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STUDY OF THE BOOK OF MUSNAD AL-SYAFI'I: Analysis of the Characteristics and Originality of Hadith which Rely on It

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Abstract

This paper aims to analyse the characteristics and originality of the traditions in the book *Musnad Al-Shafi'i*, a monumental work compiled by Imam Al-Shafi'i (d. 204 AH), which focuses on collecting the traditions of the Prophet Muhammad (peace be upon him) that serve as the basis for the formation of Islamic legal methodology, especially in the Shafi'i school of thought. Imam Al-Shafi'i is famous as a scholar of Fiqh not as a scholar of hadith, even though his teacher Imam Malik was a scholar of hadith, then Imam Ahmad ibn Hambal as his student was famous as a scholar of hadith. This study uses a descriptive-analytical approach by examining the quality and authenticity of the traditions contained in the *Musnad*, as well as analysing its contribution to the development of hadith science and Islamic fiqh. The *Musnad of Al-Shafi'i* contains a variety of

traditions that have distinctive characteristics in terms of sanad and matan, and contains many traditions that are often the main reference in the process of interpreting the law. The method that the author uses with the data analysis of the book in the *Musnad of Al-Shafi'i* in which hadith scholars differ in opinion about the book originating from the imam Al-Shafi'i, approximately 500 traditions that are only from him, the rest are only much debated narrations from Al-Shafi'i through his students. As a result, there are many versions of the Musnad of Al-Shafi'i that need to be researched again, so it opens up the possibility for further research, both the history of the rijal al-hadis who quoted from Imam Al-Shafi'i.

Keywords: al-Syafi'i, Musnad, history

Abstrak

Tulisan ini bertujuan untuk menganalisis karakteristik dan orisinalitas hadis dalam kitab Musnad Al-Syafi'i, sebuah karya monumental yang disusun oleh Imam Al-Syafi'i (w. 204 H), yang berfokus pada pengumpulan hadis-hadis Nabi Muhammad saw. yang dijadikan landasan dalam pembentukan metodologi hukum Islam, khususnya dalam mazhab Syafi'i. Imam Al-Syafi'i terkenal sebagai ulama Fiqh tidak sebagai ulama hadis, padahal guru beliau Imam Malik ialah ulama hadis, kemudian Imam Ahmad bin Hambal sebagai murid beliau terkenal sebagai ulama hadis. Penelitian ini menggunakan pendekatan deskriptif-analitis dengan menelaah kualitas dan keotentikan hadis-hadis yang terkandung dalam *Musnad* tersebut, serta menganalisis kontribusinya terhadap perkembangan ilmu hadis dan fiqh Islam. Kitab Musnad Al-Syafi'i mengandung berbagai hadis yang memiliki ciri khas dalam hal *sanad* dan matan, serta memuat banyak hadis yang sering kali menjadi rujukan utama dalam proses istinbath hukum. Metode yang penulis gunakan dengan analisis data Kitab pada Musnad Al-Syafi'i yang ulama hadis berbeda pendapat tentang kitab tersebut berasal dari imam Al-Syafi'i, lebih kurang 500 hadis yang hanya dari beliau, selebihnya hanya riwayat yang banyak diperdebatkan dari Al-Syafi'i lewat murid beliau. Adapun hasilnya Banyaknya versi dari Musnad Al-Syafi'i yang perlu diteliti lagi, sehingga membuka kemungkinan untuk penelitian

yang lebih lanjut, baik riwayatnya dari rijal al-hadis yang menukil dari Imam Al-Syafi'i.

Kata kunci: al-Syafi'i, Musnad, riwayat

Introduction

Regarding the terms *al-Sunnah* or *al-hadith*, this gives rise to two slightly different views. The first group wanted to differentiate between the two, namely Ibn Taymiyyah, Imam Kamal Ibn Haman, and Taufiq. According to Ibn Taymiyyah, *al-hadith* are the sayings, actions and *taqrir* of the Prophet after being appointed as a Prophet. Meanwhile, *al-Sunnah* is more than that, namely before and after Muhammad's Prophethood. The second group, Jumhur Ulama', does not want to differentiate between the two. It's just that Ahl al-hadith uses the term *al-hadith*, while Ulama' Ushul uses the term al-Sunnah (Muhit & Mugni, 2023, p. 632-639.).

Imam al-Syafi'ii is the third of four Imams who are famous in the study of Sunnah. But the breadth and far reach of his thinking in dealing with various problems related to the breadth of science and law, jurisprudence, literature, and others made him a unifier of all imams. He perfected the problem and placed it in the right and appropriate position, thus clearly showing his scientific personality (Syaka'ah, 1994, p. 349). Imam al-Syafi'i is also famous as a hadith scholar because the book Musnad Al-Syafi'i is attributed to him.

Al-Syafi'i was first printed in Arrah in 1306 AH and then printed in Cairo in the margin of the seventh volume of the book '*al-Umm*' in 1327 AH. This book does contain hadiths taken from Al-Syafi'i's books. However, a scholar as great as Imam al-Baihaqi himself cannot confirm who the author of this book is. Once he said that the collector of these hadiths was Abu al-'Abbas Muhammad bin Ya'qub al-'ASam, but on another occasion he said that the collector was probably Abu 'Amr Muhammad

bin Ja'far bin Matar an-Naisaburi, or someone else (Al-Baihaqi, 1986, p. 95, 1991, p. 195).

This lack of certainty caused people afterward to differ in their opinions as to who the author of this book was. Ibn Al-Asir, Ar-Rafi'i, Az-Zahabi argued that the author of this book was Abu Al-'Abbas Al-ASam (Al-Dzahabi, 2004, p. 589; Al-Syafi'i, 2007, p. 30). While Ibn Kasir, Ibn Hajar, imam as-Sakhawi (d.902H/1497M) and Imam al-Kattani argued that the author was Abu 'Amr Ibn Matar an-Naisaburi (Al-Kattani, 2011, p. 17; Al-Syahrzuri, 1992, p. 246).

Apart from the disputed identity of the author, the objective and method of writing this book also need to be researched because it is unclear. So, the author will examine the issues regarding the debate about the book as an effort to recognize the *Musnad* as a work attributed to al-Syafi'i. Although this article cannot answer the problems above, it can at least provide a way to deepen the book and the history behind the codification of the book, which is attributed to him. Contextual understanding of ibn 'Abd al-Barr al-Andalusy.

So, the author will use the *al-hadith* research method as a first step in tracing the track record of Imam Al-Syafi'i's hadith and *matan* digitally, then provide a little space with comparisons with other hadith books that are thought to be the history of Imam Al-Syafi'i. Next, the author briefly traces historical facts about why Imam Al-Syafi'i's *Musnad* is not categorized as a hadith book. This research is a type of library research using the content analyst method (text analysis) in processing the information that has been obtained.

Research methods

This research is a literature study with data collection techniques by reviewing books, literature, notes and various reports related to the

problem to be solved (Nazir, p. 2003). This research method is book research, namely a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials. So this research is related to research on the book *Musnad* asy Syafi'i. The book *Musnad* Al-Imam Muhammad bin Idris Al-Syafi'i contains a collection of hadith and atsar of friends whose narrations were relied on by Imam Syafi'i.

From the characteristics of the *Musnad* al-Syafi'i book, the author tries to discuss the characteristics of the *Musnad* al-Syafi'i book, in terms of biographical information about Imam Syafi'i, an overview of the characteristics of the *Musnad* al-Syafi'i book which includes a historical sketch of writing, motivation and method. the writing, the content of the hadith related to it and the views of the ulama towards the *Musnad* al-Shafi'i book.

Biography of Imam Al-Syafi'i

Name, lineage, birth and death

The full name of Imam Al-Syafi'i is Abu Abdillah Muhammad bin Idris bin Al-'Abbas bin 'Usman bin Syafi' bin as-Sabi' bin 'Ubaid bin 'Abd Yazid bin Hasyim bin al-Mutallib bin 'Abd al-Manaf bin QuSay bin Kilab bin Murrah bin Ka'ab bin Luayy bin Galib bin Fihri bin Malik bin an-Nadar bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudar bin Nazzar bin Ma'ad bin 'Adnan al-Quraishi al-Mutallibi al-Syafi' i al-Hijazi al-Makki (Syafi'i, 2007, p.1; Zahra, 2007, p. 28).

His mother's name was Fatimah bint 'Abdullah bin al-Hasan bin al-Hasan bin 'Ali bin Abi Talib al-Azdiyah. He was still a descendant of the Prophet who met 'Abd al-Manaf. Imam al-Syafi'i was born in 150 AH in Ghaza, according to Ibn Abi Hatim, he was born in 'Asqalan, which is

now the name of a city in Israel. The city is located on the coast of the Mediterranean Sea, south of Ashdod and north of the Gaza Strip. (Al-Asqalani, 1995, p. 24; Chalil, 1996, p. 231; Khalil, 2006, p. 122). He was taken to Mecca when he was 2 years old by his family to study.

He has a tall body posture, his cheeks are smooth with a little flesh covering his face, his sideburns are thin, his neck is long, his bones are long, his skin is brown, his hair is sometimes colored red or yellow, his voice is melodious, his life history is good, his brain is intelligent and thorough, his face is beautiful or handsome, dignified, eloquent, and he is often sick. Imam al-Syafi'i likes to dye his beard with henna and sometimes he dyes it yellow as a form of example to the sunnah of the Prophet Muhammad (An-NaSiri, 2005, p. 45).

Ar-Rabi' has said: "Imam al-Syafi'i was a handsome figure, had a beautiful posture and was liked by everyone in Egypt, both among jurists, scholars and rulers. Everyone respects, glorifies and praises Imam Syafi'i. Apart from that, his clothes are very simple, he wears a ring with the engraving "Only Allah is trusted by Muhammad bin Idris" on his left hand, his assembly is always maintained, if someone speaks in his assembly, he immediately reprimands them quickly, is skilled in medicine and shooting, and has knowledge through his sharp gut feeling (An-NaSiri, 2005, p. 45-46).

Imam al-Syafi'i died on Friday night after sunset. His body was then buried after Asr on Friday, namely the last day of the month of Rajab 204 H, at the age of 54 years. (Al-Mizzi, 1992, p. 52; Al-Syurbasi, 2003, p. 97). He was buried at Syari' Syafi'i in Cairo City, Egypt ('Abbas, 1975, p. 69). When Imam Syafi'i died, Tamim bin 'Abdullah said: "I heard Suwaid bin Sa'id say, "When I was at Sufyan's place, he came and sat down and narrated a light hadith. Suddenly al-Syafi'i fell unconscious, then it was said to him, "O Abu Muhammad, Muhammad bin Idris has died." So Ibn

Uyainah said, "When he dies, then the best person of his time has died" (Al-Dzahabi, 2004, vol x, p. 17).

Journey to Seek Knowledge

Imam al-Syafi'i grew up as an orphan in the care of his mother in difficult and worrying economic conditions. Since childhood, he sat with scholars and recorded useful knowledge on bones and other media because paper was not available as a writing medium at that time. (Baihaqi, 1970, p. 92; Isfahani, 1997, p. 74; Razi, 2003, p. 24).

Narrated from MuS'ab bin 'Abdullah bin al-Zubair, he said: "At the beginning of his study period, Imam Syafi'i studied Sha'ir, the history of the Arabs, and Literature then Fiqh. The reason why Imam Syafi'i was motivated to study fiqh was because one day, while on a journey accompanied by his father's scribe, he recited a verse of poetry. When the scribe heard the poem, he then whipped Imam al-Syafi'i and said, "People like you act like this! Why don't you study fiqh?" These words ultimately moved Imam al-Syafi'i's soul until he finally decided to learn from Muslim bin Khalid az-Zanji, a Mufti in Mecca. After that he came to us in Medina and studied with Imam Malik (Nawawi, p. 13, 16).

After Imam Syafi'i studied fiqh from Muslim bin Khalid az-Zanji and other Makkah Imams, he went to Medina when he was 13 years old to study from Abu 'Abdullah Malik bin Anas and his journey became famous because of a monumental article he wrote at that time. . After that, Imam Malik treated him with respect because of Imam Syafi'i's lineage, knowledge, understanding, reasoning and the literature he mastered. He then read the book '*Al-Muwatta'*' in front of Imam Malik by rote to the point that Imam Malik was amazed, he even asked him to read *al-Muwatta'* again because of his admiration for Imam al-Syafi'i's reading (NaSiri, 2005, p. 11).

After studying in Medina, he went to Yemen to become known to the public. Then he moved to Iraq to deepen his knowledge, exchange ideas with Muhammad bin al-Hasan and others, spread knowledge of hadith, and uphold the madhhab of the Iraqi population. Then he compiled his first fiqh work entitled al-Hujjah in Iraq, which was narrated by his four friends, namely Ahmad bin Hanbal (d. 241 H), Abu Saur, az-Za'farani, and al-Karabisi (An-NaSiri, 2005, p. 45).

After going through a period of study for 40 years with several teachers in Mecca, Medina, Yemen, and Baghdad, and in accordance with the permission of his teachers, at the age of 48 years, namely in 198 AH, Imam al-Syafi'i issued a fatwa himself, from the Koran and Hadith, namely becoming Mujtahid Mutlaq because he has the ability to explore Sharia law directly from its main sources, namely (the Qur'an and *Sunnah*) and is able to apply the basic basic methods that he compiled as the basis for all his ijtiha activities. ('Abbas, 1975, p. 69).

His teachers and his students

The teachers of Imam al-Syafi'i were very widely spread in Mecca, Medina, Yemen, and Iraq. (Al-Shiddieqy, 1997, p. 486). His famous teachers in Mecca were Muslim bin Khalid az-Zanji, Ismail bin Qustain, Sufyan bin Ujainah, Sa'ad bin Abi Salim al-Qaddah, Daud bin 'Abdurrahman al-Atar, 'Abdul Hamid bin 'Abdul ' Aziz. The famous teachers in Medina were Imam Malik bin Anas (founder of the Maliki School), Ibrahim bin Sa'ad al-AnSari, 'Abdul 'Aziz bin Muhammad ad-Darurdi, Ibrahim Ibn Abi Yahya al-Asani, Muhammad bin Sa 'id, 'Abdullah bin Nafi'. He studied in Yemen under the ulama, namely Matraf bin Mazin, Hisyam bin Abu Yusuf Qadli San'a, 'Umar bin Abi Salamah (Founder of the Auza'i School), Yahya bin Hasan (Founder of the Leis School). His teachers in Iraq were Waki' bin Jarrah, Hammad bin Usamah, Isma'il bin Ulyah, 'Abdul Wahhab bin Hasan, Muhammad bin Hasan, Qadi bin Yusuf ('Umairah, 1956: 9; Faraid,

2006, p. 360).

The scholars who studied from him were: al-Humaidi, Abu 'Ubaid al-Qasim bin Salam, Ahmad bin Hambal (Founder of the Hambali School), Sulaiman bin Daud al-Hasyimi, Abu Ya'qub Yusuf al-Buwaiti, Abu Saur Ibrahim bin Khalid al-Kalbi, Harmalah bin Yahya, Musa bin Abi al-Jarud al-Makki, 'Abdul 'Aziz al-Makki (author of Haidah), Husain bin 'Ali al-Karabisi, Ibrahim bin al-Munzir al-Hizam i , al-Hasan bin Muhammad az-Za'farani, Ahmad bin Muhammad al-Azraqi, Ahmad bin Sa'id al-Hamdani, Ahmad bin Abi Syuraih ar-Razi, Ahmad bin Yahya bin Wazir al-MiSri, Ahmad bin 'Abdurrahman al-Wahabi, son of his uncle Ibrahim bin Muhammad al-Syafi'i, Ishaq bin Rahawaih, Ishaq bin Bahlul, Abu 'Abdirrahman Ahmad bin Yahya al-Syafi'i al-Mutakallim, al-Haris bin Suraij an-Naqqal, Hamid bin Yahya al-Balkhi, Sulaiman bin Daud al-Muhri, 'Abdul 'Aziz bin 'Imran bin MiqlaS, 'Ali bin Ma'bad ar-Raqi, 'Ali bin Salamah al-Laqabi, 'Amru bin Sawad, Abu Hanifah Qahzam bin 'Abdullah al-Aswani ('Abbas, 2004, p. 180–181), Muhammad bin Yahya al-'Adni, Mas'ud bin Sahl al-MiSri, Harun bin Sa'id al-'Aili, Ahmad bin Sinan al-Qattan, Abu at-Tahir Ahmad bin 'Amru bin as-Sarh, Yunus bin 'Abdul 'A'la, ar-Rabi' bin Sulaiman al-Muradi, ar-Rabi' bin Sulaiman al-Jizi, Muhammad bin 'Abdullah bin 'Abdul Hakam, Bahr bin NaSr al-Khaulani and several other scholars (Dzahabi, 2004, vol X, p. 5-8; al-khatib al-Bagdadi, 2001, vol II, p. 56-57). Al-Baihaqi said that Imam al-Syafi'i had written a wealth of approximately 140 books, both in uSul (main) and in *furu'* (branches). Meanwhile, according to Fu'ad Sazkin in his various concise statements, the number of books by Imam al-Syafi'i reaches 113-140 books, perhaps even more.

The books he wrote include: *ar-Risalah* (Usul Fiqh the first in the world); *al-Hujjah (Fiqh Qaul al-Qadim)*; *al-Umm (Fiqh Qaul al-Jadid)*; MukhtaSar al-Buwaiti (collected by his student al-Buwaiti); MukhtaSar *al-Rabi'i* (collected by his students al-Rabi'i al-Muradi); *MukhtaSar al-*

Muzanni (collected by his students al-Muzanni); *Risalah fi Bayan an-Naasikh al-Mansukh* (Usul Fiqh); *Ahkam al-Qur'an* (Legal Verses in the Qur'an); *Ikhtilaf al-Hadis*; *al-'Amali al-Kabir* (Fiqh); *al-Fiqh al-Kabir* (Fiqh); *Kitab as-Sunan*; *Kitab al-Asma' wa al-Qabail* (History book); *Jami' Muzanni al-Kabir* (Fiqh); *Jami' Muzanni as-Saghir* (Fiqh); *al-Qassamah* (Fiqh); *Qital ahl al-Baghyi* (Fiqh); *Musnad al-Imam al-Syafi'i* (Hadis); *Ibtal al-Istihsan* (Usul Fiqh); *Istiqbal al-Qiblatain* (Fiqh); *al-Jizyah* (Fiqh); *al-Qiyas* (Usul Fiqh) (Al-Dzahabi, 2004, vol. X, p. 5-99).

Study of the Book of Musnad Al-Syafi'i; History of the Compilation and Methods

Al-Syafi'i always mentions hadith every time he argues to establish a law. These books include those written in Baghdad (*qadim* school) and those written in Egypt (*jadid* school), namely *Qaul Qadim* is the jurisprudence law delivered by Imam As-Syafi'i in the city of Baghdad which is contained in his book *Al-Hujjah* or in the form of his fatwas. *Qaul Jadid* is a fiqh opinion conveyed after Imam As-Shafi'i entered the city of Egypt. Meanwhile, Imam As-Syafi'i's opinion emerged during his migration from Baghdad to Egypt, the scholars have different opinions as mentioned previously. Most of these books have now been lost, but they have often been quoted by hadith and fiqh scholars afterwards (Ahyar, 2017, p. 122-155).

Then, Imam al-Baihaqi collected most of these hadiths in his book "*Ma'rifat as-Sunan wa al-Asar*." Al-Baihaqi also said that Imam al-Syafi'i once wrote the book "*as-Sunan*" which was narrated by Harmalah bin Yahya and Isma'il bin Yahya al-Muzanni. Al-Baihaqi said: "In it there are additional hadiths, *asar* and quite a lot of problems. However, until now only the book of the history of al-Muzanni can be found, his brother's son (nephew) named Abu Ja'far at-Tahawi narrated the book from al-Muzanni from al-Syafi'i. The book was then printed with the title "*As-*

Sunan Al-Ma'surat" and was first published in Haidarabad (India) and also in Cairo around 1315 H (Baihaqi, 1970, p. 255).

The author's identity is mysterious as explained in the introduction. Then the objective and method of writing this book is not clear because it only collects hadiths attributed to Imam al-Syafi'i. Although the aim of writing the Musnad book was not to collect all the hadiths owned by al-Syafi'i because this "Musnad al-Syafi'i" only contains 500 hadiths while the hadiths owned by al-Syafi'i, even hadiths which he heard from Ibn 'Uyainah alone more than the amount written in the book. Therefore, al-Zahabi (Dzahabi, 2003, p. 292) do not agree that the hadith in this book are indeed from al-Syafi'i as ibn al-Salah also has the same opinion (Al-Syahrzuri, 1992, p. 292).

Tabel Content of Books

No	<u>Kitab/Bab</u>	No	<u>Kitab/Bab</u>
1	ما خرج من كتاب الوضوء	36	العدد إلا ما كان منه معادا
2	استقبال القبلة في الصلاة	37	الفرعة والنفقة على الأقارب
3	الإمامة	38	الرضاع
4	إيجاب الجمعة	39	ذكر الله تعالى على غير وضوء والحيض
5	العيدين	40	قتال أهل البغي
6	الصوم والصلاة والعيدين والاستسقاء وغيرها	41	قتال المشركين
7	الزكاة من أوله إلا ما كان معادا	42	الأسارى والغلول وغيره
8	إباحة الطلاق	43	قسم الفيء
9	الصيام الكبير	44	صفة نهى النبي صلى الله عليه وسلم وكتاب المدبر
10	المناسك	45	التفليس
11	البيوع	46	الدعوى والبيانات
12	الرهن	47	صفة أمر النبي صلى الله عليه وسلم والولاء الصغير وخطا الطبيب وغيره
13	اليمين مع الشاهد الواحد	48	المزارعة وكراء الأرضي
14	اختلاف الحديث وترك المعاد منها	49	القطع في السرقة وأبواب كثيرة
15	الجزء الثاني من اختلاف الحديث من الأصل العتيق	50	البحيرة والسائبة
16	الطلاق	51	الصيد والذبائح

17	العقبي	52	الذيات والنقصان
18	جراح العبد	53	جراح الخطأ
19	المكاتب	54	السبق والقسامة والرمي والكسوف
20	المكاتب	55	الكسوف
21	اختلاف مالك والشافعي رضي الله عنهما	56	الكفارات والنذور والأيمان
22	الرسالة إلا ما كان سعادا	57	السير على سير الواقدي
23	الصدائق والإيلاء	58	السير على سير الواقدي
24	الصرف	59	الجنائز والحدود
25	الرهون والإجزات	60	الحج من الأمان
26	الشعر	61	مختصر الحج الكبير
27	الظهار واللعان	62	النكاح من الإماء
28	الخلع والنشوز	63	الوصايا الذي لم يسمع منه
29	إبطال الاستحسان	64	أدب القاضي
30	أحكام القرآن	65	الطعام والشراب وعسارة الأرضين مما لم يسمع الربيع من الشافعي
31	الأشربة وفضائل قريش وغيره	66	الوصايا الذي لم يسمع من الشافعي رضي الله عنه
32	الأشربة	67	اختلاف علي وعبد الله مما لم يسمع الربيع من الشافعي
33	عشرة النساء		
34	التعريض بالخطبة		
35	الطلاق والرجعة		

Ibn al-Asir expressed the unclear purpose of writing this book by saying, “The hadiths contained in this book are not all the hadiths owned by al-Syafi’i, nor all the hadiths that he used as evidence, or all hadiths contained in the books of al-Syafi’i. He questioned al-’Asam’s purpose in only mentioning these hadiths and including them in the book he called ‘*Musnad al-Syafi’i* (Al-Syafi’i, 2007, p. 30).

This condition encouraged several scholars to change the systematics of writing this book, reorder the hadiths and remove repetitive hadiths as was done by Muhammad ‘Abid as-Sindi and Abu Sa’id Sanjar bin ‘Abdillah al-Juwaili (Sazkin, 1991, p. 296). Zainuddin ‘Umar bin Ahmad al-Syamma’ al-Halibi also selected the hadiths of this book and then included them in his book entitled “*al-Muntakhab al-*

Mardi min Musnad al-Syafi'i" (Khalifah, p. 1683).

Even though the book is not written by Al-Syafi'i, it is very popular among various circles of Syafi'i scholars. Then, they wrote a lot of *syarh* (explanations) on the book "*Musnad al-Syafi'i*," for example, Imam Mubarak bin Muhammad Ibn al-Asir with his book "*Al-Syafi' Syarh Musnad al-Syafi'i*" and *Muhaqqiq al -Abu al-Qasim School 'Abd al-Karim bin Muhammad ar-Rafi'i* (d. 623 H) in "*Syarh Musnad al-Syafi'i*" at the end of the book "*as-Syarh al-Kabir*". These two sharhs were then combined by Abu Sa'id Sanjar bin 'Abdullah Al-Jawili in "*ad-Durr an-Nafis fi Syarh Ta'lif Musnad al-Syafi'i Muhammad bin Idris*"(Dzahabi, 2004, vol. II, p. 589; Jawili, n.d, p. 3–5; Khalifah, p. 1683). Imam as-Suyuti also wrote "*al-Syafi' al-'Iya 'ala Musnad al-Syafi'i*", which is a fragment of hadith quoted from Imam al-Syafi'i.

The form of writing hadith and terminology in the Musnad Book

All the hadiths in this book are as old as 1829 hadiths, and the hadiths are confirmed to be marfu' from Rasulullah, who took the hadiths down to Rasulullah, who also has hadiths from the book *al-Umm* with a path that has been assessed but not only marfu' hadiths, there are even mauquf hadiths. The systematics of this book are also based on the fiqh chapter because al-Syafi'i is indeed a fiqh scholar, even though this work was not written directly by Imam al-Syafi. There are more than 236 who quote and narrate in the Musnad.

The Musnad Book is a hadith book composed based on the names of friends who narrated the hadith from the prophet Muhammad. Usually, it starts with the name of a friend whose initial period declared Islam or is adjusted to alphabetical order. (Dzulmaini, 2008, p. ix) However, the definition of this term is not applied in the work of Imam al-Syafi. This work is more about the style of the book in the table of contents

of fiqh, so that its preparation is completely identical to the chapters of fiqh, without any basis. In terms of *sanad*, the hadiths in the Syafi'i Musnad book prioritize the route of narration through Malik bin Anas. This is none other than because of Syafi'i's respectful attitude towards the hadith teacher, whose work he also memorized at the age of 12 and before meeting Imam Malik in person. This is proven by the author by cross-referencing the ablution chapter. The chapter contains 79 hadiths and 25 hadiths are sourced from Imam Malik, in the *sanad* and hadiths in the *Musnad* book.

Imam al-Syafi prioritized the transmission route through Malik bin Anas. This is none other than because of Syafii's respectful attitude towards the hadith teacher, whose work he also memorized at the age of 12 and before meeting Imam Malik in person. This is proven by the author by cross-referencing the ablution chapter, this chapter contains 79 hadiths and 25 hadiths are sourced from Imam Malik. As a reference source, the hadiths contained in the book Musnad al-Syafi are sourced from another phenomenal book, al-Umm. Although *al-Umm* itself does not only contain the Musnad book. There are several works by Syafii that were born from the book al-umm, including *Al-Musnad*, *Khilafu Malik*, *Al-Radd 'ala Muhammad bin Hasan*, *Al-Khilafu Ali wa Ibnu Mas'ud*, *Ikhtilaf al-hadis*, *Jami' al-Ilm* (Dzulmani, 2008, p. 54).

In al-Hakim's opinion, what shows that Imam Syafi'i has studied hadith is that he narrated a lot from Imam Malik and he narrated from "*as-Siqqah*" without mentioning the name in question (Al-Asqalani, 1994, p. 55). Imam al-Syafi'i narrated from Imam Malik bin Anas a total of 388 hadith. Imam al-Syafi'i narrated through Malik, from Nafi, from Ibn 'Umar or what is known as *as-Silsilah az-Zahabiyah* a total of 98 hadiths such as the hadith written below: (An-NaSiri, 2005, p. 122)

أخبرنا مالك ، عن نافع ، عن ابن عمر رضي الله عنهما ، أن رسول الله صلى الله عليه وسلم فرض زكاة

الْفَطْر من رمضان على الناس صاعا من تمر ، أو صاعا من شعير

Imam Syafi'i uses many sentences "*akhbarana atsiqata*" in narrating the hadith. As for what is meant "*atsiqata*" here it is: If "*akhbarana atsiqata*" from *Ibn Abi Di'b* then what is meant is Ibn Abi Fudaik as the editorial of the hadith below says (Al-NaSiri, 2005, p. 23);

أخبرنا الثقة ، عن ابن أبي ذئب، عن الثقة، عنده، عن حدثه أو، عن عبيد الله بن عبد الرحمن العدوي، عن أبي سعيد الخدري، أن رجلا سأل رسول الله صلى الله عليه وسلم، فقال: إن بئر بضاعة تطرح فيها الكلاب والحويض، فقال النبي صلى الله عليه وسلم: إن الماء لا ينجسه شيء.

When starting a sentence "akhbarana atsiqata" from hadith Allaits Ibn Sa'id then the person in question is Yahya Ibn Hasan as the example of the hadith below which reads:

أخبرنا الثقة، عن ليث بن سعد، عن ابن شهاب، عن سعيد بن المسيب، وأبي سلمة بن عبد الرحمن، عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم، مثله.

If it starts with a sentence akhbarana atsiqata from the narrator's hadith Al Walid Ibn Katsir then the person in question is Abu Usamah as the following hadith says (Al-NaSiri, 2005, p. 23):

أبأننا الثقة، عن الوليد بن كثير، عن محمد بن عباد بن جعفر، عن عبد الله بن عبد الله بن عمر، عن أبيه، أن رسول الله صلى الله عليه وسلم قال: إذا كان الماء قلتين لم يحمل نجسا أو خبثا

If it starts with a sentence akhbarana atsiqata from the hadith narration Al Auza'i then the person in question is Umar Ibn Abu Salamah as an example of the hadith below which reads (Al-NaSiri, 2005, p. 123):

أخبرنا الثقة ، عن الأوزاعي، عن عبد الرحمن بن القاسم، عن أبيه، أو يحيى بن سعيد، عن القاسم، عن عائشة، قالت: إذا التقى الختانان فقد وجب الغسل، قالت عائشة رضي الله عنها: فعلته أنا والنبي صلى الله عليه وسلم

The rules for the validity of Imam Syafi'i's hadith cover all parts of the hadith, the sanad and the matan. The criteria for sanad explicitly include aspects of justice and the tradition of the narrator. Theoretically, the quality of hadith accepted according to these criteria clearly occupies the title of authentic. Many of these narrators are found to be given the title tsiqah (i.e., narrators who are considered trustworthy), tsiqah sabt (narrators who are considered trustworthy and established), and other expressions that show the predicate of the superiority of the personality and the strength of the narrator's memorization.

Analysis of Musnad Al-Syafi'i

Based on the statements of the scholars, it can be clearly concluded that there are several points related to the method of abolishing Musnad and its ordering, which globally are as follows:

First, the hadiths in *al-Musnad* are arranged without sequence and are only removed from their place in the al-Syafi'i books. It could almost be said that the hadiths are not regular and some of them do not follow each other (do not adapt to each other), and each hadith cannot be understood as to why al-Syafi'i issued it except after researching and analyzing it, then looking again at the books. his book. It could be that al-Syafi'i issued this hadith for one meaning while the hadith contains other meanings, so it would be suspected that he issued it for a meaning that is not the actual meaning of the translation of the hadith.

Second, many of the hadiths contained in *al-Musnad* are mentioned in other places, such as those relating to the laws of fiqh, as they are found in many books, such as *The Book of al-Risalah*, the *Book of Ikhtilaf al-Ahadis*, *Ikhtilaf al-Syafi'i Wa Malik* and others. Each of the hadiths contained in these books is an argument for the law of fiqh, which

is the most important subject of it. Al-Syafi'i mentions it in these books to explain the content of the fiqh contained in these books. Besides that, some fiqh chapters contain hadiths that are not related to it.

Third, there are several hadiths that are sometimes repeated for a purpose: for example, they are narrated in a mursal way and then they are narrated in a mauSul manner, and sometimes there are things that are stated clearly and vaguely. There are also those that are mentioned without a clear benefit (purpose). Fourth, the *al-Musnad* hadiths are not arranged according to the general order of fiqh chapters. That's why if you want to research, you have to work hard to find the appropriate hadith.

Fifth, the hadith was not narrated by al-Rabi' from al-Syafi'i directly but was narrated by al-Buwaiti from al-Syafi'i indirectly and sometimes narrated in other places from al-Syafi'i without intermediaries, but very little. There are some hadiths that ar-Rabi' does not state emphatically that he heard it from al-Syafi'i, but he says, "al-Syafi'i said."

Al-Imam Al-Syafi'I and An-Nawai are famous as fiqh scholars because the structure of their hadiths has the same fiqh style as the fiqh books. In the Al-Syafi'iyah school of thought, the earliest book of fiqh is the book *Al-Umm*, which was written directly by Al-Imam Al-Syafi'i. Then his students wrote books, each of which added useful information. Even here and there the layout and arrangement have been changed and arranged chapter by chapter to make it easier to read. The next generation of scholars added their arguments, some of which then provided information on the comparison of schools of thought among schools of jurisprudence. Some scholars have even added fatwas that have not been discussed in *Al-Umm* itself.

Over time, more and more books from the Al-Shafi'iyah school of thought appear that are more systematic, more complete, more

informative and, of course, also more enjoyable to read. In the sixth century Hijriyah, Imam An-Nawawi appeared with his phenomenal work, *Al-Majmu' Syarah Al-Muhadzdzab*. We as lay people will feel that *Al-Majmu'* has undergone far more refinement than *Al-Umm*, which was written by Al-Shafi'i directly in the third century of the Hijriyah. But we cannot say that An-Nawawi is higher in rank than Al-Shafi'i. Apart from both living in three different centuries, they are both differentiated based on their level of ability to perform *ijtihad*. Al-Shafi'i is an absolute *mustaqil mujtahid*, who in carrying out *ijtihad* does not need the results of other people's *ijtihad* at all. In fact, he himself was the founder of the science of *ijtihad*. He is the person who compiles and establishes the rules of *ijtihad*, which all *mujtahids* will carry out as he determines. Meanwhile, An-Nawawi in the *mujtahid stratum* occupies the *tarjih mujtahid* level, three levels below the absolute *mustaqil mujtahid* level. However, his work is subjectively more appropriate for us because it is easier and more complete, in line with its time.

Conclusion

Imam al-Syafi'i is one of the four famous *madzhab* imams. He was a priest who had noble moral characteristics and extraordinary intelligence, so he received many titles from other scholars. Imam al-Syafi'i's brilliant work ended with his death, but his knowledge will never be exhausted by time. Human love for him, his knowledge and his works still fill the earth today. Not a single great scholar was found except in debt to Imam al-Syafi'i.

Imam Shafi'i is called *Nashirus Sunnah*, so it is necessary to understand the context of the *Sunnah* there from the perspective of an *Ushul* or *fiqh* expert. The lost books may exist, but the main books, *al-Risala* and *al-Umm* still exist, from there, the Al-Syafi'i School of thought developed, and from there, the *fatwas* in the *Shafi'iyah* developed

The Dione part of the book was written in relation to the *fatwa; Qadim and Jadid*, then what al-Baihaqi collected was the hadith book of al-Syafi'i. It was emphasized that what was lost was the work of "al-Syafi'i. Although it is still in the *mukhtalif Al-hadith* is actually also quoted in the book of *al-Umm* with *sanad*, which is quite complete. There are antagonists from the aspect of the names *sunan ma'tsurat* or *Musnad al-syafi'i*, even though they are both the same, it is clear that they are equated. If Malik's sanad to Ibn Umar is called the golden *sanad*, why don't the ulama include al-Syafi'i in it? The gold chain here needs to be analyzed with empirical data for further research.

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