# Understanding the Kitab al-Kāfī by Abū Ja'far al-Kulainī: A Study of the Prophet's Will to 'Alī ibn Abī Ṭālib in Rauḍat al-Kāfī

## Mengenal Kitab al-Kāfī karya Abū Ja'far al-Kulainī: Studi atas Wasiat Nabi kepada 'Alī ibn Abī Ṭālib dalam Rauḍat al-Kāfī

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**Abstract**

*This article discusses al-Kāfī, written by Abu Ja'far Al-Kulainī, with an emphasis on studying the Prophet Muhammad's will to 'Alī ibn Abī Ṭālib found in the section Rauḍat al-Kāfī. As the third part of al-Kāfī, Rauḍat al-Kāfī consists of a collection of hadiths that cover various religious aspects, including the letters and sermons of the Imam, which have a different system compared to the previous two sections. This article highlights the importance of the Prophet's will in the context of leadership and the spiritual authority of 'Alī by discussing key themes contained in the will, namely justice, wisdom, and social responsibility. This article offers a perspective on the influence of these teachings within the Shia hadith and their relevance in contemporary*

*society. This analysis is expected to deepen understanding of al-Kāfī's contribution to the development of Islamic thought and the significance of the relationship between the Prophet and 'Alī in Islamic history.*

**Keywords:** *al-Kāfī, Rauḍat al-Kāfī, Will.*

**Abstrak**

*Artikel ini membahas kitab Al-Kāfī yang ditulis oleh Abū Ja'far al-Kulainī, dengan penekanan pada studi wasiat Nabi Muhammad kepada 'Alī ibn Abī Ṭālib yang terdapat dalam bagian Rauḍat al-Kāfī. Sebagai bagian ketiga dari Al-Kāfī, Rauḍat al-Kāfī terdiri dari kumpulan hadis yang mencakup berbagai aspek keagamaan, termasuk surat dan khutbah Imam, yang memiliki sistematika berbeda dibandingkan dua bagian sebelumnya. Artikel ini menyoroti pentingnya wasiat Nabi dalam konteks kepemimpinan dan otoritas spiritual 'Alī. Dengan membahas tema-tema kunci yang terkandung dalam wasiat, seperti keadilan, kebijaksanaan, dan tanggung jawab sosial, artikel ini menawarkan perspektif tentang pengaruh ajaran tersebut dalam tradisi Syiah dan relevansinya dalam masyarakat kontemporer. Analisis ini diharapkan dapat memperdalam pemahaman tentang kontribusi Al-Kāfī terhadap pengembangan pemikiran Islam dan signifikansi hubungan Nabi dan 'Alī dalam sejarah Islam.*

**Kata Kunci:** *al-Kāfī; Rauḍat al-Kāfī; Wasiat.*

## A. Introduction

The third to fifth centuries of the Hijri were a period of extensive codification of Hadith. Various hadith books showed up, each with its methodology and systematization. The delay in codifying the Hadith raised arguments about their origins. After a two-century gap, orientalists began to question the authenticity of the Prophet's Hadith. In fact, their authority in Muslim religious practice differs from that of the Sunnis, who are thought to have initiated the codification of Hadith in the second century Hijri through the instruction of 'Umar ibn 'Abd al-'Azīz (d. 101 AH). The Shi'a hadith has an earlier historical claim to the codification of Hadith through the *Musnad of Zaid ibn 'Alī*. The work attributed to Zayd ibn 'Alī Zain al-'Ābidīn ibn al-Ḥusain ibn 'Alī ibn Abī

Ṭālib (d. 122 AH) is claimed to have appeared 30 years before Mālik ibn Anas' (d. 175 AH) *al-Muwaṭṭa'* by Mālik ibn Anas.[1]

Instead of establishing Zayd ibn *'Alī* 's Musnad as one of the works of the early generation, the Shi'a appear to prefer *Ṣaḥīfah 'Alī* ', which was believed to be the result of direct dictation from the Prophet Muhammad to 'Alī as an early reference in hadith narration.[2] 'Alī's narrations were thought to have been passed down to Abū Rāfi' al-Qibṭī (d. 40 AH) and included in his book *Kitāb al-Sunan wa al-Aḥkām wa al-Qaḍāyā*.[3] Although both were companions of the Prophet, this opinion contradicts historical data in Sunni literature, which states that Abū Rāfi' al-Qibṭī narrated only from the Prophet Muhammad and 'Abd Allāh ibn Mas'ūd. Nonetheless, Abū Rāfi's affiliation with the Shi'a hadith could be attributed to his service in 'Alī's army during the battles of Ṣiffīn, Jamāl, and Nahrawān.[4] In addition, one of his students was 'Alī ibn al-Ḥusain ibn 'Alī ibn Abī Ṭālib (d. 94/95 AH),[5] the father of the author of *Musnad Zaid ibn 'Alī*.

The gap in the periodization of hadith codification became apparent as we progressed to the next phase. While the Sunnis resumed hadith codification in the third century AH and produced several monumental works such as the *al-kutub al-sittah*, the Shi'a hadith was quite late in codifying and was only completed in the fourth century AH with the birth of the *al-kutub al-arba'ah*, one of

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[1] Muḥammad 'Ajjāj al-Khaṭīb, *Uṣūl al-Ḥadīṡ: 'Ulūmuh wa Muṣṭalaḥuh* (Beirut: Dār al-Fikr, 1989), Page. 216; Mus'idul Millah, 'Musnad Al-Imām Zaid Ibn 'Alī: Kajian Atas Autentisitas, Konfigurasi, Dan Karakteristik', *Holistic Al-Hadis*, 8.2 (2022), page. 156–67.

[2] Ian Keith Anderson Howard, 'Al-Kutub al-Arba'ah: Empat Kitab Hadis Utama Mazhab Ahlulbait', trans. by Arif Budiarso, *Al-Huda: Jurnal Kajian Ilmu-Ilmu Islam*, 2.4 (2001).

[3] Aḥmad ibn 'Alī al-Najāsyī, *Rijāl Al-Najāsyī* (Qom: Mu'assasat al-Nasyr al-Islāmī, 1418), Page. 1-4; Hāsyim Ma'rūf al-Ḥasanī, *Tārīkh Al-Fiqh al-Ja'farī* (Qom: Dār al-Kitāb al-Islāmī, 1411), Page. 283; Muḥammad 'Alī al-Abṭaḥī, *Tahżīb Al-Maqāl* (Beirut: Dār al-Murtaḍā, 2018), vol. 1, Page. 147-161.

[4] Kamāl al-Dīn 'Umar ibn Aḥmad ibn Hibat Allāh al-'Uqailī al-Ḥalabī, *Bugyat al-Ṭalab fī Tārīkh Ḥalab*, ed. by al-Mahdī 'Īd al-Rawāḍiyah (London: Mu'assat al-Furqān li al-Turāṡ al-Islāmī, 2016), vol. 10, Page. 219.

[5] Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf al-Mizzī, *Tahżīb al-Kamāl fī Asmā' al-Rijāl*, ed. by Basysyār 'Awwād Ma'rūf (Beirut: Mu'assasat al-Risālah, 1992), vol. 33, Page. 302.

the Shi'a's four major works of Hadith. The four books include *al-Kāfī* by Abū Ja'far Muḥammad ibn Ya'qūb al-Kulainī (d. 329 AH) and *Man Lā Yaḥduruh al-Faqīh* by Abu Ja'far Muhammad ibn 'Alī ibn Husain ibn Musa al-Qummī (d. 381 AH), also known as Ibn Bābawaih al-Ṣadūq. The conclusive two books, *Tahżīb al-Aḥkām fī Syarḥ al-Muqni'* and *al-Istibṣār fīmā Ukhtulif min al-Akhbār*, were compiled by Abū Ja'far Muḥammad ibn Ḥasan ibn 'Alī al-Ṭūsī (d. 461 AH).[6]

There have been few studies of Hadith in the Shi'a hadith. Previous research on Al-Kulainī by Muhammad Alfatih Suryadilaga[7] and Winda Sari[8] focused on *Usul al-Kāfī*, one of *al-Kāfī*'s three parts. Meanwhile, Abd Somad[9] provided a brief review of this book on al-Kāfi narration characteristics. Then, Kharis Nugroho[10] focused on al-Kāfi's canonization. As a result, unlike previous studies, this article focused on one of al-Kāfi's other sections, *Rauḍat al-Kāfī*, which discusses the Hadith surrounding the Prophet Muhammad's will to 'Alī ibn 'Abī Ṭālib. It employed the descriptive-analytic method and focused on three themes: honesty and its relationship to *taqīyah*, 'Alī as the foremost person after the Prophet, the *ahl al-bayt*, and the infallibility of the Imams.

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[6] James Robson, 'Ḥadīth,' *The Encyclopaedia of Islam* (Leiden: E. J. Brill, 1986), vol. 3, Page. 24; Masudul Hasan, *History of Islam* (New Delhi: Adam Publishers & Distributers, 1995), vol. 1, Page. 613; Mus'idul Millah, 'Mengenal Kitab Al-Istibsar Karya al-Tusi', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 10.2 (2009), 281–99.

[7] Muhammad Alfatih Suryadilaga, *Konsep Ilmu dalam Kitab Hadis: Studi atas Kitab al-Kāfī karya Al-Kulainī* (Yogyakarta: Teras, 2009).

[8] Winda Sari, *Hadis Syiah: An'Alisis Metodologis Kitab Usul Al-Kāfī Karya Muhammad Bin Yaqub Al-Kulainī* (Medan: Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Sumatera Utara, 2021) http://repository.uinsu.ac.id/10917/.

[9] Abd Somad, 'Mengenal Referensi Hadits Syi'ah Kitab al-Kāfi Karya Imam Al-Kulainī (w.329H)', *Jurnal Ushuluddin*, 21.1 (2014), 1–10 https://doi.org/10.24014/jush.v21i1.722.

[10] Kharis Nugroho, 'Kanonisasi al-Kāfī karya al-Kulainī: An'Alisis Historis dan Metodologis' (unpublished doctoral, Universitas Islam Negeri Sunan K'Alijaga, 2021) https://digilib.uin-suka.ac.id/id/eprint/48080/; Kharis Nugroho, 'Al-Kulainī's Canonization of Al-Kāfī', *Tasfiyah: Jurnal Pemikiran Islam*, 6.1 (2022), 115–42 https://doi.org/10.21111/tasfiyah.v6i1.7620.

## B. The Biography of Muhammad ibn Ya'qūb al-Kulainī

Abū Ja'far Muḥammad ibn Ya'qūb ibn Isḥāq al-Kulainī al-Rāzī al-Silsilī al-Bagdādī[11] was a Shi'a fiqh scholar and hadith narrator who thrived from the middle of the third century to the first half of the fourth century AH.[12] He was born in Kulain, a village located approximately 38 kilometers from Rey.[13] There is no exact year of birth for Al-Kulainī. According to Baḥr al-'Ulūm al-Ṭabāṭabā'ī (d. 1212 AH), Al-Kulainī was born during the reign of Ḥasan al-'Askarī (d. 260 AH) as the eleventh Imam of the Imāmīyah Shi'a. He even had numerous opportunities to interact with him.[14] However, al-Khū'ī (d. 1413 AH) refuted this by claiming that Al-Kulainī's birth date is unknown (*majhūl*) and that al-Ṭabāṭabā'ī's narration is also of poor quality.[15]

Al-Kulainī grew up in a family known for its devotion to the ahl al-bayt. His father, Ya'qub ibn Ishaq, was known for his virtues and had a direct role in Al-Kulainī's early education. After finishing his studies with his father, Al-Kulainī continued his education under the tutelage of his uncle, Abu al-Hasan 'Alī ibn Muhammad ibn Ibrahim ibn Aban, also known as 'Allan Al-Kulainī al-Razi.[16] His uncle was also a hadith narrator and a prominent Shi'a

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[11] 'Umar Riḍā Kaḥḥālah, *Mu'jam al-Mu'allifīn: Tarājim Muṣannifī al-Kutub al-'Arabīyah* (Beirut: Dār Iḥyā' al-Turāṡ al-'Arabī), vol. 12, Page. 116-117.

[12] 'Alī ibn Hibat Allāh Abū al-Naḍr ibn Mākūlā, *al-Ikmāl fī Raf' al-Irtiyāb 'an al-Mu't'Alīf wa al-Mukht'Alīf fī al-Asmā' wa al-Kunā wa al-Ansāb*, ed. by 'Abd al-Raḥmān ibn Yaḥyā al-Mu'allimī al-Yamānī and Nāyif al-'Abbās (Beirut: Dār al-Kutub al-'Ilmīyah, 1990), vol. 7, Page. 144; 'Alī ibn al-Ḥasan ibn Hibat Allāh ibn 'Abd Allāh ibn 'Asākir, *Tārīkh Madīnat Dimasyq*, ed. by 'Umar ibn Garāmah al-'Umrawī (Beirut: Dār al-Fikr, 1995), vol. 56, hlm 298; Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī, *Lisān al-Mīzān*, ed. by 'Abd al-Fattāḥ Abū Guddah (Aleppo: Maktab al-Maṭbū'āt al-Islāmīyah, 2002), vol. 7, Page. 594.

[13] Ḥusain 'Alī Maḥfūẓ, 'al-Taqdimah', in *al-Kāfī* (Teheran: Maktabat al-Ṣadūq, 1381), vol. 1, Page. 9-13.

[14] al-Sayyid Muḥammad al-Mahdī Baḥr al-'Ulūm al-Ṭabāṭabā'ī, *Rijāl al-Sayyid Baḥr al-'Ulūm al-Ma'rūf bi al-Fawāid al-Rijālīyah*, ed. by Muḥammad Ṣādiq Baḥr al-'Ulūm and Ḥusain Baḥr al-'Ulūm (Teheran: Maktabat al-Ṣādiq, 1363), vol 3, hlm, 336.

[15] al-Sayyid Abū al-Qāsim al-Mūsawī al-Khū'ī, *Mu'jam Rijāl al-Ḥadīṡ wa Tafṣīl Ṭabaqāt al-Ruwwāh* (Najaf: Al-Khoei Institute), vol. 19, Page. 58.

[16] Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī, *Lisān al-Mīzān*, vol. 6, Page. 21; Abū 'Abd Allāh Muḥammad ibn Aḥmad al-Maṣna'ī al-'Ansī, *Maṣābīḥ al-*

figure during his time. Al-Kulainī learned about the sources and transmitters of Hadith from his uncle. Al-Kulainī passed away in Sha'ban 328/329 AH and was prayed for by Abu Qirat Muhammad ibn Ja'far al-Hasani.[17]

### His Intellectual Network and Works

After finishing his primary education, he moved to Rey, which was known at the time as a unique scientific center. Then Al-Kulainī went to Ba'labak, which was part of Damascus at that time. He later relocated to Baghdad, where he rose to scholarly prominence during the caliphate of Ja'far al-Muqtadir (d. 320 AH) of the 'Abbasids.

In addition to his father and uncle, Al-Kulainī studied with numerous masyayikhs who introduced him to the Shi'ah Imams. Sunni biographies mention teachers such as Abu al-Husayn Muhammad ibn 'Alī al-Ja'fari al-Samarqandi, Muhammad ibn Ahmad al-Khaffaf al-Naisaburi, Abū al-Ḥasan 'Alī ibn Ibrahim ibn Hashim al-Qummī (d. 329 AH), and Al-Ḥusayn ibn Aḥmad ibn 'Āmir al-Ash'arī.[18] Some of his students were Abu 'Abd Allah Ahmad ibn Ibrahim al-Saimari, Abu Sa'd al-Kufi, Al-Syarif al-Murtada, Abu al-Qasim 'Alī ibn al-Husain ibn Musa al-Musawi,

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*Arīb fī Taqrīb al-Ruwāh allaẑīna Laisū fī Taqrīb al-Tahẑīb* (Sanaa: Maktabat Ṣan'ā' al-Aśarīyah, 2005), vol. 4, Page. 323; Syādī ibn Muḥammad ibn Sālim Āl Nu'mān, *al-Jāmi' li Kutub al-Ḍu'afā' wa al-Matrūkīn wa al-Kaẑẑābīn* (Sanaa: Markāz al-Nu'mān li al-Buḥūś wa al-Dirāsāt al-Islāmīyah wa Taḥqīq al-Turāś wa al-Tarjamah, 2018), vol. 10, Page. 663; Wilferd Madelung, 'Al-Kulaynī (or Al-Kulīnī), Abū Dja'far Muḥammad', *The Encyclopaedia of Islam* (Leiden: E. J. Brill, 1986), vol 5, Page. 362-363.

[17] Ibn Nāṣir al-Din al-Dimasyqī, *Tauḍīḥ al-Musytabih fī Ḍabṭ Asmā' al-Ruwwāh wa Ansābihim wa Alqābihim wa Kunāhum*, ed. by Muḥammad Na'īm al-'Arqasūsī (Beirut: Mu'assasat al-Risālah, 1993), vol. 7, Page. 337; Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī, *Lisān al-Mīzān*, vol. 7, Page. 594; al-Sayyid Abū al-Qāsim al-Mūsawī al-Khū'ī, *Mu'jam Rijāl al-Ḥadīś wa Tafṣīl Ṭabaqāt al-Ruwwāh*, vol. 19, Page. 58.

[18] 'Alī ibn al-Ḥasan ibn Hibat Allāh ibn 'Abd Allāh ibn 'Asākir, *Tārīkh Madīnat Dimasyq*, vol. 56, Page. 297; Ṣalāḥ al-Dīn Khalīl ibn Aibak ibn 'Abd Allāh al-Ṣafadī, *al-Wāfī bi al-Wafayāt*, ed. by Aḥmad al-Arnā'ūṭ and Turkī Muṣṭafā (Beirut: Dār Iḥyā' al-Turāś, 2000), vol. 5, Page. 147; 'Umar Riḍā Kaḥḥālah, *Mu'jam al-Mu'allifīn: Tarājim Muṣannifī al-Kutub al-'Arabīyah*, vol. 7, Page. 9; Aḥmad ibn 'Alī ibn Ḥajar al- 'Asqalānī, *Lisān al-Mīzān*, vol. 3, Page. 137.

Abu 'Abd Allah Ahmad ibn Ibrahim, Abu al-Qasim 'Alī ibn Muhammad ibn 'Abdus al-Kufi, 'Abd Allah ibn Muhammad ibn Żakwan, Muhammad ibn Ibrahim ibn Ja'far al-Katib al-Bagdadi al-Nu'mani/Ibn Abi Zainab (d. 360 AH).[19]

Al-Kulainī was also highly productive. During his lifetime, he produced several works, such as *Faḍā'il al-Qur'ān*,[20] *Tafsīr al-Ru'yā*, *Kitāb al-Rijāl*, *al-Radd 'alā al-Qarāmiṭah*, *Rasā'il al-A'immah 'alaih al-Salām*, *al-Kāfī*, *Kitāb Mā Qīla fī al-A'immah 'alaih al-Salām min al-Syi'r*, *al-Dawājin wa al-Rawājin*, *Kitāb al-Zayy wa al-Tajammul*, *Kitāb al-Wasā'il* and *Kitāb al-Rauḍah*. The last three books are found in al-Kāfī. Only one of his works has reached us.[21] The other works, however, are most likely to have been included in al-Kāfī's or other Shi'a scholars' writings.

### Scholars' Comments on Al-Kulainī

Scholars from both Shi'ah and Sunni circles regard Al-Kulainī as superior, praiseworthy, and great. According to Ibn Hajar al-'Asqalānī, "Al-Kulainī was a *faqīh*, *muḥaddiś*, and leader of the Shi'a school."[22] Ibn Nāṣir al-Dīn described Al-Kulainī as a prominent Shi'ah scholar during Muqtadir al-Abbāsī's reign.[23]

According to Al-Najasyī, "During his time, he was the leader and role model of the Shi'a followers in the city of Rey and recorded more hadith than others." Furthermore, he was the most

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[19] 'Alī ibn Hibat Allāh Abū al-Naḍr ibn Mākūlā, *al-Ikmāl fī Raf' al-Irtiyāb 'an al-Mu't'Alīf wa al-Mukht'Alīf fī al-Asmā' wa al-Kunā wa al-Ansāb*, vol. 7, Page. 186; 'Alī ibn al-Ḥasan ibn Hibat Allāh ibn 'Abd Allāh ibn 'Asākir, *Tārīkh Madīnat Dimasyq*, vol. 56, Page. 297-298; Muḥammad ibn Aḥmad ibn 'Uśmān al-Żahabī, *Siyar A'lām al-Nubalā'*, ed. by Muḥammad Aiman al-Syabrāwī (Kairo: Dār al-Ḥadīś, 2006), vol. 11, Page. 492; 'Umar Riḍā Kaḥḥālah, *Mu'jam al-Mu'allifīn: Tarājim Muṣannifī al-Kutub al-'Arabīyah*, vol. 8, Page. 195.

[20] 'Ādil Nuwaihaḍ, *Mu'jam al-Mufassirīn min Ṣadr al-Islām ḥattā al-'Aṣr al-Ḥāḍir* (Beirut: Mu'assasat Nuwaihaḍ al-Śaqāfīyah li al-Ta'līf wa al-Tarjamah wa al-Nasyr, 1988), vol. 2, Page. 651.

[21] Muḥammad Ḥusain al-Dirāyatī, 'al-Madkhal', in *al-Kāfī* (Qom: Dār al-Ḥadīś, 1429), vol. I, hlm. 75–78; Ḥusain 'Alī Maḥfūẓ, 'al-Taqdimah', in *al-Kāfī*, vol. I, hlm. 24.

[22] Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī, *Lisān al-Mīzān*, vol. 7, Page. 594.

[23] al-Sayyid Abū al-Qāsim al-Mūsawī al-Dimasyqī, *Mu'jam Rijāl al-Ḥadīś wa Tafṣīl Ṭabaqāt al-Ruwwāh*, vol. 7, Page. 337.

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trustworthy among all the scholars." Ibn Ṭāwūs once stated, "All scholars agreed upon the piety and trustworthiness of Shaykh Al-Kulainī." According to Ibn Aṡir, in the third century Hijri, he revived the Shi'a school of thought. He was a great and well-known scholar within the sect." When commenting on the Hadith, Al-Bagawī referred to Al-Kulainī as a mujadid who is sent by God every year. Muhammad Taqi al-Majlisi says, "The truth is that among the Shi'a scholars, a scholar like Al-Kulainī was never born. Whoever carefully examines the Hadith and the layout of his book will discover that he has always had God's assistance."[24] Rijal's books on Al-Kulainī contain no criticism of him, so his ability and personality in passing down Hadith can be justified.

## C. *al-Kāfī by* Al-Kulainī
### Background of the Writing

Living in the second period of the Abbāsīd period (232-334 AH), Al-Kulainī attempted to meet the expectations of some Shi'a circles, who asked him to write a book compiling hadiths on various religious topics. It was hoped that the book would pique the students' interest and serve as a reference for those seeking guidance, as well as a source of religious knowledge and action based on authentic narrations and the Sunnah of the *Ṣādiqin* (peace be upon them). It was hoped that this book would help people fulfill Allah's commands and the Prophet's Sunnah (peace and blessings be upon him), resulting in Allah's help and guidance.[25] As a result, this book addressed all religious issues and was titled al-Kāfī because it was thought to be capable of meeting all of the people's needs.

### Writing Systematics

This book of Hadith addressed a variety of religious issues. According to al-Khunsarī, al-Kāfī has 16,190 hadith. However, al-Majlisi recorded the number as 16,121, while Aghā Buzurg al-Tihrāini recorded 15,181 hadiths, and 'Alī Akbar al-Gaffārī

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[24] Ja'far al-Subḥānī, *Kullīyāt fī 'Ilm al-Rijāl* (Qom: Mu'assasat al-Nasyr al-Islāmī, 1425), pp. 362–63.

[25] Ḥusain 'Alī Maḥfūẓ, 'al-Taqdimah', in *al-Kāfī*, vol. I, Page. 24–26.

mentioned 15,176.[26] The book is comprised of eight volumes divided into three sections. The first part, called *uṣūl*, is divided into two volumes and covers the fundamental principles of Shia teachings:

1) The Kitab *al-'Aql wa al-Jahl* (reason and ignorance) explains the theological distinction between reason and ignorance.

2) The Kitab *Faḍl al-'Ilm* (The Virtue of Knowledge) describes the approach to Hadith in Islamic science and the method of assessing the veracity of hadith subject matter. It also includes hadiths about the Imam's description of Hadith and arguments against the use of personal opinion and analogy.

3) Kitab *al-Tauḥīd* (Oneness) discusses various issues in the theology of divinity.

4) Kitab *al-Ḥujjah* (Proofs) discusses humanity's need for proof. This proof came from the prophets. However, as the prophets died, their imams took their place. Thus, the Imam serves as proof in this case.

5) Kitab *al-Īmān wa al-Kufr* (belief and disbelief), in which topics such as belief and disbelief, the pillars of Islam, and the distinction between faith and Islam are addressed.

6) Kitab *al-Du'ā'* (prayers) only include prayers that differ from those used in private prayers. Such prayers are frequently recommended by their Imams.

7) Kitab *Faḍl al-Qur'ān* (The Virtues of the Qur'an) discusses the benefits of the Qur'an to the reader as well as some recitation techniques.

8) Kitab *al-Isrā'* (relationship) emphasizes relationships with God and with one's fellow humans.

Second, *al-Furū'* (branches) consists of five volumes with an emphasis on aspects of worship and law, such as: kitab *al-ṭahārah* (how to purify), kitab *al-ḥaid* (menstruation), kitab *al-janā'iz* (deals with funerals and other matters related to funeral ceremonies), kitab *al-ṣalāt* (the procedures for prayer, both obligatory and

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[26] Ja'far al-Subḥānī, *Kullīyāt fī 'Ilm al-Rijāl*, Page. 357; Ian Keith Anderson Howard, 'Al-Kutub al-Arba'ah: Empat Kitab Hadis Utama Mazhab Ahlulbait', trans. by Arif Budiarso, *Al-Huda: Jurnal Kajian Ilmu-Ilmu Islam*, 2.4 (2001).

sunnah, as well as the times), kitab *al-zakāh*, kitab *al-ṣiyām*, kitab *al-ḥajj*; kitab *al-jihad*, kitab *al-maʿīsyah* (ways of earning a living), kitab *al-munākaḥāt* (marriage), kitab *al-aqīqah*, kitab *al-ṭalāq* (divorce), kitab *al-ʿitq wa al-tadbīr wa al-kātibah*, types of slaves and how to free them; kitab *al-ṣayd* (hunting), kitab *al-żabā'iḥ* (slaughter), kitab *al-aṭʿimah* (food), kitab *al-asyribah* (drink), kitab *al-ziq wa al-tajammul wa al-murū'ah* (clothing, grooming, and modesty), kitab *al-dawājin* (domestic animals), kitab *al-waṣāyā* (wills), kitab *al-mawārīś*, ordinary inheritance, kitab *al-ḥudūd* (circumstances and methods of punishment), kitab *al-diyāt* (the law of *qisas* and details of how to atone if someone is physically injured), kitab *al-syahādat* (testimony in legal cases), kitab *al-qadā' wa al-aḥkām* (Hadith on the rules of behavior of judges and their requirements), and kitab *al-aiman wa al-nużūr wa al-kaffārāt* (Hadith on oaths, promises and how to make amends when the second party is void).

Third, *al-Rauḍah*, which is found in the last volume, covers various religious aspects beyond the previous two sections, including letters and sermons of the Shi'a Imams.

## Source of Transmission

Shi'a considers the twelve Imams to be the primary source of hadith transmission, in addition to the Prophet Muhammad, due to the belief that after the Prophet's death, the revelation continued to the Imams. In the Shi'a Hadith, acceptable Hadith are those that are narrated by Shi'a believers and are linked to the Imams; even if the Hadith do not reach the Prophet, they are still accepted. They also do not dismiss hadith reports from non-Shi'a narrators if there is context to support them as coming from the infallible Imams. Al-Kulainī's book al-Kāfi does not dismiss non-Shi'a narrators, either. In his book, Al-Kulainī recounts many hadiths from Abū ʿAbd Allāh Jaʿfar al-Ṣādiq, the sixth Imam.[27]

The summarization of the *sanad* is one of the book's unique features. Under certain circumstances, the Hadith's *sanad* is sometimes written in full, while other times, it omits some of the *sanad* at the beginning. For example, after Al-Kulainī has written

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[27] Muḥammad Ḥusain al-Dirāyatī, 'al-Madkhal', in *al-Kāfi* (Qom: Dār al-Ḥadīś, 1429), vol. I, Page. 90–92.

the complete *sanad* of the previous Hadith, the *sanad* of the next Hadith, if the same, is briefly presented. Al-Kulainī occasionally shortens the *sanad* by using *jamā'ah* (a group) and *'iddah min aṣḥābinā* (a number of our companions).

If Al-Kulainī says *'iddah min aṣḥābinā* (a number of our companions) from Aḥmad ibn Muḥammad ibn al-Barqī, then he means 'Alī ibn Ibrāhīm ibn Hāsyim al-Qumī, Muḥammad ibn 'Abd Allāh ibn Użainah, Aḥmad ibn 'Abd Allāh ibn Umayyah, and 'Alī ibn al-Ḥusain al-Sa'd Ābādī. When Al-Kulainī mentions *'iddah min aṣḥābinā* from Sahl ibn Ziyād, he means 'Allān Al-Kulainī, Muḥammad ibn Abī 'Abd Allāh Ja'far ibn Muḥammad ibn 'Aun al-Asadī al-Kūfī, Muḥammad ibn al-Ḥasan ibn Farrūkh al-Ṣaffār, and Muḥammad ibn 'Aqīl al-Kulainī. If Al-Kulainī mentions *'iddah min aṣḥābinā* from Aḥmad ibn Muḥammad ibn 'Īsā, he means Muḥammad ibn Yaḥyā al-'Aṭṭār, 'Alī ibn Mūsā ibn Ja'far al-Kamandani, Dāwūd ibn Kawrah al-Qumī, Aḥmad ibn Idrīs ibn Aḥmad al-Asy'arī al-Qumī, dan 'Alī ibn Ibrāhīm ibn Hāsyim al-Qumī. Finally, all of Al-Kulainī's statements about *iddah min aṣḥābinā* come from Ja'far ibn Muḥammad, from al-Ḥasan ibn 'Alī ibn Faḍḍāl, and Abū 'Abd Allāh al-Ḥusain ibn Muḥammad ibn 'Imrān ibn Abī Bakr al-Asy'arī al-Qumī.[28] They were all well-regarded and trusted narrators by Al-Kulainī, so if they had been written in full in the previous Hadith, they were rarely written again in the following Hadith to avoid prolonging the writing.[29]

The inclusion of al-Kāfī among the other hadith books of al-kutub al-arba'ah is critical. As a book of Hadith second only to the Qur'an in the Shi'a hadith, it is naturally highly regarded. Until the early sixth century AH, all of the hadiths in al-Kāfī were considered sahih. Al-Kāfī's hadiths can be classified into 5,072 *sahih* hadith, 144 *hasan* hadith, 1,128 *muwaṡṡaq* hadith, 302 *qawī* hadith, and 9,485 *daif* Hadith based on *'Ulum al-Hadis'* rules and al-Hilli's (d. 726 AH) classification.[30] Nonetheless, scholars have reacted

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[28] 'Alī Akbar al-Giffārī, 'Khuṭbat al-Kitāb', in *al-Kāfī* (Teheran: Maktabat al-Ṣadūq, 1381), Page. 48.

[29] Muhammad Alfatih Suryadilaga, *Konsep Ilmu dalam Kitab Hadis: Studi atas Kitab al-Kāfī karya Al-Kulainī*, Page. 318-319.

[30] Muḥammad Ḥusain al-Dirāyatī, 'al-Madkhal', in *al-Kāfī* (Qom: Dār al-Ḥadīš, 1429), vol. I, Page. 91.

favorably to the book. Not only has praise been published, but so have *syarah, ḥāsyīyah*, translation, summarization, *taḥqīq* and *takhrīj*, as well as thematic studies of al-Kāfī hadiths.[31]

## D. Hadith on Prophet Muhammad's Will to ''Alī in *Raudat al-Kāfī*

*The Value of Honesty*

Al-Kulainī narrates three Hadith about honest behavior in *Raudat al-Kāfī's* chapter *Waṣīyat al-Nabī saw. li Amīr al-Mu'minīn.*

٣٣ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ [عليه السلام] يَقُولُ: كَانَ فِي وَصِيَّةِ النَّبِيِّ ﷺ لِعَلِيٍّ [عليه السلام] أَنْ قَالَ: يَا عَلِيُّ، أُوصِيكَ فِي نَفْسِكَ بِخِصَالٍ فَاحْفَظْهَا عَنِّي، ثُمَّ قَالَ: اللَّهُمَّ أَعِنْهُ، أَمَّا الْأُولَى: فَالصِّدْقُ، وَلَا تَخْرُجَنَّ مِنْ فِيكَ كَذِبَةٌ أَبَدًا، وَالثَّانِيَةُ: الْوَرَعُ، وَلَا تَجْتَرِئْ عَلَى خِيَانَةٍ أَبَدًا، وَالثَّالِثَةُ: الْخَوْفُ مِنَ اللهِ عَزَّ ذِكْرُهُ كَأَنَّكَ تَرَاهُ، وَالرَّابِعَةُ: كَثْرَةُ الْبُكَاءِ مِنْ خَشْيَةِ اللهِ يُبْنَى لَكَ بِكُلِّ دَمْعَةٍ أَلْفُ بَيْتٍ فِي الْجَنَّةِ، وَالْخَامِسَةُ: بَذْلُكَ مَالَكَ وَدَمَكَ دُونَ دِينِكَ، وَالسَّادِسَةُ: الْأَخْذُ بِسُنَّتِي فِي صَلَاتِي وَصَوْمِي وَصَدَقَتِي. أَمَّا الصَّلَاةُ فَالْخَمْسُونَ رَكْعَةً، وَأَمَّا الصِّيَامُ فَثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ، الْخَمِيسُ فِي أَوَّلِهِ، وَالْأَرْبَعَاءُ فِي وَسْطِهِ، وَالْخَمِيسُ فِي آخِرِهِ، وَأَمَّا الصَّدَقَةُ فَجُهْدُكَ حَتَّى تَقُولَ قَدْ أَسْرَفْتُ وَلَمْ تُسْرِفْ، وَعَلَيْكَ بِصَلَاةِ اللَّيْلِ، وَعَلَيْكَ بِصَلَاةِ الزَّوَالِ، وَعَلَيْكَ بِصَلَاةِ الزَّوَالِ وَعَلَيْكَ بِصَلَاةِ الزَّوَالِ، وَعَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ عَلَى كُلِّ حَالٍ، وَعَلَيْكَ بِرَفْعِ يَدَيْكَ فِي صَلَاتِكَ وَتَقْلِيبِهِمَا، وَعَلَيْكَ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ، وَعَلَيْكَ بِمَحَاسِنِ الْأَخْلَاقِ فَارْكَبْهَا، وَمَسَاوِي الْأَخْلَاقِ فَاجْتَنِبْهَا، فَإِنْ لَمْ تَفْعَلْ فَلَا تَلُومَنَّ إِلَّا نَفْسَكَ.[32]

This Hadith comes from Abū 'Abd Allāh, Ja'far ibn Muḥammad al-Ṣādiq (d. 148 AH), and its qu'Alīty was declared sahih by Muḥammad Ḥusain ibn Qāryāgdī (d. 1089 AH).[33] It explains the Prophet's will to ''Alī about some things that can make a person noble. These include (1) being truthful in speech and behavior, (2) being wara', (3) fearing Allah wherever and whenever (4) crying a lot out of fear of Allah, (5) fighting for religion, and (6) adhering to the Prophet's sunnah in prayer, fasting, and charity.

The Hadīth explains that prayer refers to 50 *rak'ahs*. The prayer in this Hadith appears to be the same number of *rak'ahs* as Allah's command to the Prophet to perform the first prayer during the *Mi'raj*. However, in the Shi'a hadith, 50 *rak'ahs* are the total number of obligatory and voluntary prayers for the day and night.[34]

Meanwhile, fasting is a three-day fast every month, namely on Thursday at the beginning of the month, Wednesday in the middle of the month, and Thursday at the end of the month. However, this fasting in the Shi'a hadith is not binding on the days that have been determined as the wording of the history.[35] In the Sunni Hadith, what is meant by fasting three days in each month is on the 13th, 14th, and 15th of the lunar month, also known as *ayyām al-bīḍ*.[36]

Charity must be done with complete sincerity and awareness. In addition, the Prophet directed 'Alī to perform the night prayer and the *zawāl* prayer, which are mentioned three times. According to Ibn Qāryāgdi, the *zawāl* prayer is voluntary. However, some argue that it is a *fard* (obligatory) prayer, which contradicts Q.S. al-Baqarah verse 283 regarding *al-ṣalāh al-wusṭā*.[37] The following orders are to recite the Qur'an at all times, raise the hands in prayer and turn them upside down, wash the mouth after performing ablution, have good manners, and avoid bad manners.

In the following Hadith, Al-Kulainī explains that a person's glory is directly related to his level of piety.[38]

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[34] Muhammad ibn Isma'il al-Bukhari, *al-Jāmiʿ al-Ṣaḥīḥ*, ed. by Muḥammad Zuhair ibn Nāṣir al-Nāṣir (Beirut: Dār Ṭauq al-Najāh, 1422), vol. 9, Page. 149-51; Muḥammad Bāqir al-Majlisī, *Biḥār Al-Anwār al-Jāmiʿah li Durar Akhbār al-A'immah al-Aṭhār* (Beirut: Mu'assasat al-Wafā'), vol. 98, Page. 290-291.

[35] Muḥammad Ḥusain ibn Qāryāgdī, *al-Biḍāʿah al-Muzjāh Syarḥ Kitāb al-Rauḍah min al-Kāfī*, vol. 2, hlm. 40-41.

[36] Muhammad ibn Isma'il al-Bukhari, *al-Jāmiʿ al-Ṣaḥīḥ*, vol. 2, Page. 58; Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Saurah ibn Mūsā al-Ḍaḥḥak al-Tirmiżī, *Sunan al-Tirmiżī*, ed. by Basysyār ʿAwwād Maʿrūf (Beirut: Dār al-Garb al-Islāmiī, 1996), vol. 2, Page. 126.

[37] Muḥammad Ḥusain ibn Qāryāgdī, *al-Biḍāʿah al-Muzjāh Syarḥ Kitāb al-Rauḍah min al-Kāfī*, vol. 2, Page. 41.

[38] Muḥammad ibn Yaʿqūb ibn Isḥāq al-Kulainī, *al-Kāfī*, vol. 8, Page. 46.

٣٤ - عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ إِبْرَاهِيمَ [ابْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ جَعْفَرٍ الطَّيَّارِ] عَنْ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ [عَلَيْهِمَا السَّلَامُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: حَسَبُ الْمَرْءِ دِينُهُ وَمُرُوءَتُهُ وَعَقْلُهُ وَشَرَفُهُ وَجَمَالُهُ، وَكَرَمُهُ تَقْوَاهُ

After explaining the Prophet's instructions on what makes a person noble, Al-Kulainī mentions a hadith passed down from the Prophet through Ja'far al-Ṣādiq to his father Muḥammad ibn 'Alī ibn al-Ḥusain (d. 114 AH), also known as Muhammad al-Baqir, the fifth Imam in the Shi'a hadith. This Hadith can be described as a *ta'kīd* of the first Hadith. It explains that a person's glory is rooted in his religion, authority, reason, and piety. The two Hadiths mentioned above emphasize that one's glory is not determined by wealth or social status; rather, piety is the essence of the parameter.

It is interesting to note that one of the Prophet's instructions to 'Alī was to be honest. On the other hand, this will appear to contradict the doctrine of *taqīyah*, one of Shi'a's central tenets, which leg'Alīzes the act of reve'Alīng something contrary to one's beliefs. *Taqīyah* is primarily performed to protect oneself from the threat of bullying and persecution perpetrated by sects other than Shi'a. But, in the end, *taqīyah* holds a high place in Shi'a, even serving as a religious principle alongside the *fard* prayer.[39] Al-Kulainī narrated Hadith about the position of *taqiyah* in the Shi'a hadith in *Uṣūl al-Kāfī*, particularly in the chapter *al-taqīyah* of the book *al-īmān wa al-kufr*:[40]

These hadiths about *taqiyah* appear to contradict the first Hadith from Al-Kulainī above, which states that the Prophet advised 'Alī to always be honest. In fact, the next Hadith states that the greatest sin is false speech.[41]

٣٩ - حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ عُدَيْسٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ أَبِي الصَّبَّاحِ قَالَ: سَمِعْتُ كَلَامًا يَرْوِي عَنِ النَّبِيِّ ﷺ وَعَنْ عَلِيٍّ [عليه السلام] وَعَنِ ابْنِ مَسْعُوْدٍ، فَعَرَضْتُهُ عَلَى أَبِي عَبْدِ اللهِ [عليه السلام] فَقَالَ: هَذَا قَوْلُ رَسُولِ اللهِ ﷺ

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[39] Abū Ja'far al-Ṣadūq Muḥammad ibn 'Alī ibn al-Ḥusain ibn Bābawaih al-Qumī, *Man lā Yaḥḍuruh al-Faqīh*, ed. by al-Sayyid Ḥasan al-Mūsawī al-Khurasānī (Teheran: Dār al-Kutub al-Islāmīyah, 1390), vol. 2, hlm. 80.

[40] Muḥammad ibn Ya'qūb ibn Isḥāq al-Kulainī, *al-Kāfī*, vol. 2, Page. 133-136.

[41] al-Kulainī, *al-Kāfī*, vol. 8, Page. 47.

أَعْرِفُهُ، قَالَ: قَالَ رَسُولُ الله ﷺ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، وَأَكْيَسُ الْكَيِّسِ التَّقِيُّ، وَأَحْمَقُ الْحُمْقِ الْفَجُورُ، وَشَرُّ الرَّاوِيَ رَوِيُّ الْكَذِبِ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَأَعْمَى الْعَمَى عَمَى الْقَلْبِ، وَشَرُّ النَّدَامَةِ نَدَامَةُ يَوْمِ الْقِيَامَةِ، وَأَعْظَمُ **الْخَطَايَا** عِنْدَ الله لِسَانُ **الْكَذَّابِ**، وَشَرُّ الْكَسْبِ كَسْبُ الرِّبَا، وَشَرُّ الْمَأْكَلِ أَكْلُ مَالِ الْيَتِيمِ، وَأَحْسَنُ الزِّينَةِ زِينَةُ الرَّجُلِ هَدْيٌ حَسَنٌ مَعَ إِيمَانٍ، وَأَمْلَكُ أَمْرِهِ بِهِ وَقِوَامُ خَوَاتِيمِهِ، وَمَنْ يَتَّبِعِ السُّمْعَةَ، يُسَمِّعِ اللهُ بِهِ الْكَذِبَةَ، وَمَنْ يَتَوَلَّ الدُّنْيَا يَعْجِزْ عَنْهَا، وَمَنْ يَعْرِفِ الْبَلَاءَ يَصْبِرْ عَلَيْهِ، وَمَنْ لَا يَعْرِفْهُ يَنْكُلْ، وَالرَّيْبُ كُفْرٌ، وَمَنْ يَسْتَكْبِرْ يَضَعْهُ اللهُ، وَمَنْ يُطِعِ الشَّيْطَانَ يَعْصِ اللهَ، وَمَنْ يَعْصِ اللهَ يُعَذِّبْهُ اللهُ، وَمَنْ يَشْكُرْ يَزِيدُهُ اللهُ، وَمَنْ يَصْبِرْ عَلَى الرَّزِيَّةِ يُعِنْهُ اللهُ وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَحَسْبُهُ اللهُ، لَا تُسْخِطُوا اللهَ بِرِضَا مِنْ خَلْقِهِ، وَلَا تَقَرَّبُوا إِلَى أَحَدٍ مِنَ الْخَلْقِ تَتَبَاعَدُوا مِنَ الله، فَإِنَّ اللهَ عَزَّ وَجَلَّ لَيْسَ بَيْنَهُ وَبَيْنَ أَحَدٍ مِنَ الْخَلْقِ شَيْءٌ يُعْطِيهِ بِهِ خَيْرًا، وَلَا يَدْفَعُ بِهِ عَنْهُ شَرًّا إِلاَّ بِطَاعَتِهِ وَاتِّبَاعِ مَرْضَاتِهِ، وَإِنَّ طَاعَةَ اللهِ نَجَاحٌ مِنْ كُلِّ خَيْرٍ يُبْتَغَى، وَنَجَاةٌ مِنْ كُلِّ شَرٍّ يُتَّقَى، وَإِنَّ اللهَ -عَزَّ ذِكْرُهُ- يَعْصِمُ مَنْ أَطَاعَهُ، وَلَا يَعْنَتَصِمُ بِهِ مَنْ عَصَاهُ، وَلَا يَجِدُ الْهَارِبُ مِنَ الله -عَزَّ وَجَلَّ- مَهْرَبًا، وَإِنَّ أَمْرَ الله نَازِلٌ وَلَوْ كَرِهَ الْخَلَائِقُ، وَكُلُّ مَا هُوَ آتٍ قَرِيبٌ، مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، فَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ.

However, it appears that the Prophet's advice to ʻAlī was not interpreted as a command for his followers. According to Ibn Qāryāgdī, the wording *fī Nafsik* in the first Hadith indicates that the details of the Prophet's will was applied only to ʻAlī and not to everyone.[42] This demonstrates that the doctrine of *taqīyah* is more than just the will, especially if the contents of the will are interpreted to apply only to ʻAlī.

*''Alī is the Most Important Person after the Prophet*

Furthermore, Al-Kulainī narrated a hadith from Abū ʻAbd Allāh, which stated that ʻAlī was the most important person after the Prophet.[43]

٣٦ - سَهْلٌ عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، وَعَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ [عليه السلام] يَقُولُ: الْحَمْدُ لِلهِ، صَارَتْ فِرْقَةٌ مُرْجِئَةً، وَصَارَتْ فِرْقَةٌ حَرُورِيَّةً، وَصَارَتْ فِرْقَةٌ قَدَرِيَّةً، وَسُمِّيتُمُ التُّرَابِيَّةَ وَشِيعَةَ عَلِيٍّ، أَمَا وَاللهِ مَا هُوَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَرَسُولُهُ [صلى الله عليه وآله]، وآلُ رَسُولِ اللهِ [علهم السلام]، وَشِيعَةُ آلِ رَسُولِ اللهِ [صلى الله عليه وآله]، وَمَا النَّاسُ إِلَّا هُمْ، كَانَ عَلِيٌّ [عليه السلام] أَفْضَلَ النَّاسِ بَعْدَ رَسُولِ اللهِ [صلى الله عليه وآله]، وَأَوْلَى النَّاسِ بِالنَّاسِ -حَتَّى قَالَهَا ثَلَاثًا- .

Muslims are divided into four groups: *Murji'ah*, *Ḥarūrīyah* (also known as *Khawārij*), *Qadarīyah*, and Shi'a, which is the school

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[42] Muḥammad ibn Ḥusain ibn Qāryāgdī, *al-Biḍā'ah al-Muzjāh Syaḥ Kitāb al-Rauḍah min al-Kāfī*, vol. 2, Page. 39-40.

[43] Muḥammad ibn Yaʻqūb ibn Isḥāq al-Kulainī, *al-Kāfī*, vol. 8, Page. 46.

of ''Alī or his followers. According to this hadīth, 'Alī ibn Abī Ṭālib is the most excellent person after the Prophet. This is one of many Hadith used by the Shi'ah to argue that after the Prophet's death, 'Alī was the most worthy successor to him as caliph. No one in the *Ahl al-Sunnah* doubted the Prophet's assertion of 'Alī's superiority. However, Ahl al-Sunnah interpreted this as the Prophet's love for 'Alī rather than his appointment as his successor caliph.[44]

They also disagreed with the Shi'a's claim that 'Alī was the Prophet's successor following his death. They argued that this was inconsistent with the historical record, which showed that three caliphs were appointed before 'Alī and that Shi'a emerged long after the three caliphs' reign.[45] Based on this understanding, they condemned the Prophet's companions, particularly the three caliphs who preceded 'Alī. They claimed that the three companions who became caliphs usurped 'Alī's position as the Prophet Muhammad's legitimate successor.

*Obeying the Ahl al-Bayt*[46]

٤٢ - عَلِيُّ بْنُ إِبْرَاهِيْمَ، عَنْ أَبِيْهِ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنِ الْفَضْلِ بْنِ إِسْمَاعِيْلَ الهَاشِمِيِّ، عَنْ أَبِيْهِ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللهِ [عليه السلام] مَا أَلْقَى مِنْ أَهْلِ بَيْتِي مِنِ اسْتِخْفَافِهِمْ بِالدِّيْنِ، فَقَالَ: يَا إِسْمَاعِيْلُ، لَا تُنْكِرْ ذَلِكَ مِنْ أَهْلِ بَيْتِكَ، فَإِنَّ اللهَ تَبَارَكَ وَتَعَالَى جَعَلَ لِكُلِّ أَهْلِ بَيْتٍ حُجَّةً، يَحْتَجُّ بِهَا عَلَى أَهْلِ بَيْتِهِ فِي القِيَامَةِ، فَيُقَالُ لَهُمْ: أَلَمْ تَرَوْا فُلَاناً فِيكُمْ؟ أَلَمْ تَرَوْا هَدْيَهُ فِيكُمْ؟ أَلَمْ تَرَوْا صَلَاتَهُ فِيكُمْ؟ أَلَمْ تَرَوا دِينَهُ؟ أَلَمْ تَرَوا دِينَهُ؟ فَهَلَّا اقْتَدَيْتُمْ بِهِ؟ فَيَكُوْنُ حُجَّةً عَلَيْهِمْ فِي القِيَامَةِ.

The Hadith is one of the narrations about the virtues of the Ahl al-bayt. It even states that it is imperative to obey the ahl al-bayt because Allah has designated them as proof on the day of judgment. It should be noted that in Shi'a belief, the Ahl al-Bayt is not the Prophet Muhammad's family in general, but rather the Prophet, Fāṭimah, 'Alī, Ḥasan, Ḥusain, and nine of their descendants, who are referred to as the infallible Twelve Imams.[47]

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[44] Aboebakar Atjeh, *Sji'ah: Rasion'Alisme dalam Islam* (Jakarta: Jajasan Lembaga Penjelidikan Islam, 1965), Page. 14.

[45] Aboebakar Atjeh, *Sji'ah: Rasion'Alisme dalam Islam*, Page. 18.

[46] Muḥammad ibn Ya'qūb ibn Isḥāq al-Kulainī, *al-Kāfī*, vol. 8, Page. 47.

[47] 'Alī Akbar al-Giffārī, 'Khuṭbat al-Kitāb', in *al-Kāfī* (Teheran: Maktabat al-Ṣadūq, 1381), vol. 1, hlm. 4-5.

God has entrusted them as helpers on the day of judgment due to their infallibility, as confirmed by the following Hadith narrated by Al-Kulainī.[48]

٤٣ - عَنْهُ، عَنْ أَبِيْهِ، عَنْ مُحَمَّدِ بْنِ عُثَيْمٍ النَّخَّاسِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ [عليه السلام] يَقُوْلُ: إِنَّ الرَّجُلَ مِنْكُمْ لَيَكُوْنُ فِي الْمَحَلَّةِ فَيَحْتَجُّ اللهُ عَزَّ وَجَلَّ يَوْمَ القِيَامَةِ عَلَى جِيْرَانِهِ (بِهِ) فَيُقَالُ لَهُمْ: أَلَمْ يَكُنْ فُلَانٌ بَيْنَكُمْ؟ أَلَمْ تَسْمَعُوا كَلَامَهُ؟ أَلَمْ تَسْمَعُوا بُكَاءَهُ فِي اللَّيْلِ؟ فَيَكُوْنُ حُجَّةَ اللهِ عَلَيْهِمْ.

The high position of the ahl al-bayt, as well as the need to obey them, are directly related to the interpretation of Qur'an surah al-Aḥzāb verse 33:

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُوْلَى وَأَقِمْنَ الصَّلٰوةَ وَآتِيْنَ الزَّكٰوةَ وَأَطِعْنَ اللهَ وَرَسُوْلَهٗ إِنَّمَا يُرِيْدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا

According to various narrations, al-Māwardī (d. 450 AH) reported that Ahl al-Sunnah scholars have at least three interpretations of Ahl al-bayt in verse.[49] First, the ahl al-bayt in the verse are the Prophet Muḥammad, Fāṭimah, ʿAlī, Ḥasan, dan Ḥusain;[50] second, the ahl al-bayt in the verse is only addressed to the Prophet's wives;[51] and third, the ahl al-bayt includes not only the wives, but also the Prophet's family and close relatives, both male and female.[52] In contrast to the previous three viewpoints, the

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[48] Muḥammad ibn Yaʿqūb ibn Isḥāq al-Kulainī, *al-Kāfī*, vol. 8, Page. 47.

[49] Abū al-Ḥasan ʿAlī ibn Muḥammad ibn Muḥammad ibn Ḥabīb al-Baṣrī al-Bagdādī al-Māwardī, *al-Nukat wa al-ʿUyūn*, ed. by al-Sayyid Ibn ʿAbd al-Maqṣūd ibn ʿAbd al-Raḥīm (Beirut: Dār al-Kutub al-ʿIlmīyah), vol. 4, Page. 401.

[50] Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī, *Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān*, ed. by ʿAbd Allāh ibn ʿAbd al-Muḥsin al-Turkī (Kairo: Dār Hijr, 2001), vol. 19, Page. 101-107; Ibn Abī Ḥātim al-Rāzī, *Tafsīr al-Qurʾān al-ʿAẓīm*, ed. by Asʿad Muḥammad al-Ṭayyib (KSA: Maktabat Nizār Muṣṭafā al-Bāz, 1419), vol. 3131-3133.

[51] Abū al-Ḥasan Muqātil ibn Sulaimān ibn Basyīr al-Azdī al-Balkhī, *Tafsīr Muqātil ibn Sulaimān*, ed. by ʿAbd Allāh Maḥmūd Syaḥātah (Beirut: Dār Iḥyāʾ al-Turāṡ, 1423), vol. 3, Page. 489; Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī, *Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān*, vol. 19, Page. 107-108; Abū al-Ḥasan ʿAlī ibn Aḥmad ibn Muḥammad al-Wāḥidī, *al-Tafsīr al-Basīṭ* (KSA: ʿImādat al-Baḥṡ al-ʿIlmī Jāmiʿat al-Imām Muḥammad ibn Saʿūd al-Islāmīyah, 1430), vol. 18, Page. 240.

[52] Abū ʿAbd Allāh Muḥammad ibn Idrīs ibn al-ʿAbbās al-Syāfiʿī, *Tafsīr al-Imām al-Syāfiʿī*, ed. by Aḥmad ibn Muṣṭafā al-Farrān (KSA: Dār al-

Shi'a favor the first interpretation, emphasizing the nine descendants of ''Aīi who became Shi'a imams. This verse also confirms the Imams' infallibility because Allah has purified them.[53]

## E. Conclusion

The teaching of *taqīyah*, combined with the Hadith of the Prophet's will for ''Aīi to be honest in both deed and speech, was not interpreted as a unit. The interpretation that the Prophet's will only applies to 'Aīi keeps *taqīyah* legal and even has a special place in Shi'a. Hadiths about 'Aīi as the Prophet's successor are considered problematic. No one disputes 'Aīi's primacy. However, the testamentary claim to 'Aīi's appointment as the Prophet's successor remains debatable. The Shi'a restriction of *ahl al-Bayt* to the Prophet, Fatimah, 'Aīi, Hasan, Hussein, and nine specific people from 'Aīi's descendants, known as the twelve Imams, is still linked to the concept of Ahlusunah. The main distinction is the belief that these Imams are infallible and will offer help on the day of Judgment.

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Tadmirīyah, 2006), vol. 3, Page. 1193; Abū Isḥāq Ibrāhīm ibn al-Sarī ibn Sahl al-Zajjāj, *Ma'ānī al-Qur'ān wa I'rābuh*, ed. by 'Abd al-Jalīl 'Abduh Syalabī (Beirut: 'Ālam al-Kutub, 1988), vol. 4, Page. 226-227.

[53] Māhir Hāsyim Ḥabīb al-'Amīdī, *Difā' 'an al-Kāfi: Dirāsah Naqdīyah Muqāranah li Ahamm al-Ṭu'ūn wa al-Syubuhāt al-Muśārah Ḥawl Kitāb al-Kāfi li al-Syaikh al-Kulainī* (Markaz al-Gadīr li al-Dirāsāt al-Islāmīyah, 1995), vol. 1, Page. 75-76.

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