HISTORY OF THE DEVELOPMENT OF HADITH (COMPARATIVE OF SHI'AH AND SUNNI)

Khabibul Khoiri, Kholid Akhmad Muzakki

[1]IAI Agus Salim Metro Lampung, [2]UIN Raden Intan Lampung

Correspondence address:

khabibul.khoiri123@gmail.com, nuriison1805@gmail.com

ABSTRACT

The phenomenon of the development of Hadith in the Shia and Sunni groups, we find that the Shia Hadith itself is actually not as complicated and complex as that in the Sunni tradition. This is because the Shia system has been writing hadith for a long time since the beginning of Islam. In addition, there are also differences in views between the two groups regarding the hadith itself. The source of hadith according to the Shia is not only the prophet Muhammad, but every ma'shum imam can also issue a hadith that is used as evidence. With the focal point of religious belief in the priests of the age (the Imamate system), it is very natural that the system of transmitting hadith among Shiites has begun to be used during the days of Ali bin Abu Talib. Therefore, it can be concluded that the Shia from the early years had a concern for isnad.

Keywords: History, Hadith, Sunni, Shia, Tadwin

A. INTRODUCTION

There is a fundamental difference if we compare the codification of the Qur'an with the historical development of hadith. Where, many hadiths are narrated on a weekly basis, individually. In addition, more traditions are preserved in memory than the records of the Companions, who at the time allowed the Prophet to record hadiths.[1] In an effort to collect these traditions, a high level of accuracy is required; so that later what is called the hadith can be scientifically justified. In addition to the differences in the codification of the Qur'an and hadith, it turns out that in the development of the hadith itself there is a striking difference between the Sunni and Shia versions which incidentally are the two sects in Islam that have the largest followers throughout the history of Muslims.

B. METHODOLOGY

The research methodology used in this study is to compare the hadiths among Sunnis and Shiites in a historical perspective, so that it can be known in detail from the beginning of the emergence to the continuity or existence of the hadith in the community periodically used for amaliyah, both related to mahdhoh and ghoiru mahdhah.

C. DISCUSSION

1. History of The Development of Hadith Between Sunni and Shiah

a. The development of the Sunni Hadith

Sunni Derived from the word Sunnah, the meaning of Sunnah literally is tradition, customs that have been institutionalized in society.[2] One principle held by the Sunnis is that in understanding their religion they take the middle way (wasathan), they adhere to the principle of balance which refers to the Qur'an and As-Sunnah and try to find peace between the two opposing extremes.

The birth of the Sunni group cannot be separated from the mutual accusations between Islamic groups. They misled each other and misled and disbelieved, so that various divisions emerged in the body of Muslims. The emergence of Sunni as a response to that phenomenon. Sunnis believe that holding fast and following in the footsteps of the Prophet is a way out to obtain salvation, namely by holding fast to the Book of Allah and the Sunnah of the Prophet. In the socio-political context, the upheaval of Sunni thought is inseparable from the debate over the leader or successor after the death of the Prophet. In the Sunni view, the leader is the pillar of the founding of this religion, so the vacancy of the leader is the abyss of destruction for the teachings of Islam.[3]If we carefully examine the books written by Sunni scholars regarding the historical situation and circumstances of the journey and development of hadith from its growth to the present, it can be concluded that the

---

[1] Kurniawan, M. A. (2017). Multikultural: Wacana Pendidikan Islam Yang Belum Baku. *Riayah: Jurnal Sosial dan Keagamaan*, *2*(02), 105-119.

[2]. Nourouzzaman Shiddiqi, Sunni in Historical Perspective, Al-Jamiah Journal, No. 57 of 1994, p.1

[3]. Slamet Mulyono, The Shia-Sunni Theological Upheaval: Dissecting the Potential of Integrity and Disintegration, Journal of Ulumuna Islamic Studies, Vol. 16 No. December 2, 2012, p. 256-259.

hadith has gone through seven periods:[4]The first period, namely the time of revelation and the formation of law and its basics from the beginning of prophethood until he died in 11 H. This period is often known as the period of the Prophet. The second period, the period of Khulafâ ar-Rashidun known as the period of history restriction. The third period, the period of history development, is the period of childhood friends and great healers. The fourth period, the period of bookkeeping of hadith (beginning of the second century hijriyah). The fifth period, the period of refining and screening (early third century). The sixth period, the period of sorting out the books of hadith and compiling the special books of jami' (early sixth century until the year 656 H). The seventh period, the period of making syarah, takhrij books, collecting legal traditions and making general jami' books.[5]

b. Hadith at the time of the Prophet

Hadith itself actually has existed since the beginning of the development of Islam. This statement can be confirmed by the phenomena shown by the friends who pay attention to what he does or says, especially those related to religious fatwas. Arab culture and culture that likes to memorize poems and so on, makes it impossible for them to be careless to recount the deeds and sayings of someone they claim to be an Apostle of Allah.[6]Not just recounting their observations of the Prophet, but what was obtained from the Apostle really became a guide and guide in their daily lives. History records that some of the Prophet's companions came to him from their distant residences just to inquire about syar'i law.[7]

Hadiths of the Prophet that have been accepted by the companions, some are memorized and some are recorded. Companions who memorize a lot of hadith can be called for example Abu Hurairah, while the companions of the Prophet who make hadith notes include; Abu Bakr Shidiq, Ali bin Abi Talib, Abdullah bin Amr bin Ash, and Abdullah bin Abbas.[8]The great interest of the companions of the Prophet to receive and convey hadith is caused by several things, including:

First, A firm statement in the Qur'an, that the Messenger of Allah is the main example that must be followed by believers and as a messenger of Allah that must be obeyed by them.

Second, high regard for those who are knowledgeable. This has encouraged the Companions to try to gain a lot of knowledge, in this case it is the hadith of the prophet which is a source of knowledge.

*Third*The Messenger of Allah ordered his companions to convey teachings to those who were not present. This command spurred the Companions to spread what they got from the Messenger of Allah. Seeing the stretching of the development of the spread of hadith at that time, it seems that the Prophet's fears arose that the

---

[4]. M. Abdurrahman, Shifting Thought on Hadith, Ijtihad Al-Hakim in determining the status of Hadith, (Jakarta: Paramadina, 2000), p. 26-27

[5]. Muhammad Misbah, Portraits of the History of Hadith Development: Comparative Studies of Shia Sunnis, Journal of the Study of Al-Quran and Hadith Sciences, vol. 12, No. 1, January 2011. p. 37

[6]. Fazlur Rahman, Islamic Methodology in History, Anas Mahyudin (penterj.), (Karachi: Central Institute of Islamic Research, 1965), p. 45-46

[7] Kurniawan, m. A. (2022). Thinking Of Islamic Study In Universities As Inspiration. *Az Ziqri Islamic Studies And Education*, *1*(2), 58-69.

[8]. HM Syuhudi Ismail, Methods of Validity of Sanad Hadith (Jakarta: Bulan Bintang, 1995), p.38

Companions would fall into the delivery of untrue news. In addition, the general public is attracted to sensational news and is dramatized in such a way. In addition, there are also concerns that there will be a shift in the study of the Companions from the Qur'an to the hadith, there is even no possibility of mixing (infiltration) either directly or indirectly from the verses of the Qur'an by the text and meaning of the hadith. Concern was expressed directly by the Prophet by saying, "Do not write down what you have from me, other than the Qur'an. Whoever has written something other than the Qur'an should be erased." (Narrated by Muslim from Abu Sa'id al-Khudri).[9]

The philosophical meaning or factors behind the prohibition of writing prophetic texts other than the Qur'an, according to Hasbi ash-Shiddiqi are as follows:

First, codifying the sayings of the Prophet, his practices, his muamalahs is a difficult thing, because it requires several companions who constantly have to accompany the Prophet to write everything related to the above, even though there were not many people who could write at that time. .

Second, Arabs at that time were rarely good at writing, but on the other hand they were very strong in memorization. But there is Hasbi's note on the side, they are Arabs- it is easier to memorize the Qur'an which was descended gradually, rather than memorizing the hadith.

Third, Because it is feared that the roots will be mixed between the text of the Qur'an and the hadith if there is a hadith writing.[10]

Based on the results of research that has been carried out by Prof. al-A'zami, stated that all the hadiths that mention the prohibition of writing hadith are da'if except the hadith narrated by Abu Sa'id al-Khudri from Hammam, from Zaid bin Aslam, from Atha' bin Yasir, from Abu Said al-Khudri . The same editor from another line is declared dha'if. A hadith that is authentic is also doubtful, whether marfu' or just the words of Abu Said himself. Al-A'zami after conducting careful research, concluded, if this hadith is marfu', then in the context of the prohibition of writing hadith together with the Qur'an in one book. Al-A'zami denied the opinion that the Companions were forbidden to write because most of them could not write. The number of secretaries of the Qur'an illustrates the number of friends who are good at writing. If most of them are not good at writing,

c. **Hadith at the time of Companions and Tabi'in**

As is commonly known that after the death of the Prophet, the control of the leadership of the Muslims was in the hands of the companions of the Prophet. The companions of the Prophet who led the Muslims at that time in history were known as al-Khulafa' al-Rashidin and the period was called the era of the great companions. After the death of Ali bin Abi Talib, the era of great friends ended and the era of little friends followed. During that period there appeared the great tabi'in who cooperated in the development of knowledge with the companions of the Prophet who were still alive at that time. Among the companions of the Prophet who were still alive after the period of al-Khulafa al-Rashidin and whose role was quite large

---

[9] Mahfud, S. A., Mujib, A., Kurniawan, M. A., & Yunita, Y. (2015). *Pembelajaran Pendidikan Agama Islam Berbasis Multietnik*. Deepublish.

[10]. Hasbi Ash-Shiddieqy, History and Introduction to Hadith Science, (Semarang: Rizki Putra Library, 1999), p. 34

in the transmission of hadith were 'Aisyah (died 57 H/677 AD), Abu Hurairah (died 58 H/678 AD), Abdullah bin Abbas (died 58 H/678 AD). died 68 H/687M), Abdullah bin Umar bin Khaththab (died 73 H/692 AD), and Jabir bin Abdullah (died 78 H/697 AD). According to al-Dzahabi (d.1347 AD), Abu Bakr was a friend of the Prophet who first showed his caution in transmitting hadith.[11]This statement is based on historical facts of Abu Bakr's experience when he faced an inheritance case for a grandmother. Once upon a time, there was a grandmother facing the caliph Abu Bakr, asking for inheritance rights from the property left by her grandson. Abu Bakr replied that he did not see the instructions of the Qur'an and the practice of the Prophet giving a share of the inheritance to the grandmother. Abu Bakr then asked the friends. Al-Mughirah bin Shu'bah stated to Abu Bakr that the Prophet had given his grandmother a one-sixth (1/6) share of inheritance. Al-Mughirah claimed to be present when the Prophet decreed that. Hearing this statement, Abu Bakr asked al-Mughirah to present a witness. Then Muhammad bin Maslamah testified to the truth of al-Mughirah's statement.

The case above provides an indication that Abu Bakr did not immediately accept the history of hadith before examining his narration. In conducting research, Abu Bakr asked the narrators of hadith to present witnesses.

Umar bin al-Khattab also showed a similar attitude. He is also known to be very careful in the transmission of hadith. History records that when Umar heard the hadith conveyed by Ubay bin Ka'ab, Umar was only willing to accept the hadith from Ubay, after other companions, such as Abu Dharr, stated that they had also heard the hadith from the Prophet. Umar's prudence was also seen when Umar emphasized to his friends not to narrate hadith in the community. The reason is that people will not be distracted from their concentration in reading and studying the Qur'an.[12]Abu Hurairah, who was later known to convey the history of hadith, at the time of Umar was forced to refrain from narrating a lot of hadith. Abu Hurairah once stated, if he had narrated many hadiths in the time of Umar, he would have been flogged by Umar.

The hadith selection movement carried out by the two caliphs had a positive and negative impact on the development of hadith in the future. The positive side of the movement is that the authenticity of the hadith is more awake. However, the negative impact of the hadith tightening movement, by Rasul Ja'farian, has resulted in things that are detrimental to Muslims as follows.

First, the loss of a large number of hadith. Urwah bin Zubair once said: "I used to write a number of hadiths, then I erased them all. Now I think, it would be better if I did not destroy the hadiths. I am willing to give all my children and my property to get it back."

Second, the opportunity for forgery of hadith opens. Abu al-Abbas al-Hanbali wrote, "One of the causes of differences of opinion among the scholars is contradictory hadiths and texts. Some people accused Umar who was responsible for the incident, because the companions asked permission to write the hadith but Umar

---

[11]. Abu Abdullah Muhammad bin Ahmad al-Dzahabi, Kitab Tadzkirat al-Huffazh juz I, (Dairati al-Ma'arifi al-Usmania, 1955), p.

[12].See Abdullah Muhammad bin Yazid bin Majah, Sunan Ibn Majah, manuscript researched and notated by Muhammad Fuʼʼad Abd al-Baqi, Beirut: Dar al-Fikr, tt, vol II, p.12.

prevented it. If the Companions wrote down what they had heard from the Messenger of Allah, the Sunnah would be recorded as nothing more than one link between the Prophet and the people after him."

Third, narration with meaning. Because people only receive hadith orally, when conveying the hadith, they only convey its meaning. In a series of narrations, the editorial can change. Because meaning is a matter of perception, a matter of interpretation, the editorial of hadith develops according to the interpretation of the person who narrates it.

Fourth, the occurrence of differences of opinion among the people. Along with this difference, a fifth result was born, namely that ra'yu became prominent in the process of religious interpretation. Since a number of hadiths were lost, people looked for clues from his ra'yu. A ra'yu becomes dominant maybe because of the creative process and the existence of democracy, it may also be because there is intervention from the authorities.

In the next two caliphs, they also carried out a movement to tighten the hadith. Although not as strict and radical as what the previous two caliphs had done. This was probably due to the fact that the two caliphs were not as strict as Umar bin al-Khaththab, and also because the area of Islamic rule was getting wider, making it difficult to have strict control over the activities of transmitting hadith. Uthman personally narrated far less hadith than the other four caliphs. While Ali in narrating the hadith, in addition to oral also written. As is well known, one of the friends who diligently wrote hadith was Ali bin Abi Talib, whose hadith writings were collected in the shahifah of Ali.

In addition to the four caliphs, some of the Prophet's companions also showed caution in receiving or transmitting hadith. The careful attitude of the companions of the Prophet was not only when conveying the hadith, but also when receiving it. Not infrequently a friend is forced to travel very far just to get or match a hadith. During this period of companions, a tradition of criticism of the hadith brought by fellow companions emerged. This tradition of hadith criticism is to maintain the authenticity of the hadith and so that the hadith is not easily falsified, either intentionally or not. As in the case of Abu Hurairah who once narrated the hadith "Whoever junub until dawn, then his fast is useless". After the news reached 'Aisha,[13]

d. The development of the Shia Hadith

Shia according to language means "followers", while according to the term Shia means a group of people who admire and follow Ali bin Abi Talib. This group has several terms, namely al-Rafidhah, al-Imamiyah, al-Itsna 'Asyariyah, and Ja'fariyah. The word Shia in the general sense of the language means lover, helper, follower, which has the meaning of defending an idea or defending someone, like the word hizb (party) in the modern sense. The word Shia is used to describe a group of Muslims who love Ali bin Abi Talib in particular, and are very fanatical.[14] Shia emerged at the end of the third caliph Uthman bin Affan Ra or rather at the beginning of the reign of the caliph Ali bin Abi Talib. The most popular opinion is

---

[13] . M. Zuhri, Hadith of the Prophet, Historical Study and Methodology, (Yogyakarta: Tiara Wacana, 2003), p. 46-47

[14]. Muhammad Nasir, Criteria for Validity of Hadith from Shia Perspective, Farabi Journal Vol. 12, No. June 1, 2015. p. 194

that the Shia were born after the failure of negotiations between the forces of Caliph Ali and the rebels Muawiyah bin Abu Sufyan in Shiffin, which is commonly referred to as the event of tahkim or arbitration. As a result of this failure, a number of Ali's troops rebelled against his leadership and left Ali's army. They are called the Khawarij. Most of the people who remained loyal to the caliph were called Shi'atu Ali (followers of Ali).

The Shia believe in the existence of an Imamate, and are known as Itsna 'Ashariyah, (twelve Imams) because they believe that only the Imam has the right to be the leader. The names of the priests are: Imam Ali bin Abi Talib (Amirul Mu'minin), Imam Hasan bin Ali bin Abi Talib (grandson of the Prophet Muhammad), Imam Husein bin Ali bin Abi Talib (grandson of the Prophet Muhammad), Imam Ali Zainal Abidin (son of the Prophet Muhammad). Imam Hussein), Imam Muhammad Al Baqir (son of Imam Ali Zainal Abidin), Imam Ja'far Ash Sadiq (son of Imam Muhammad Al Baqir), Imam Musa Al Kazim (son of Imam Ja'far), Imam Ali Ar Rida (son of Imam Musa), Imam Muhammad Al Jawad (son of Imam Ar Rida), Imam Ali Al Hadi (son of Imam Al Jawad), Imam Hasan Al Askari (son of Imam Al Hadi), Imam Muhammad Al-Mahdi (son of Imam Hasan Al-Askari).[15]The history that states that there will be twelve caliphs after the Prophet In this case, it is found that the history of al-Bukhari from Muhammad ibn al-Mutsanna, from a friend of Jabir ibn Samurah, namely:

حدثنا محمد بن المثنى حدثنا غندر حدثننا شعبة عن عبد الملك سمعت النبى صل الله عليو وسلم

يقول: يكون اثنا عشر أميرا فقال كلمة لم أسمعها فقال أبى انو قال: كلهم من قريشى.

Meaning: Muhammad ibn Mutsanna told me, from Ghundar, from Shu'bah, from 'Abd al-Malik, I heard Jabir ibn Samurah say: I heard the Prophet. said: there will be twelve emirs. Then he said: The Prophet said something which I did not hear. Then my father said: The Prophet said: all of them from the Quraish.[16]In the Shia tradition, the writing of hadith actually has existed since the beginning. It is stated here that during the prohibition of hadith, in the history of the Shia, there has never been a stagnation and continues. Until the time of codification and compilation of Shia hadith, more and more quoting and copying existing writings compared to relying on oral writing.

e. The Shia Hadith from Its Emergence to Codification

Studies and research related to the history of Shia Hadith discuss two different eras with regard to this science; namely the Muhaddis Mutaqaddin era (early) and the Muhaddits Mutaakhkhirin era (later). During these two eras, many works and writings appeared.

f. Shia Hadith in the Era of Muhaddits Mutaqaddimin

In the era of the Early Muhaddits i.e. in the first century Hijri, when Shia hadiths were published and compiled in the Four Books (al-Kutub al-Arba'ah). This

---

[15]. Slamet Mulyono, Shia-Sunni Theological Upheaval: Dissecting the Potential of Integrity and Disintegration. p. 247-248

[16]. Ahmad Khoirul Fata and Muhammad Hukkam Azhadi, Questioning the Authenticity of the Hadith of the Twelve Caliphs, Al-Qalam Journal Vol.30 No.3 (September-December) 2013. hlm. 429-430.

era is divided into two periods as follows: the Era of Priests and the Era after the Priests. It can be said that the era of Imams focused on aspects of the quality and level of Hadith. This era can be divided into three minor periods.

1) **Period from Imam Ali to Imam As-Sajjad**

This period roughly coincides with the beginning of the first century Hijiriah. It can be said that Shia Hadith in this period were not so popular and less advanced before the era of Imam Baqir and Imam Sadiq. His works are also very limited. This is because in the history of Islam it is mentioned at the beginning of Islam itself that there were incidents of the caliphate of Imam Ali and the rebellion against Imam Husayn. In addition, since 40 H, the Umayyad caliphate controlled the entire Muslim community, and suppressed the Shia people. These factors influence the course of Shia hadith.[17]

2) **The Era of Imam Baqir and Imam Sadiq**

The general characteristics of this era are: some researchers argue that the era of Imam Baqir and Imam Sadiq is the era of birth, emergence and publication of Shia Hadith. The works that appeared in this era were the book of Usul or what was known as Ushul Arba'u miah. Usul is generally empty of ijtihad and the expression of the opinion of a narrator and only directs the sayings of the imam ma'shum.

3) **Period of Imam Musa Kazim to Imam Hasan Askari**

In this era, Shia Hadith began to penetrate into classification and compilation, and then continued into the field of testing and teaching in the field of education. And at the same time, it was developed and perfected by the priests living in the area. Thus, the Shia Hadith in this era can be considered in the following two areas. a) Narrators and Imams of Hadith after Imam Baqir and Imam Sadiq. b) Usul and Hadith from the Era of Imam Baqir and Imam Sadiq. In this era, also known as the compilation era, four Shia reference books appeared. The four books are as follows.

a) *Al-Kafi*, by Muhammad bin Ya'kub Kulaini. Al-Kafi is the earliest and most important collection of Shia narrations covering about 16199 narrations and is classified into three parts: two volumes of ushul (principles), six volumes of furu' (branches), and one volume of raudhah. Al-marhum Kulaini compiled the book of al-kafi for 20 years which was motivated by the desire to straighten out the religion of the community and prevent division. The plus and special character of al-kafi's book is collectivism, comprehensiveness, and systematicity.

b) Man La Yahdhuruhu al-Faqih, by Muhammad bin Ali bin Babuyah. This book is a jami 'rawi (collection of narrations) of the two Shi'ites which in terms of antiquity and validity are in a position after al-Kafi, and has about 5998 narrations which are arranged for self-study (without a mentor). This book is limited to narrations related to fiqh, and does not include any narrations except the last narrator, and a number of narrations only mention the name of the ma'shum priest.

c) *Tahzib al-Ahkam*, by Sheikh Thaifah Muhammad bin Hasan Tusi.

---

[17] . Muhammad Misbah, Portrait of History of Hadith Development: Comparative Study of Shia Sunni, p. 48

d) *Al-Istibshar fi makhtalaf min al-Akhbar*, by Shaykh Tusi.[18]

The book of Tahdzib al-Ahkam and Al-Istibshar Fi makhtalaf min al-Akhbar are two collections of hadith books from Shaykh Tusi which in the Shia tradition are in the third and fourth order of Shiite hadith books. The reason is that the two narrations of these books rely a lot on Usul Arba'umiah as well as accuracy. These two books are known as Tahdzibain. This book was compiled in order to provide answers to the opposing groups who think that the Shi'a narrations are paradoxical. While the book Al-Istibshar Fi makhtalaf min al-Akhbar is the second work of hadith books written by Shaykh Tusi and one of the fourth books of the Arba'ah Pole which was compiled after the book of Tahdzib al-Ahkam. This book was written in order to regulate and perfect the narrations that are considered contradictory.

g. Shia Hadith in the Era of Muhaddits Mutaakhirin

The fourth and fifth centuries were a time of advancement of Shia Hadith and as mentioned above, at that time great Muhaddits appeared such as Kulaini, Shaykh Saduq, Shaykh Tussi, ten books of Hadith, besides the Pole Arbaah or other books have also been written, as well as other books. the same as the addition of books that appeared in the realm of law and interpretation in the same century.[19] In this era, the difference between Muhaddits Mutaqaddimin and Muhaddits Mutaakhirin was clearly visible, where at this time a group of Muhaddits were trying to collect Shiite hadiths and narrations that were not found in the Kutub al Arba'ah and compiled them in the form of a book. The books arranged according to the above method of writing include the books of Bihar al-Anwar, Wasail al-Shia, Mustadrak al-Wasail, and Jami' Ahadits al-Shi'ah.

h. The emergence of false hadiths among shia

Hadith scholars stated that the falsification of hadith first emerged from the Shia. Because, they emphasized that the people most entitled to occupy the position of the caliphate were Ali and his bayt experts. To strengthen this vision, they falsified a myriad of hadiths about the glory of Ali and his experts. For example :

عليّ خير البشر فمن ابى فقد كفر

"Ali is the best of people, so whoever disobeys him is a disbeliever."[20]

It is not enough with authentic hadiths about the glory of the Companions, stupid people from among the experts of the sunnah fight against it by falsifying a basket of hadiths about the glory of Abu Bakr, Umar, Usman and Mu'awiyah.[21] The collapse of Ali's power did not dampen the struggle of his supporters, namely the Shia group. The protracted triangular dispute has pushed the three parties to defeat each other, one of the ways is by making false hadiths to strengthen their group and

---

[18] . Muhammad Misbah, Portrait of the History of Hadith Development: Comparative Study of Shia Sunni, p. 51

[19]. Muhammad Misbah, Portrait of History of Hadith Development: Comparative Study of Shia Sunni, p. 54

[20]. Idri, Hadith Studies, (Jakarta: Kencana Prenada Media Group, 2010), p. 255

[21] . Salahuddin bin Ahmad Al-Adlabi, Reasoning the Prophet's Words Applying the Matan Criticism Method in Hadith Studies, (Yogyakarta: Insan Madani, 2010), p. 35-36

weaken the opponent's position socio-politically.[22] Shia activities in making fake hadiths received a response from other parties who were rivals by making fake hadiths as a match. By making fake hadiths, they think that their position or party will get the support of the majority of Muslims because it has been justified by arguments from the prophet's hadith.[23]

The Rafidah group is one of the Shia sects which is considered by history as the group that produces the most false hadiths. According to al-Khalili's statement in his book irsyad fi ulama' al-bilad, the rafidah have made false hadiths regarding the virtues of Ali and ahl bayt, a total of 300,000 hadiths. The city of Iraq as the center of Shia, Imam Malik bin Anas named it a fake hadith factory. Examples of hadiths made by Shia:

من أراد أن ينظر إلى ادم في علمه وإلى نوح في تقواه و إلى إبراهيم في حمله وإلى موسى في هيبته وإلى عيسى في عبادته فلينظر إلى علي.

"Whoever wants to see Adam about the height of his knowledge, see Noah about his piety, see Abraham about his kindness, see Moses about his greatness and see Jesus about his worship, then look to Ali."[24]

2. *Tadwin* Sunni and Shi'ah Hadiths

Starting from the Atba' Al-Tabi'in period, the history of compilation and codification (tadwin) of hadith entered a very important stage of development. Unlike the hadith tadwin in previous periods which were generally carried out randomly, without any effort of classification and systematization, in the atba' al-tabi'in period, especially since the middle of the II century H, a systematic compilation and codification of hadith has been started based on chapters. -chapters or certain subjects (tashnif).[25]

During the Atba' Al-Tabi'in period a large number of hadith compilations were written. Among the most important among the Sunnis is the compilation of hadith compiled by Ibn Juraij (d. 150 H), Ibn Ishaq (d. 151 H), Ma'mar ibn Rashid (d. 153 H), Sa'id ibn Abi Urubah (d. w. 156 H), 'Abd al-Rahman ibn 'Amr al-Auza'iy (d. 156 H), al-Rabi' ibn Shabih (d. 160 H), Shu'bah ibn al-Hajjaj (d. 160 H), Sufyan al-Tsauriy (d. 161 H), al-Laits ibn Sa'ad (d. 175 H), Hammad ibn Salamah (d. 176 H), Malik ibn Anas (d. 179 H), 'Abdullah ibn al-Mubarak (d. 181 H), Jarir ibn 'Abd al-Hamid al-Dlabbiy (d. 188 H), 'Abdullah ibn Wahb (d. 197 H), Waki' ibn al-Jarrah (d. 197 H), Sufyan ibn 'Uyainah (d. 198 H), al-Syafi'iy (d. 204 H), Abu Dawud al-Thayalisiy (d. 204 H), and 'Abd al-Razzaq al-Shan'aniy (d. 211 H).

Meanwhile, among the Shia, several compilations of hadith appeared, including the Musnad written by Musa ibn Ja'far al-Kazim (d. 183 H), and 'Aliy ibn Musa Abi al-Hasan al-Ridla (d. 202 H).[26]

---

[22] . Saladin bin Ahmad Al-Adlabi, Reasoning the Prophet's Words Applying the Matan Criticism Method in Hadith Studies, p. 44

[23] . M. Alfatih Suryadilaga, et al, Ulumul Hadis, (Yogyakarta: Teras, 2010), p. 67

[24] . Abdul Choliq Muchtar, Prophetic Hadith in Theory and Practice, (Yogyakarta: TH-Press, 2004), p. 97

[25] . Saifuddin, The Tradition of Tadwin Hadith and Islamic Historiography; Cross-Stream Studies, (Yogyakarta: Pustaka Pelajar, 2011), p. 148

[26] . Saifuddin, The Tradition of Tadwin Hadith and Islamic Historiography; Cross-Stream Studies, p. 149

Throughout the atba' atba' al-tabi'in period there was also a more systematic compilation and codification (tadwin) of hadith based on certain chapters or subjects. However, compared to the previous period, hadith tadwin throughout this period has experienced a development. There are several characteristics that mark the process of tadwin hadith in this period:

a) There has been a sorting or separation between the traditions of the Prophet and others. This is different from the previous period which still combines the hadith of the Prophet with the opinions of the companions and the fatwas of the tabi'in.

b) Attention has begun to give an explanation of the degree of hadith in terms of its validity and dla'ifannya.

c) The written hadith works can take the title: musnad, sahih, sunan, mukhtalif al-hadith, or others. In addition, there are also similar works that use more specific titles such as maghaziy, for example al-Maghaziy by Ibn Abi Syaibah.

The historical journey of compilation and codification (tadwin) of hadith, especially among Sunnis, reached its peak in the atba' atba' al-tabi'in period. it is marked by the emergence of six main hadith books known as al-Kutub al-Sittah, namely Sahih al-Bukhariy (d. 256 H), Sahih Muslim (d. 261 H), Sunan Abi Dawud (d. 275 H), Jami' al-Tirmidhiy (d. 279 H), Sunan al-Nasa'iy (d. 303 H), Sunan Ibn Majah (d. 273 H).[27]

In addition, there are other hadith books, such as Musnad Ahmad ibn Hanbal (d. 241 H), Musnad 'Abd ibn Humaid (d. 249 H), Musnad Ishaq ibn Rahawaih (d. 237 H), Musnad al-Harith ibn Muhammad (d. 282 H), Musnad Ahmad ibn 'Amr al-Bazar (d. 292 H), Mushannaf Ibn Abi Syaibah (d. 235 H), and Sunan al-Darimiy (d. 255 H).

In the same period, among the Shia at least several books of hadith have appeared, for example: al-Jami' by Ahmad ibn Muhammad ibn Abi Nasr (d. 221 H), al-Jami' by Muhammad ibn al-Hasan ibn Ahmad (d. w. 243 H), Jami' al-Atsar by Yunus ibn 'Abd al-Rahman, al-Mahasin by al-Barqiy (d. 280 H), Basha'ir al-Darajat by al-Shaffar al-Qummiy (w. 290 AH), and Muhammad ibn Ahmad ibn Yahya al-Qummiy's Nawadir al-Hikmah (d. circa 293 AH).[28]

After the end of the Atba' Al-tabi'in period, the process of compiling and codifying (tadwin) hadiths was still ongoing. At least in the fourth century H to VH, among the Ahl as-Sunnah wa al-Jama'ah, books of hadith collections have been compiled with various methods and materials. In terms of compilation, there are some hadith books that still follow the previous titles, such as sahih, sunan, and musnad, but some have used new titles, such as mustadrak, mustakhraj, mu'jam, and majma'. Meanwhile, among the Shi'ites for the past two centuries, compilations of hadiths have been compiled with various methods and materials. There are some works of Shi'i hadith which are compiled based on fiqh systematics and some contain broader topics. The post-atba' atba' al-tabi'in period was the birth of the main Shia books,[29]

---

[27]. Saifuddin, Tadwin Hadith and Contribution to the Development of Islamic Historiography, Journal of Ushuluddin Science, Vol. 12 No. 1, January 2013, p. 58

[28]. Saifuddin, Tadwin Hadith and Contribution to the Development of Islamic Historiography, p. 157-158.

[29]. Saifuddin, Tadwin Hadith and Contributions in the Development of Islamic Historiography. p. 163.

By looking at the historical journey of compilation and codification (tadwin) of hadith as described above. it can be seen that there are certain differences in the compilations of hadith written by the Sunnis and the Shi'ites. The differences include:

a) A number of scholars consider that school or school factors are the main cause of the emergence of these differences. It is stated that the different schools of Islam tend to use their own standard collections of hadith and do not want to acknowledge the traditions of the Ahl sunnah wa al-Jama'ah.

b) The existence of different cultural roots from each group that competes for the monopoly of hadith and controls it, so that hadith tadwin cannot be separated from the interests of determining group authority.

c) Ali Ahmad Al-Salus considers that the emergence of hadith books from several sects in Islam that have certain beliefs has not yet occurred except after the sects themselves are established in terms of faith and have an influence on their followers.[30]

A number of views that have been expressed in general acknowledge that the flow factor is the main cause for the emergence of differences in the history of compilation and codification of hadith among Muslims.

3. Epistemology of Sunni and Shia Hadith

To see the epistemological construct of hadith that was built by each of them, both Sunni and Shia, is through two main issues in the field of epistemology, namely:

a) The issue of the origin of knowledge or sources, in this case who is the main source who can issue hadith.

b) The problem of verification, namely how to measure the validity or authenticity of the hadith, so that it can be used as a strong legal basis.

This effort is very urgent because the hadith as a historical report of the past about the life of the Prophet who has disappeared into time, an experience that is far from the reach of sensory knowledge. The long distance between the Prophet and the collectors of hadith as well as the differences in the vision and mission of the political schools of thought add to the complexity of proving the authenticity of hadith. The accuracy of the hadith is measured in terms of content (matan criticism) and its transmission (sanad criticism). In this case, the scholars of hadith, both Sunni and Shia, make criteria for the quality of the narrators, both in terms of the chain of conduct and the personal integrity of the narrators. This is the basis for finding the right methodology so that the hadith can really be justified scientifically and in faith.

a. Tadwin Sunni Hadith

1) Hadith Source

Hadith according to Sunni is all the words, deeds, taqrir, and things that are based on the Prophet Muhammad. Thus, according to the majority of hadith scholars, the forms of hadith are all news relating to; Words, Deeds, Taqrir, and the things of the Prophet Muhammad.

A similar understanding or definition of hadith according to the Sunnis is everything that is attributed to the prophet, whether actions, words, or confessions, even the history of the characteristics of his khalqiyyah and

---

[30] . Saifuddin, Tadwin Hadith and Contribution to the Development of Islamic Historiography, p. 170-171.

khuluqiyah, before and after prophethood is also included in the hadith or sunnah, because there is no none of the behavior of the prophet that does not become uswah hasanah (good example) for Muslims.[31] Thus anything that comes from the Prophet can be used as a legal basis and at the same time a source of Islamic teachings. On the other hand, anything that is not sourced directly from the Prophet is not a hadith, and therefore it is not obligatory to follow and cannot be used as a legal basis, let alone used as a source of Islamic teachings. Thus the main source that can issue hadith according to Sunnis is only the Prophet Muhammad.

2) Hadith Authenticity Verification

Among the criteria set by scholars to obtain a valid hadith are: The chain of conduct is continued, the narrators in the sanad are fair, the narrators in the sanad are dhabit, Sanad and hadith are protected from shuzuz (irregularities), Sanad and matan hadith are protected from 'illat (defects).[32]

Based on the research of the scholars, a hadith is considered authentic by Imam al-Bukhari if the connection of the sanad is actually marked by a direct meeting between the teacher and the student or at least marked by the teacher and student living at one time.[33]

Sunnis judge the justice of all their good friends who are involved in slander or not and accept narrations from all Muslims as long as they are fair and trustworthy (Tsiqah), except those that come from groups supporting Ali. This path cannot be accepted except through the narration of the group of 'Abdillah bin Mas'ud, because they are tsiqah and forbid lying in the name of Ali as did al-Rafidlah.[34] From the hadith research conducted by two scholars of the sixth century Hijriyah named and maqdisi regarding the criteria for authentic hadith according to Imam Bukhari, it was concluded that he only wrote down hadith from the narrations of the first-level group of narrators and a few from the second level, namely fair, strong memorization, thorough, honest and long time studying. The conclusion was obtained from research on the students of al-zuhri, that the students of al-zuhri can be divided into five levels, the first level is those who have fair, strong memorization, and thoroughness. Honest and long in learning to al-zuhri. The third tier are those who are in the second tier. The fourth and fifth levels are those who are advanced and weak.[35]

From the description above, it can be understood that the criteria for authentic hadith according to Imam Bukhari are: in terms of chain linkage he emphasizes the existence of positive information about the narrators that they actually met or at least one era and in terms of the nature or level of knowledge of the narrators he emphasizes the existence of the most important criteria.

b. Tadwin Shia Hadith

---

[31]. M. Abdurrahman, Study of the Book of Hadith, (Yogyakarta: Teras), p. xvii

[32]. M. Alfatih Suryadilaga et al, Study of the Book of Hadith, (Yogyakarta: Teras), p. 47.

[33]. M. Alfatih Suryadilaga et al, Study of the Book of Hadith, p. 48.

[34]. Abdul Majid Khon, Modern Thought in the Sunna: Approach to Hadith Science. (Jakarta: Kencana Prenada Media Group, 2011), p.49

[35]. M. Alfatih Suryadilaga et al, Study of the Book of Hadith, p. 48.

1) Hadith Source

Hadith in the Shia tradition which has the meaning of everything that is based on the ma'sum, the Prophet and the Twelve Imams, whether in the form of words, deeds, or statutes, is the second source of law after the Qur'an.

Based on this understanding, the first main source of the hadith is not only from the Prophet, but is extended to the Imams who ma'sum consist of 12 Imams. The Shia make the Imam like the position of the Prophet Muhammad in explaining the Qur'an. Based on this explanation, a hadith is strongly influenced by the character of each narrator (sanad), so that when discussing hadith it cannot be separated from the discussion of hadith sanad.[36]

2) Hadith Authenticity Verification

Hadiths that are considered authentic which can be used as a legal basis or evidence according to the Shia are the traditions of the prophet narrated through the ahl al-bayt (prophet's family) route which is very limited in number. Thus, the hadith narrated by the majority of the Companions outside the ahl-bayt line is rejected as evidence.[37] They require that the narration of a hadith must be from the path of the imams and their followers, because according to them only their imams are ma'shum (protected from sin). Their basic principle is that anyone who does not take Bai'at Ali as caliph, betrays the will of the Prophet Muhammad and opposes the Imams, therefore he is not a trustworthy person.

They narrate hadith from those who are tsiqoh from the Messenger of Allah or from one of their imams. That they say that the Imam's words are the same as the words of the Messenger of Allah, whether it is based on him or without a chain, because it is impossible for them to lie or make mistakes.

Thus, they do not pay attention to the authenticity of the sanad as required by hadith experts from among the sunnah experts. They also reject the sunnah contained in Al-Bukhari, and Muslim and only recognize the sunnah narrated from al-Kaylaniy, in his book al-Kafi, one of the leading and most tsiqah Shia books.[38]

4. Classification and Conditions of Sunni and Shi'ah Hadith

What is meant by classification is the degree or level used by scholars in categorizing hadith from the aspect of quantity and quality of the narrators. This study was carried out in an effort to accurately trace the sanad in each hadith that he collected. By researching these two aspects, efforts to prove the validity of a hadith are more accountable. The very substantial differences in basic concepts regarding hadith between Sunnis and Shiites have implications for the quality of hadith which can be used as a guide as well as a legal basis. The difference in criteria set by Sunni and Shi'a has implications for the classification of the quality of the hadith of each school.

a. Classification of Terms of Hadith Sunni

1) Hadith Seen from the Quantity Aspect of Rawi

---

[36] . M. Alfatih Suryadilaga, Concept of Science in the Book of Hadith Study of Al-Kafi by Al-Kulani, (Yogyakarta: Teras, 2009) p. 61-63

[37] . Umi Sumbulah, Critical Study of Hadith Science, (Malang: UIN-Maliki Press, 2010) p. 148.

[38]. Abdul Majid Khon, Modern Thought in the Sunna: Approaches to Hadith Science, p. 47

Scholars differ on the distribution of hadith in terms of quantity or number of narrators who are the source of this news. Among them there are those who group them into three parts, namely the mutawatir, famous, and ahad traditions, and there are also those who divide them into two, namely the mutawatir and ahad traditions.[39]. This division (mutawatir, masyhur, and ahad) has been agreed upon by most fiqh and ushul scholars, whereas according to most scholars, hadith is simply divided into two, namely mutawatir and ahad.[40]The distribution is as follows:

2) Mutawatir Hadith

الحديث المتواتر هو الذي رواه جمع كثير يؤمن توطؤهم على الكذب عن مثلهم الى انتها

السند و كان مستندهم الحسّ

A mutawatir hadith is a hadith narrated by a number of narrators who it is impossible to agree on a lie from a number of narrators like them and so on until the end of the chain and all of them rely on the five senses. Words*jama' katsir*(a large number of narrators) means that the number is not limited to a number, but is limited to an amount that is rationally impossible for them to agree to lie. Likewise, it is impossible for them to lie or forget at the same time.[41]Some scholars tend to limit their number to numbers. Therefore, some opinions state that if their number has reached seventy people, then the hadith is considered mutawatir. They hold on to the word of Allah swt:

"And Moses chose seventy people from his people to (ask Us for repentance) at the time We have determined."." (al-A'raf: 155)

Another opinion limits their number to forty. Another opinion limits it to twelve people. And there are also those who limit it to less than twelve people, so that there are those who limit it to four people with the consideration that the witness for adultery is four people. However, the correct opinion is that all these limitations cannot fully guarantee, but what is very much considered is the existence of a belief in the truth of the news.[42]

Most scholars are of the opinion that the belief obtained from the mutawatir hadith is the same as the belief obtained with one's own eyes or witnesses. Therefore, mutawatir hadiths make use of dharury knowledge (knowledge that must be accepted) to lead to qath'i beliefs (strong beliefs, which are not in doubt). .[43]Thus, the mutawatir hadith in terms of wurud and its content, have the same position as the Qur'an. Therefore, denying mutawatir hadiths is the same as denying the Koran. And those who deny the Qur'an are punished as unbelievers, or at least as mulhid. Because the mutawatir hadith has the same position as the Qur'an, the instructions from the mutawatir hadith can

---

[39] . Saifuddin Zuhri, Predicate of Hadith in terms of History and Attitude of Scholars towards Sunday Hadith, Suhuf Journal, vol.20, no, 1, May 2008. hlm. 54

[40]. Saifuddin Zuhri, Predicate of Hadith in terms of History and Attitudes of Scholars to Hadith on Sunday, p. 55

[41] . Nuruddin 'Itr, Ulumul Hadis, (Bandung: PT. Teen Rosdakarya, 2012), p. 428

[42]. Nuruddin 'Itr, Ulumul Hadith, p. 429

[43] . Abdul Majid khon, Ulumul Hadith. (Jakarta: Amzah, 2008).

be used as evidence relating to aqidah, in addition to arguments about legal issues, and so on.[44]

3) Ahad Hadith

There are many understandings of the hadith ahad, which are not much different from one another. Among them:

الخبر الذي لم تبلغ نقلته في الكثرة مبلغ التواتر، سواءكان المخبر واحد أو اثنين أو ثلاثة أو

أو أربعة أو خمسة الى غير ذلك من الاعداد التى لا تشعر بان الخبر دخل في خبر المتواتر.

A hadith (khabar) whose number of reports does not reach the number of mutawatir hadith announcers, whether the announcer is one, two, three people, four people, five people, and so on, but this number does not give an understanding that the hadith is included in the mutawatir hadith.[45]

Ahad Hadith is a hadith whose narrators do not reach the number of narrators of the Mutawatir hadith, do not meet the requirements of the Mutawatir requirements and do not reach the Mutawatir degree, as stated in the rules of hadith science:

هو ما لا ينتهى الى التواتر

Hadith that do not reach the degree of mutawatir

Thus, all hadiths whose number of narrators do not reach the mutawatir level are called ahad hadiths. Sunday's hadith is divided into three parts, famous, 'aziz, and gharib. Famous HadithAccording to al-Hafizh ibn Hajar is a hadith that has a limited chain of more than two. The famous hadith in terms of acceptance and rejection can be divided into three, namely, sahih, hasan, and dhaif.

Examples of well-known hadith that are authentic are;

اذا جاء احدكم الجمعة فليغتسل

*When one of you wants to come to the Friday prayer, he should take a bath.*This hadith was narrated from the prophet through many sanad.

Examples of famous hasan hadith are:

لا ضرر ولا ضرار

Can't let danger come and can't bring harm.

This hadith was narrated from the prophet through many sanad that can place it. This hadith is rated as hasan by An-Nawawi in the book*al-arbain*. Examples of famous hadith that are daif are:

اطلبوا العلم ولو بالصين

---

[44]. Shuhudi Ismail, Introduction to Hadith (Bandung: Angkasa) pp. 139-138

[45]. Saifuddin Zuhri, Predicate of Hadith in terms of History and Attitudes of Scholars to Hadith on Sunday, p. 59

Seek knowledge even in China.

This hadith was narrated through many sanad from Anas and Abu Hurairah, but all of the sanad are not free from defective narrators (*majruh*) with a fairly serious disability (jarh). Therefore, the above hadith is a famous hadith that is weak.[46]

b. Hadith Judging from the Quality Aspects

All types of hadith in terms of quality are divided into two:

a) Maqbul (can be accepted as a proof) which will later be known as sahih and hasan.

b) Mardud (cannot be accepted as a proposition) which later became known as dha'if.

Starting in the third century H, or rather at the time of al-Tirmidhiy, it was known that the distribution of hadith between authentic, hasan, and dha'if. Thus, this category of hadith has emerged among Sunnis since the era of the Mutaqoddimun scholars. The following is the meaning of the hadith referred to above:

1) Sahih Hadith

Sunni hadith scholars agree on the definition of authentic hadith, namely the hadith whose chain is continuous, narrated by just and dhabit people, and there is no syadz (odd) and no illat (defect).

2) Hasan Hadith

Hasan Hadith is a hadith that is continued in the chain, narrated by a fair narrator, which has a low level of memorization power, is not ambiguous and is not flawed.

3) Hadith Dha'if

Dha'if Hadith is a hadith that does not meet the requirements of the authentic hadith above, for example, some of the sanad are broken, some of the narrators are liars or are not known, and so on.[47]

c. Classification of Terms of Hadith Sunni and Shia

There are differences between the traditions of the Shia school of thought and the Sunnis, in general, the traditions of the Shia schools of thought are divided into four types, namely authentic hadith, hasan hadith, muwassaq hadith and dhaif hadith.[48] Meanwhile, the method used by the Shia, as described above, is divided into mutawatir and ahad. The influence of their faith can be seen in the meaning of the mutawatir hadith. Because the mutawatir hadith according to them is to be on condition that the heart of the person who hears it is not polluted by doubt or taklid which requires denying the hadith and its meaning. The influence of the Imamate here can be seen when they reject the evidence of people who are different from them, namely the school that rejects the provisions of the Amir al-Mu'minin Ali ra. As a priest. Meanwhile, according to them, the hadith on Sunday is divided into four levels or four categories, which are based on a study of the sanad (external) and

---

[46] . Nuruddin 'Itr, Ulumul Hadith, p. 434-435

[47] . Mudasir, Science of Hadith, (Bandung: Setia Pustaka, 1999), pp. 142

[48] . M. Alfatih Suryadilaga, Concept of Science in the Book of Hadith Study of Al-Kafi by Al-Kulani, p. 317

matan (internal), and the four levels are the main points of reference for every other part.

1) Sahih Hadith

According to them, authentic hadiths are those that are continued in the chain to the imam who is ma'shum and fair at all levels and in number. In other words, according to them, authentic hadith is a hadith that has a good standard of transmission from the imams among those who are ma'shum. They agree that the conditions for a valid hadith are: The chain is continued to the ma'shum imam without being interrupted, The narrators are from the Imamiyah group at all levels, The narrators must also be fair and strong in memorization. From the definition of this Sahih hadith, it can be concluded that there is no authentic hadith unless the narrator comes from among the twelve ma'shum Imams.

2) Hasan Hadith

The hasan hadith according to the Shia is a hadith that is continued in its chain to a ma'shum priest from a just narrator, the nature of which is fair in all or part of the levels of the narrators in the chain.

From this definition it appears that they require hasan hadith as follows: Meeting the sanad with the ma'shum imam without interruption, All the narrators from the Imamate group. All the narrators are praised with praise that is accepted and acknowledged without leading to criticism. It is certain that if the narrator is criticized, then he is not accepted and his history is not acknowledged. There is no information about the fairness of all the narrators. Because if all the narrators are fair then the hadith is valid according to the conditions set out above, all of it must be in accordance with all or part of the narrators in the chain. The influence of the Imami creed in this form can be seen in the following matters: The narrator is required to be from the Imamiyyah group, Acceptance of the history of people who hold an unjust Imamate school of thought, and rejecting the history of people who are not of the Imamiyyah sect, even though they are fair and sane. Because what is meant by the destruction of the sect is getting out of the Ja'fariyah line. If so then the blame is not condoned.[49]

3) Muwatstsaq Hadith

The muwatstsaq hadith is a hadith that is continued in the sanad to an imam who is ma'shum with a person who is declared tsiqah by the followers of the Imamiyah Shi'ites, but his faith is damaged, as if he belongs to one of the firqah that is different from the Imamiyah. Al-Mamqani argues, the muwatstsaq hadith is a hadith that is valid in language, but violates its understanding as a term. This definition provides an understanding of the following requirements: Continuing the chain to the ma'shum imam. The narrators are not from the Imamiyah group, but they are declared tsiqah by the ja'fariyah specifically. Some of the narrators are authentic, and not necessarily from the Imamate. The influence of their faith can be seen in the following ways:

---

[49] . Muhammad Nasir, Criteria for Validity of Hadith from a Shia Perspective, p. 201

a) The position of the muwassaq hadith is placed after the authentic hadith and hasan hadith because there are narrators from other than Ja'fariyah.

b) The tsiqah statement must be from the Ja'fariyah group itself. Because for them the statement of tsiqah from other than Ja'fariyah is not enough, even people who are declared tsiqah by them (other than Ja'fariyah) are dla'if according to them.

Al-Mamqani explained that the confirmation of tsiqah must be from his followers by saying, accept tsiqah judgments other than imamiyah, if he is chosen by the priest to receive or give testimony in a will, waqf divorce, or the priest prays for mercy and pleasure for him, or is given the power to administer waqf on behalf of a country, or made a representative, permanent assistant or writer, or allowed to give fatwas and decide the law, or include sheikh diploma, or get the honor by seeing the twelfth Imam.

4) Hadith Dha'if

According to the Shia view, the dha'if hadith is a hadith that does not meet one of the three criteria above. For example, in the sanad there are people who are disabled because of their wickedness, or people whose condition is unknown, or people who are lower than that, such as people who falsify hadith. In the authentic hadith, they judge the narrators other than Ja'fariyah as infidels or ungodly, so that their narrations are declared dha'if which cannot be accepted, as well as narrations from other than Ja'fariyah except those who are declared siqah by them.

On this basis, they rejected the authentic traditions of the three khulafa al-Rashidin (Abu Bakr, Umar, and Usman) and other companions, tabi'in, as well as the imams of hadith experts and jurists, because they did not believe in the Imamiyah creed of Isna 'asyariyah. Because the authentic narrations in which there are senior companions and trustworthy imams, but do not believe in the creed of the twelve priests, the Shi'ites have declared these narrations to be weak. As for the hadiths that are weak, it does not mean that they cannot be practiced. The existence of these hadiths can be equated with authentic hadiths when they are popular and in accordance with their teachings.[50]

D. CONCLUSION

Sunnimeans people who consistently follow the traditions of the Prophet Muhammad, in this case the traditions of the Prophet in his oral guidance and practice and his noble friends. Shia means a group of people who admire, follow Ali bin Abi Talib. The emergence of the main hadith compilation and codification works among Sunnis right at the atba' atba' al-tabi'in period, while the Shi'ah literature mainly appeared after that, namely the post-atba' atba' al-tabi'in period. Hadith in the Sunni view is only based on the Prophet, so that everything that comes from the Prophet is a sunnah that is used as religious evidence. Meanwhile, in the Shia perspective, the hadith is based on the Prophet and the Imam who are ma'shum. The classification of hadith in the Sunni view is divided into three, namely authentic, hasan, and dho'if hadiths.

---

[50] . Musidul Millah, Knowing the Book of Al-Istibsar by Al-Tusi, Journal of the Study of Al-Quran and Hadith Sciences, Vol, 10, No. 2 July 2009, p. 282.

REFERENCE

˙See Abdullah Muhammad bin Yazid bin Majah, Sunan Ibn Majah, manuscript researched and notated by Muhammad Fuʾad Abd al-Baqi, Beirut: Dar al-Fikr, tt, vol II, p.12.

Abdul Choliq Muchtar, Prophetic Hadith in Theory and Practice, (Yogyakarta: TH-Press, 2004),

Abdul Majid Khon, Modern Thought in the Sunna: Approach to Hadith Science. (Jakarta: Kencana Prenada Media Group, 2011)

Abdul Majid Khon, Modern Thought in the Sunna: Approaches to Hadith Science

Abdul Majid khon, Ulumul Hadith. (Jakarta: Amzah, 2008)

Abu Abdullah Muhammad bin Ahmad al-Dzahabi, Kitab Tadzkirat al-Huffazh juz I, (Dairati al-Ma'arifi al-Usmania, 1955),

Ahmad Khoirul Fata and Muhammad Hukkam Azhadi, Questioning the Authenticity of the Hadith of the Twelve Caliphs, Al-Qalam Journal Vol.30 No.3 (September-December) 2013.

Fazlur Rahman, Islamic Methodology in History, Anas Mahyudin (penterj.), (Karachi: Central Institute of Islamic Research, 1965)

Hasbi Ash-Shiddieqy, History and Introduction to Hadith Science, (Semarang: Rizki Putra Library, 1999),

HM Syuhudi Ismail, Methods of Validity of Sanad Hadith (Jakarta: Bulan Bintang, 1995), p.38

Idri, Hadith Studies, (Jakarta: Kencana Prenada Media Group, 2010)

Kurniawan, M. A. (2017). Multikultural: Wacana Pendidikan Islam Yang Belum Baku. *Riayah: Jurnal Sosial dan Keagamaan*, *2*(02), 105-119.

Kurniawan, m. A. (2022). Thinking Of Islamic Study In Universities As Inspiration. *Az Ziqri Islamic Studies And Education*, *1*(2), 58-69.

M. Abdurrahman, Shifting Thought on Hadith, Ijtihad Al-Hakim in determining the status of Hadith, (Jakarta: Paramadina, 2000)

M. Abdurrahman, Study of the Book of Hadith, (Yogyakarta: Teras)

M. Alfatih Suryadilaga et al, Study of the Book of Hadith, (Yogyakarta: Teras)

M. Alfatih Suryadilaga, Concept of Science in the Book of Hadith Study of Al-Kafi by Al-Kulani, (Yogyakarta: Teras, 2009)

M. Alfatih Suryadilaga, et al, Ulumul Hadis, (Yogyakarta: Teras, 2010)

M. Zuhri, Hadith of the Prophet, Historical Study and Methodology, (Yogyakarta: Tiara Wacana, 2003)

Mahfud, S. A., Mujib, A., Kurniawan, M. A., & Yunita, Y. (2015). *Pembelajaran Pendidikan Agama Islam Berbasis Multietnik*. Deepublish.

Mudasir, Science of Hadith, (Bandung: Setia Pustaka, 1999)

Muhammad Misbah, Portrait of History of Hadith Development: Comparative Study of Shia Sunni

Muhammad Misbah, Portraits of the History of Hadith Development: Comparative Studies of Shia Sunnis, Journal of the Study of Al-Quran and Hadith Sciences, vol. 12, No. 1, January 2011

Muhammad Nasir, Criteria for Validity of Hadith from a Shia Perspective

Muhammad Nasir, Criteria for Validity of Hadith from Shia Perspective, Farabi Journal Vol. 12, No. June 1, 2015.

Musidul Millah, Knowing the Book of Al-Istibsar by Al-Tusi, Journal of the Study of Al-Quran and Hadith Sciences, Vol, 10, No. 2 July 2009

Nourouzzaman Shiddiqi, Sunni in Historical Perspective, Al-Jamiah Journal, No. 57 of 1994

Nuruddin 'Itr, Ulumul Hadis, (Bandung: PT. Teen Rosdakarya, 2012)

Saifuddin Zuhri, Predicate of Hadith in terms of History and Attitude of Scholars towards Sunday Hadith, Suhuf Journal, vol.20, no, 1, May 2008.

Saifuddin Zuhri, Predicate of Hadith in terms of History and Attitudes of Scholars to Hadith on Sunday

Saifuddin, Tadwin Hadith and Contribution to the Development of Islamic Historiography, Journal of Ushuluddin Science, Vol. 12 No. 1, January 2013

Saifuddin, The Tradition of Tadwin Hadith and Islamic Historiography; Cross-Stream Studies, (Yogyakarta: Pustaka Pelajar, 2011)

Saladin bin Ahmad Al-Adlabi, Reasoning the Prophet's Words Applying the Matan Criticism Method in Hadith Studies

Salahuddin bin Ahmad Al-Adlabi, Reasoning the Prophet's Words Applying the Matan Criticism Method in Hadith Studies, (Yogyakarta: Insan Madani, 2010)

Shuhudi Ismail, Introduction to Hadith (Bandung: Angkasa)

Slamet Mulyono, Shia-Sunni Theological Upheaval: Dissecting the Potential of Integrity and Disintegration.

Slamet Mulyono, The Shia-Sunni Theological Upheaval: Dissecting the Potential of Integrity and Disintegration, Journal of Ulumuna Islamic Studies, Vol. 16 No. December 2, 2012

Umi Sumbulah, Critical Study of Hadith Science, (Malang: UIN-Maliki Press, 2010)