih traditions when they are popular and in line with the teachings of the Qur'an and Sunnah, and according to scholarly opinion they can be practiced.

As it is known that the book of *al-Furu' al-Kafi* includes narrations related to fiqh law. This book is similar to al-Sadiq's *Faqih Man La Yahdhuruh al-Faqih* and al-Thusi's *al-Tahzib* and *al-Istibsar*. The influence of the Imamate in *al-Furu'* is also very strong, for example, in the chapter on Hajj, al-Kulaini narrates from Wahab, he said, there is a hadith that states that the person who did not follow the Ja'fariyah madhhab and then after Hajj he followed the Ja'fariyah madhhab, it is recommended for him to repeat his Hajj.

According to the Ja'fariyah, it is not permissible to perform Hajj on behalf of anyone other than a Ja'fariyah, except for his father. With regard to pilgrimage, it is Sunnah muakkad to visit the graves of the Imams.

5. Hadith Example

Chapter *al-Aql wa al-Jahl*

كتاب العقل و الجهل

(مجلسی ضعیف ٤٣/١ - بهبودی ضعیف)

٦- احمد بن إدريس عن محمد بن حسان عن ابي محمد الرازي عن سيف بن عميرة عن إسحاق بن عمار قال قال ابو عبد الله (عليه السلام) من كان عاقلا كان له دين و من كان له دين دخل الجنة

Ahmad ibn Idris from Muhammad ibn Hasan Abu Muhammad al-Razi from Saif ibn Amirah from Ishaq Bin Ammar, he said Abu Abdullah (peace be upon him) said the man of reason is the man of religion, and the man of religion will enter Paradise.

Takhrij Hadith

Ahmad ibn Idris his real name was Ibn Ahmad ibn Abu Ali al-Ash'ariy al-Qummiy, he was declared Tsiqah, fiqh expert among the companions and many hadith, saheeh history and he has a book called an-Nawadir, He died in 306 AH.

Muhammad ibn Hassan, his kuniyah is Abu Abdallah al-Zainabiy, he is considered a disbeliever, and narrates many da'eef hadiths, he has books including: Kitab al-Iqbal, Kitab al-A'mal, Kitab al-Tsawab Inna Anzalnahu, Kitab al-Shaikh wa al-Shaikhah. Ibn Shaddan narrated to us, he said: Ahmad bin Muhammad bin Yahya, he said: My father and Ahmad bin Idris narrated to us from Muhammad bin Hassan in his book.

Saif al-'Amirah or known as al-Nakha'i, he was a Kuffa Arab and was declared Tsiqah. It was narrated from Abi Abdillah and Abi al-Hassan (a.s.) that he had a book narrated jointly from the Companions. Hussain bi al-Ubaidillah reported to me from Abi Ghalib al-Zurrari from Jiddah and his paternal aunt Muhammad ibn Ja'far from Muhammad ibn Hassan in his book.

Ishaq ibn Ammar, his surname is Ibn Hayyan, he was declared Tsiqah, and his companions were Yunus, Yusuf, Qais and Ismail, and he belonged to a large family among the Shiites. And his brother's children were Ali bin Ismail, Bisyri bin Ismail, from the direction of those who

narrated, Ishaq narrated from Abi Abdillah and Abi al-Hassan. Likewise Ahmad bin Muhammad bin Said from the narrator. The fourth hadith is considered da'eef by Majlisi and Bahbudi because the *adalat of* one of its narrators, Muhammad bin Hassan, is declared to be false and has many weaknesses (Al-Jalil, p.186).

6. *Comparison of Kitab al-Kafi and Sunan Ibn Majah*
   Kitab al-Kafi

كتاب فضل العلم

باب فرض العلم ووجوب طلبه والحث عليه

١- اخبرنا محمد بن يعقوب، عن على بن إبراهيم بن هاشم عن ابيه، عن الحسن بن ابي الحسين الفارسي، عن عبد الرحمن بن زيد، عن ابيه، عن ابي عبداله عليه السلام قال : قال رسول الله صلى الله عليه وسلم : ((طلب العلم فريضة على كل مسلم، الا إن الله يحب بغاة العلم))

Muhammad b. Ya'qub narrated to us from 'Ali b. Ibrahim b. Hashim from his father from Hasan b. Abi Husain al-Farisy from 'Abdur-Rahman b. Zayd from his father from Abu Abdullah who said: The Messenger of Allah (peace be upon him) said: "Seeking knowledge is obligatory for every Muslim, for indeed Allah loves those who seek knowledge.

٢- محمد بن يحيى، عن محمد بن الحسين، عن محمد بن عبد الله، عن عيسى بن عبداله العمري، عن ابي عبداله عليه السلام قال : طلب العلم فريضة. (Yakub al-Kulayni, p. ١٦)

Muhammad ibn Yahya, from Muhammad ibn Husayn, from Muhammad ibn Abdullah, from Isa ibn Abdullah al-Umary, from Abu Abdullah, who said: "the study of knowledge is obligatory".

Sunan Ibn Majah

باب فضل العلماء والحث على طلب العلم

٤٢٢- (صحيح) دون ما بين المعقوفتين فهو (ضعيف جدا)) حدثنا هشام بن عمار، قال : حدثنا حفص ابن سليمان، قال : حدثنا كثير بن شنظير، عن محمد بن سيرين، عن انس بن مالك، عن انس بن مالك؛ قال رسول الله صلى

الله عليه وسلم : ((طلب العلم فريضة على كل مسلم، [واضع العلم عند غير اهله كمقلد الخنازير

الجواهر واللؤلؤ والذهب])). [((المشكاة)) (٨١٢)، ((التعليق الرغيب)) (٤٥ ١)، ((الضعيفة)) (٦١٤)،

Majah, 1997, p. 56)) (١٧) ()] ((تخريج فقه السيرة)) ،(٦٨) ((تخريج مشكلة الفقر))

.(Zayid bin

Hisham ibn Ammar narrated to us, he said: Hafs ibn Solomon narrated to us, he said: Kasir ibn Shinthir narrated to us, from Muhammad ibn Sirrin, from Anas ibn Malik, he said: The Messenger of Allah (peace be upon him) said: "Seeking knowledge is obligatory for every Muslim." [Putting knowledge in the hands of non-experts is like a pig with jewels, pearls and gold].

The three traditions explain the obligation of a Muslim in studying, but among the three traditions have different narrators from one another.

Conclusion

Based on the above discussion, several conclusions can be drawn: first: The Shia have their own scientific concept of hadith. The Shiites only accept the hadith narrated from their twelve great Imams. The position of the twelve great Imams of the Shiites is equal to the position of the Prophet Muhammad and his functions and roles because the Shiites believe that anything that comes from the twelve Imams can be used as *proof*. other than them, the hadith narration cannot be accepted even though it is from a narrator who is declared famous. Second: In contrast to Islam in general the Shiites divide the traditions into four categories namely: *sahih, hasan*, *muwassaq* and *dha'if*. Third: the Shia position the book of al-kafi as the most popular source of law among them after the Qur'an.

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