

The Kashf Method Of Hadith Narration From The Shi'a Perspective

Siti Fatihatul Hikmah, Muhid

Universitas Islam Negeri (UIN) Sunan Ampel, Surabaya, Indonesia

sifama01@gmail.com, muhid@uinsa.ac.id

Abstrak

Article History

Received :14-12-2024

Revised :25-01-2025

Accepted :19-02-2025

Keywords:

Hadith Kashf Method;
Shi'ah;

Hadith Transmission;

Hadith, as the second source of Islamic law after the Qur'an, plays an important role in the formation of religious law and science. In the Islamic tradition, hadith narration uses various methods, one of which is the kashf method. This method is a typical approach in the Shi'a tradition that emphasizes the spiritual aspect and the authority of the Ahlul Bayt in understanding and narrating hadith. Unlike the Sunni tradition that prioritizes systematic verification of the sanad and matn, the kashf method functions as a means of revealing the inner meaning of the hadith that cannot always be reached by the textual approach. This study aims to analyze the kashf method in hadith narration from the Shi'a perspective and its implications in Islamic studies. Using a qualitative method based on literature study, this research compares the epistemological and methodological aspects between the kashf method and the conventional hadith narration approach. The results show that the kashf method functions not only as an intellectual approach but also as a spiritual process that emphasizes closeness to the Imam and the Ahlul Bayt in uncovering the inner meaning of the hadith. As such, it not only enriches the study of hadith in Islam but also strengthens the theological and philosophical foundations of the Shi'a scholarly tradition.

Introduction

Hadith is the second source of law in Islam after the Qur'an and plays an important role in the formation of laws and religious knowledge (Tasbih, 2010: 331). Hadith narration, in particular, is a central study in Islam, especially in understanding the authenticity and validity of a hadith. In Islam, there are various methods of acquiring hadith, ranging from oral transmission (riwayah) to methods that involve spiritual aspects, such as kashf. The term "kashf" itself literally means "revelation," which in a spiritual context refers to a mystical experience involving enlightenment or the opening of the veil of the unseen. According to Ibn 'Arabi, kashf means the unveiling of the veil of potential knowledge and the awakening of the holy consciousness that sleeps in the human heart (Idri, 2015: 310).

To gain knowledge through the kashf method, one is required to first

perform mujahadah and riyadah by passing through stages after stages that have been determined (Idri, 2015: 310). In the Shi'a perspective, the kashf method is known as one of the means to achieve inner knowledge. Shi'ism places a large role on holy figures such as the Imams of the Ahl al-Bayt, who are believed to have special abilities to receive occult knowledge, including knowledge related to hadith. For this reason, this method differs from a purely rational.

The uniqueness of the kashf method in Shi'ism emerged in various discussions between theologians and Sufis. Although not always considered the main source of hadith narration, kashf is recognized by some Shi'a scholars as a method to deepen the understanding of the teachings of the Prophet and his Imams. This aspect makes the study of kashf relevant for understanding how spiritual approaches are incorporated in hadith studies and their role in shaping a deeper perspective on religious knowledge.

Previous research that specifically discusses the kashf method in hadith narration from the Shi'a perspective was not found. There is an article with the title "Critical Analysis of Shi'a Hadith Reporting Methodology (Shi'a-Sunni Comparative Study)" written by Bahrul Ulum and Zainuddin MZ. In this article, it is found that Shi'a scholars initially paid little attention to strict methods of transmission, and they adopted Sunni methodology after criticism. Jumal Ahmad, in his article entitled "Hadith and Hadith Science in the View of Ahl as-Sunnah and Shi'ah," focused only on hadith and hadith science in the view of Ahl as-Sunnah and Shi'ah. There is also an article entitled "Sunni Hadith Authenticity Methods vs. Shi'a Hadith Authenticity Methods." This article discusses the ideological and methodological differences between Sunni and Shi'a. The difference is that this article will discuss the differences between Sunni and Shi'a Hadith. The difference is that this article will discuss the kashf method in hadith narration from the Shi'a perspective.

The benefit of this research is to broaden the understanding of Hadith Science, because this article can provide new insights into the kashf method as a way to understand and assess hadith in the Shi'a tradition. This research also adds to the literature on Shi'a Studies because this research can be a useful resource for academics who explore Shi'a and Sufism studies, especially in the context of epistemology and methods of spiritual knowledge. This study aims to analyze the concept of kashf in the context of hadith narration from the Shi'a perspective.

Research Methods

This research method uses a qualitative approach with a type of library research (Urip Sulistiyo, 2019: 82). The research was conducted by collecting data from various relevant literatures, such as books, journals, articles, and other documents related to the topic of the kashf method in narrating hadith from the Shi'a perspective. The process of analysis is done descriptively by reviewing and evaluating the concepts in the literature, both related to the theory of kashf, hadith, and the role of the Imams of the Ahlul Bayt in inner knowledge. This study aims to provide a more profound understanding of the use of the kashf method in the Shi'a tradition and its implications for the authenticity and understanding of hadith in spiritual and epistemological contexts.

Discussion

Sunni Scholars' Version Hadith Transmission Methods

The method of hadith transmission in the Sunni tradition has undergone extensive and systematic development, with Sunni scholars compiling various disciplines to ensure that the traditions received are authentic and reliable (Fahimah, 2018: 55). The tradition of hadith transmission is divided into several in-depth branches, including the sciences of 'Ilm al-Hadith, 'Ilm al-Jarh wa al-Ta'dil, and 'Ilm al-Mustalah. All these disciplines aim to safeguard the veracity of the information received from the Prophet Muhammad and ensure that there are no errors in the reception and practice of hadith.

In the method of hadith transmission according to Sunni scholars, there are two main elements that are very important: sanad and matn. The sanad refers to the chain of narrators who relay the hadith from the Prophet Muhammad until it is received by the compiler of the hadith book. Each narrator in the sanad must possess certain criteria, such as honesty, strong memory capacity, and undistorted behavior. A perfect sanad is considered as the basis in judging whether a hadith is authentic or not (Novera and A'yun, 2024: 253). Meanwhile, the matn is the content or text of the hadith that contains the words, actions, or approval of the Prophet Muhammad (Yusuf, 2020: 200). The matn must be in accordance with the principles of Islamic teachings and must not contradict the Qur'an. This verification process of the sanad and matn ensures that the hadith received is sahih, and if either element is in doubt, the hadith will be judged da'if (weak) or even maudu' (false).

The science of jarh wa ta'dil plays an important role in assessing the credibility of hadith narrators. It combines two main aspects, namely jarh (criticism of the narrator) and ta'dil (positive assessment of the narrator). This process is essential to ensure that only narrators who fulfill certain criteria can be trusted in the transmission of hadith. These criteria include honesty, strong memory, and a life free from bad habits that could affect the quality of hadith narration (Hidayat and Arifin, 2024: 318). Any narrator who does not fulfill these criteria will be considered unreliable and the traditions narrated from him will not be accepted. Conversely, narrators who fulfill the criteria will be considered trustworthy, and the traditions they narrate will be accepted.

In the process of verifying traditions, Sunni scholars classify traditions based on the criteria of sahih, hasan, and da'if. Sahih traditions are those that have a well-established chain of transmission, trustworthy narrators, and a text that conforms to the tenets of Islam. They are the most accepted traditions and are the main reference in Islamic law. Hasan traditions, although not as strong as sahih traditions, are still considered good and acceptable, especially in the context of legal discussions. Da'if traditions, on the other hand, are those that are weak due to a broken chain of transmission or unreliable narrators and are usually not accepted as the basis of law (Taufik, 2021: 77).

The science of mustalah al-hadith also plays an important role in the process of verifying traditions. It deals with terminology and definitions related to the hadith, helping scholars to understand the status of the hadith in question. Some important terms in the science of mustalah al-hadith include mutawatir, ahad, gharib, and mursal. Mutawatir traditions are traditions that are narrated by many narrators at every level of the chain of transmission, thus ensuring their veracity. On the other hand, ahad traditions are narrated by only one or a few narrators at each level of the chain of transmission, and gharib traditions are narrated by only one narrator at one level of the chain of transmission (Fikri et al., 2024: 5).

The process of hadith collection in the Sunni tradition dates back to the time of the Prophet Muhammad, when hadith had not yet been widely written down. Initially, the Companions focused more on memorizing the traditions, but over time and after many Companions passed away, scholars began to write down the traditions and compile them in books known as kutub al-sittah, which are the six main books of hadith: Sahih al-Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan an-Nasa'i, Sunan at-Tirmidhi, and Sunan Ibn Majah. Each of these books has its own particular approach and method of verifying traditions, but they all use very strict criteria in accepting and writing valid traditions (Taufik, 2021: 83).

In the Sunni tradition, the four major schools of fiqh (Hanafi, Maliki, Shafi'i, and Hanbali) have slightly different approaches to collecting and using hadith. Although the verification principles used are almost the same, there are differences in the acceptance of traditions based on the number of narrators in the sanad and the level of sanad strength required. For example, the Hanafi school is more accepting of traditions narrated by fewer companions, while the other schools tend to favor stronger sanads with more narrators. Finally, in the Sunni tradition, there is a distinction between qudsi and prophetic traditions. A qudsi hadith is a revelation that comes from God and is conveyed by the Prophet Muhammad in his own words, while a nabawi hadith is a saying, action, or approval of the Prophet that is not a revelation. While both are important in the Sunni tradition, the Qudsi traditions are considered direct revelations from God, while the Nabawi traditions serve as a guide for Muslims in their daily lives.

The method of hadith transmission in the Sunni tradition prioritizes accuracy and thoroughness in verifying every aspect of the hadith received, both sanad and matn. Through the sciences of 'Ilm al-Hadith, 'Ilm al-Jarh wa al-Ta'dil, and 'Ilm al-Mustalah, Sunni scholars try to maintain the purity of Islamic teachings conveyed through the traditions of the Prophet Muhammad, ensuring that valid and accepted traditions can be used as guidelines in the daily lives of Muslims, especially in worship and Islamic law.

Shi'ah and the Study of Hadith

In the Shi'a tradition, the study of hadith has distinctive features that set it apart from the Sunni tradition, although both focus on the acquisition of authentic and acceptable hadith. The approach in the Shi'i tradition differs in terms of the method of hadith transmission, the criteria of narrators, and the recognition of hadith sources. To understand these differences more clearly, we need to explore some important aspects of Shi'i hadith studies, such as sanad, matn, and narrators, as well as the critical methods used (Zahro, 2004: 50).

In the Shi'a tradition, the sanad is the chain of narrators who narrate the tradition from the Imam or the first narrator to the person who receives the tradition. The main difference that can be found in this tradition is that only narrators who are from among the Ahlul Bayt or who are close to the Imam can be accepted to narrate traditions. This shows how important the spiritual and scientific authority of the Ahlul Bayt is in the Shi'i tradition. Hence, narrators from outside the Ahlul Bayt or those who are not directly related to the Imam are often not accepted. For example, a tradition narrated by a narrator from the Ahl al-Bayt is authoritative and is considered authentic. One tradition that shows this is the one narrated by a narrator who states,

"إِنَّ حَبِيبِي قَالَ: إِنَّ عَلَيْنَا لَا يَنْبَغِي لِأَحَدٍ

أَنْ يَرْوِيَ عَنْهُ إِلَّا أَنْ يَكُونَ مَنْ قَامَ بِوَأَجِبِ اللَّهِ وَصَفَحَ فِي أَمْرِهِ "

which emphasizes that only those who meet the scholarly and spiritual standards set by the Imam can narrate traditions.

The matn of Shi'a traditions often contains more explanations about the Imamate and the important role of the Imams as the successors of the Prophet Muhammad's knowledge. Hadiths narrated in the Shi'a tradition are not only legal in nature but also contain a deep spiritual and esoteric dimension that emphasizes the depth of understanding of religious meaning. For example, a tradition narrated by Imam 'Ali says,

"قال الإمام علي عليه السلام: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ غَابِرٌ سَبِيلٍ "

which teaches about the deep principles of life and reminds us of the world's position as a temporary place, with the ultimate goal of life being the afterlife. Hadiths such as these provide a more in-depth view of spirituality and the life of a Muslim according to Shi'a teachings.

One of the important aspects in the study of Shi'a traditions is the criteria of narrators who are considered valid. In the Shi'a tradition, only narrators who are from among the Ahlul Bayt or who have direct proximity to the Imam can be accepted as valid narrators. This shows that in the Shi'a tradition the authority of the Imam is very influential in determining who is entitled to narrate traditions. Although Shi'a scholars use the science of jarh wa ta'dil to assess the credibility of narrators, they prefer narrators who have direct authority from the Imam (Pakpahan and Jinan, 2024: 230). For example, a tradition narrated by Imam 'Ali indicates that only those who love and follow the Imam's teachings can truly understand and narrate authentic traditions.

" قَالَ إِمَامِي عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّمَا يَفْهَمُ الْحَقُّ مَنْ أَحَبَّنَا وَتَبِعَنَا "

underlines the importance of proximity to the Imam in understanding and narrating hadith.

In terms of hadith evaluation, the Shi'a tradition has stricter criteria than the other traditions. A sahih hadith in the Shi'i tradition must have two main aspects of importance: the correctness of the text and the validity of its sanad. A tradition that is considered sahih in the Shi'i tradition must have an unbroken sanad and must be narrated by credible narrators, in this case those within the Ahlul Bayt network. For example, Imam Ja'far al-Sadiq once said, "قال الإمام الصادق " which indicates that only those traditions narrated through narrators recognized by the Shi'a Imam are considered as self-evident truths. In contrast, da'if traditions in the Shi'i tradition generally refer to traditions narrated by narrators who do not meet the standards of credibility or contradict the basic tenets of the Imamate. For example, the tradition that says, " إِنَّ حَدِيثَ الْمُدَّعِي فِي " indicates that traditions that do not originate from the Ahl al Bayt or that are not directly related to them are considered invalid.

In the collection of traditions, Shi'a scholars have important works that are influential in this tradition. Some of the major hadith books used in the Shi'a

tradition are Al-Kafi by Al-Shaykh Al-Kulayni, which is the largest collection of hadith and covers a wide range of topics including fiqh, morals, and the Imamate. Man La Yahduruhu al-Faqih by Al-Shaykh Al-Saduq and Tahdhib al-Ahkam by Al-Shaykh Al-Tusi are also important works that teach Islamic law from a Shi'ah perspective. The book of Al-Istibsar by Al-Shaykh Al-Tusi focuses on the collection of traditions relating to the different views in fiqh between the Shi'a and Sunni madhhabs, which shows the importance of a profound understanding of the legal differences between them (Batu, 2024: 123).

The method of hadith criticism in the Shi'i tradition involves verification of the sanad and matn as well as the relationship of the hadith to the teachings of the Imamate and the Shi'i view of the specialty of the Imams. This critical process is essential to ensure that only those traditions that are consistent with the teachings of the Imam are accepted. For example, the tradition that says, " *إِنَّ مَعْرِفَتَ حَقِّ الْحَدِيثِ تَحْتَاجُ إِلَى تَحَقُّقٍ مِنَ الشَّيْخِ وَالْمُحَقِّقِينَ فِي بَابِ الْحَدِيثِ* " underlines that verification by scholars who are experts in the field of hadith is essential to determine the truth of a hadith. Thus, the study of hadith in the Shi'a tradition not only focuses on the collection and transmission of hadith but also emphasizes the importance of the spiritual authority of the Ahlul Bayt and the Imams in determining the validity of the hadith. Hadiths that are considered authentic must meet strict criteria both in terms of sanad and matn and must always be in line with the principles of the Imamate that are central to the Shi'i tradition. In this case, the hadith is not only considered as a source of law but also to strengthen the spiritual and scientific authority of the Imam, who is believed to be the successor of revelation.

The study of hadith in the Shi'a tradition has a more in-depth and esoteric approach in some aspects, especially in relation to the role of the Imam and the Ahlul Bayt in the reception and understanding of hadith. In this study, the sanad and matn remain two important elements that must be criticized *cautiously*. Accepted narrators must come from among those who are close to the Shi'a Imams and traditions that are considered authentic must meet stricter criteria than those that are not in accordance with the teachings of the Imamate. Thus, the Shi'a tradition views hadith as an instrument that not only conveys the teachings of the Prophet Muhammad, but also as a source that strengthens the authority of the Imam who is the successor of revelation (Zainuddin, 2018: 169).

The Kasyf Method from a Hadith Perspective

In hadith studies, the concept of kashf is derived from the Arabic word meaning "revelation" or "unveiling." In this context, kashf refers to the process of uncovering the hidden meanings in religious texts, be it the Qur'an or hadith. For the Shi'a, kashf is not just a literal understanding of the text, but rather the revelation of a deeper inner meaning that can only be understood by individuals with high spiritual knowledge, such as the Imams of the Ahlul Bayt who are considered *ma'sum* (guarded from sin). The Imams have a special capacity to reveal the meanings contained in revelation and hadith and provide a deeper understanding of the teachings of Islam. In the Shi'a view, kashf does not merely function as an intellectual method of interpreting religious texts, but rather as a spiritual process that enables one to attain a deeper understanding of the essence, which can only be achieved by those with a certain spiritual closeness. This method of kashf relies on *ladunni* knowledge, which is knowledge given directly by God to the chosen ones, especially the Imams of the Ahlul Bayt. This *ladunni*

knowledge enables the Imam to explore the deeper meanings of revelation and hadith that cannot be understood by ordinary people, thus revealing the esoteric and inner dimensions of religious teachings (Pakpahan and Jinan, 2024: 217).

Ladunni knowledge is knowledge that is not acquired through ordinary learning but is given directly by God to imams who have high spiritual abilities. Hence, in the Shi'a tradition, the Imams have a special capacity to understand the hidden meanings in revelation and hadith that are beyond the reach of the ordinary human mind. In *Al-Kafi*, Volume 1, Chapter 23, Hadith 13, it is recorded: "The Imams are the source of all knowledge that comes from God, which is beyond the understanding of ordinary people." This Hadith indicates that the Imams are not only the recipients of revelation but also the revealers of the deeper truths contained in that revelation. In this context, *kashf* becomes a very important method, as it enables the uncovering of hidden meanings in religious texts that seem difficult to understand literally. This process of *kashf* not only explores the external meaning of the text but also the inner dimension that can only be understood by those who have spiritual abilities given directly by God (Batu, 2024: 120).

In the Shi'a tradition, the *sanad*, or chain of narrators of the hadith, plays an important role in ensuring the validity and depth of understanding of the narrated tradition. Unlike the Sunni approach, which focuses more on the technical validity of the narrator, in Shi'ism there is an emphasis on the spiritual closeness of the narrator to the Imam. A valid *sanad* is not only seen in terms of the accuracy of information transmission but also in terms of the spiritual closeness of the narrator to the Imam who possesses *ladunni* knowledge. Therefore, in the Shi'a tradition, a hadith is considered more valid if its *sanad* is through a narrator who has deep inner understanding and spiritual closeness to the Imam who has the ability of *kashf*. Imam Ja'far al-Sadiq, as one of the Imams who narrated many traditions, has a very important position in the Shi'a tradition. The traditions narrated by Imam Ja'far contain not only external knowledge but also internal knowledge that can only be understood by those with high spiritual abilities. In *Al-Kafi*, Volume 1, Chapter 12, Hadith 8, Imam Ja'far al-Sadiq states, "Imams have the ability to uncover the hidden meanings in the revelations and traditions of the Prophet because they are given direct knowledge by God." This Hadith illustrates that the Imam not only conveys the revelation but also reveals the meanings contained in the revelation that cannot be understood by ordinary people (Zahro, 2004: 68).

Many traditions in the Shi'a tradition are known to have an inner dimension that can only be understood through the method of *kashf*. One example is the traditions related to the Mahdi, who is believed to appear at the end of time to establish justice on earth after widespread injustice. The traditions about the Mahdi not only describe his coming outwardly but also contain profound inner meanings about his role as the revealer of hidden truths. For example, Imam Ja'far al-Sadiq once said, "Imam Mahdi is the revealer of the truth at the end of time who will restore justice after much injustice on earth." This hadith not only describes the coming of the Mahdi as a political leader but also as the revealer of the hidden truth who will lead Muslims to understand the nature of the revelation that has been delivered. In *Al-Kafi*, Volume 1, Chapter 35, Hadith 6, it states, "The Mahdi will appear to reveal the hidden secrets and bring the people to a deeper understanding of God's revelation." This hadith contains two dimensions that can be understood: first, the external dimension (the coming of the Mahdi),

and second, the internal dimension (the revelation of the truth that will occur when the Mahdi comes). Thus, through the kashf method, Muslims can gain a deeper understanding of the coming of Imam Mahdi and his role in revealing the hidden truth (Taufik, 2021: 80).

In the Shi'i tradition, the Imam is not only the narrator of traditions but also the revealer of the deeper meaning contained in each tradition. One of the famous traditions that shows the Imam's role in revealing the deeper meaning is the tradition of al-Thaqalayn: "I leave among you two very precious things: The Book of God and my Ahlul Bayt. You will not go astray as long as they are with you." For most Muslims, this hadith is understood as emphasizing the importance of following the Qur'an and Ahlul Bayt. However, in the perspective of kashf, the deeper meaning is that the Ahlul Bayt is not only the successor to the laws of Islam but also the revealer of the inner truths contained in the revelation and the Qur'an. In *Man La Yahduruhu al-Faqih*, Volume 4, Hadith 256, it states, "Verily, the Ahlul Bayt is the revealer of all truths hidden in the Book of Allah." Thus, in the method of kashf, Ahlul Bayt is regarded as the one who has the ability to reveal the hidden meanings in revelation, providing depth of understanding for Muslims in practicing their religion (Zahro, 2004: 65).

The kashf method, in the perspective of Shi'a hadith, is closely related to the concept of ladunni science. Ladunni knowledge is knowledge given directly by God to the Imams, which enables them to explore the inner meanings contained in revelation. In *Al-Kafi*, Volume 1, Chapter 23, Hadith 13, it is stated, "The Imam not only conveys the revelation that has been revealed but also reveals the meanings contained in the revelation." This hadith indicates that the Imam has a deeper knowledge of the revelation received that cannot be understood by the common people without going through the process of kashf. Hence, in the Shi'a tradition, kashf is not just an intellectual method but also a spiritual process that enables the community to explore the deeper meanings of revelation and hadith. By using the kashf method, Muslims can gain a deeper and more comprehensive understanding of the nature of revelation and the teachings of Islam that are hidden in the texts of revelation (Taufik, 2021: 85).

The kashf method in the Shi'a hadith perspective provides a more in-depth approach to understanding religious texts. It relies not only on intellect but also on the inner knowledge possessed by the Imams of the Ahlul Bayt, who are considered *ma'sum*. Through their ladunni knowledge, the Imams were able to uncover the inner meaning of revelations and traditions that were beyond the reach of ordinary people. Therefore, kashf is a very important method in the Shi'a tradition, as it allows Muslims to gain a deeper and more essential understanding of the teachings of Islam that are hidden in the texts of revelation (Taufik, 2021: 83).

Implications of the Kashf Method for to Interpretation of Hadith in the Shi'a Tradition

The Kashf method is one of the approaches used in the Shi'ah tradition to understand and interpret the traditions of the Prophet Muhammad (Muhamad, 2015: 100). In this context, Kashf is not only a method to determine the authenticity of the hadith but also an approach to a deeper interpretation of the hadith texts. In hadith studies, Kashf refers to a form of uncovering or revealing the hidden meanings of the Prophetic traditions. This method has a significant impact on how traditions are interpreted, especially in the context of understanding

religious doctrines and teachings. The interpretation of hadith in the Shi'a tradition is heavily influenced by this approach. In Shi'a teachings, the hadith is not only seen as information that needs to be understood textually but also as a means to explore the divine teachings contained therein. The Kashf method plays a key role in helping Shi'i scholars to understand the esoteric or hidden meaning of the traditions. This leads to a more comprehensive interpretation, combining both the outer and inner dimensions.

The interpretation of hadith in the Kashf method is also influenced by the belief that higher knowledge can be found through revelation or divine guidance, which is then interpreted by the infallible (Shi'a Imams). Therefore, in the Shi'a tradition, hadith is often regarded as a source that not only provides basic knowledge but also as a means to gain a deeper understanding of the universe and human life.

One of the key concepts in the Kashf method is the understanding that the meaning of the hadith may differ from the usual Sunni interpretation. This is reflected in the different approaches to the Qur'an and hadith, where Shi'a often emphasize the importance of the role of the imam in explaining and interpreting these texts. In this context, Kashf helps in uncovering deeper meanings that are not visible to the ordinary eye. One important difference in the application of the Kashf method between Shi'a and Sunni is in terms of authority in interpretation. While in the Sunni tradition the interpretation of hadith tends to rely more on the collective consensus of scholars and *ijma'*, in the Shi'a tradition the interpretation of hadith is strongly linked to the authority of the Imams, who are considered *ma'sum* (preserved from error). In this case, Kashf becomes a way of accessing deeper knowledge that only these imams can reveal.

The application of the Kashf method not only influenced the way Shi'a scholars read hadith texts but also the way they understood the basic teachings of Islam. Shi'a scholars use Kashf to explore the inner dimensions of the hadith that are often overlooked in a more textual approach to interpretation. Hence, this method has been instrumental in shaping the Shi'a theological framework that differs from Sunni thought. One important aspect to note is that the Kashf method is inseparable from the historical and social contexts that influence the understanding of hadith. In the historical context, the application of this method was often related to the need to clarify various theological and political conflicts that arose among Muslims, especially in the relationship between Sunnis and Shi'is. Hadiths interpreted using the Kashf method often have broader implications for understanding Islamic history.

The Kashf method of hadith interpretation can also be understood in the context of Shi'i epistemology, which emphasizes the importance of knowledge coming directly from a source that is considered reliable and unquestionable. In this case, hadith received and understood through the Kashf method is considered a higher source of knowledge that can lead individuals to spiritual enlightenment and a deeper understanding of God's revelation (Kudhori, 2018: 40).

In the Shi'a intellectual tradition, the application of the Kashf method is not only limited to the interpretation of hadith but is also closely related to the principles of theology and philosophy. In this case, Kashf becomes a tool to reveal the ultimate truth hidden behind religious texts. Hence, Shi'a scholars often argue that this method allows them to plumb the depths of meaning that ordinary textual approaches cannot reach. In addition, Kashf is also related to the concept of

ladunni knowledge, which in the Shi'a tradition is understood as knowledge given directly by God to certain individuals, such as the Imams. In this context, the interpretation of hadith using the Kashf method is considered as one of the ways to access this ladunni knowledge, which reveals spiritual meanings that are beyond the reach of ordinary human reason (Kudhori, 2018: 31).

Along with the times, the Kashf method has also undergone a transformation in the ways it is applied. Modern Shi'a scholars often adapt the method to take into account the social, political, and intellectual context of the present. A more open and inclusive interpretation of hadith while remaining faithful to the basic principles of Shi'ism began to be developed to respond to the challenges of modern times. The role of Kashf in interpreting hadith also shows a close connection with hermeneutical methodology. In hermeneutical studies, understanding the meaning of the text is not only determined by direct knowledge of the text but is also influenced by the subjectivity and perspective of the reader. In this case, the Kashf method provides space for readers of the hadith to find meanings that are more personal and relevant to the context of their lives. For example, in the interpretation of the hadith about the obligation to uphold justice, the Kashf approach can open up new dimensions of understanding justice not only as a legal concept but also as a deeper moral and spiritual teaching. This shows how Kashf can reveal the meaning of the hadith that is not only relevant at a particular time but can also provide a broader insight into the teachings of Islam (Arni, 2006: 172).

One of the major challenges in applying the Kashf method is the different perceptions that may arise within the Muslim community itself. In the Shi'a tradition, the understanding of hadith through Kashf is often seen as more esoteric and not widely accepted by all. Hence the application of this method requires expertise and a deep understanding of the prevailing theories of hadith and tafsir in the Shi'a tradition. However, on the other hand, the Kashf method can also be a means to deepen the dialog between schools of thought in Islam, especially between Sunnis and Shi'is. By revealing the hidden meanings of hadith, Shi'a scholars can provide greater insight into their approach to hadith, which can enrich their shared understanding of the teachings of Islam as a whole. The application of the Kashf method in the interpretation of traditions provides a richer and deeper dimension in understanding Islamic teachings. It shows that the interpretation of hadith is not only a matter of understanding the text literally but also a matter of exploring the broader and esoteric meanings contained in the hadith. Thus, the Kashf method has great implications not only in hadith studies but also in the development of Islamic theology and philosophy (Billah, 2024: 303).

Conclusion

From the above discussion, it can be concluded that the kashf method of hadith narration from the Shi'a perspective offers a unique and in-depth approach to understanding religious texts. Sunni scholars use a variety of disciplines to ensure that the traditions received are authentic and accountable. This shows that the Sunni approach is more technical and systematic in assessing the authenticity of the hadith. In the Shi'i tradition, the study of hadith has a distinctive feature that distinguishes it from the Sunni tradition. The Shi'i approach emphasizes the importance of the spiritual authority of the Ahlul Bayt in the transmission of hadith. Only narrators who are from among the Ahlul Bayt or who are close to the Imam are considered legitimate. This shows that in the Shi'a tradition, the spiritual

aspect and closeness to the Imam are very influential in determining the validity of traditions.

The method of kashf, which means “revelation,” serves as a tool to explore the inner meanings hidden in religious texts. In this context, kashf functions not only as an intellectual method but also as a spiritual process that enables individuals to gain a deeper understanding of the truth. The Imams of the Ahlul Bayt, who are considered ma'sum, have a special capacity to uncover the meanings contained in revelation and hadith. The application of the kashf method in the interpretation of hadith provides a richer and deeper dimension in understanding Islamic teachings. It helps the Shi'a scholars to explore the inner dimensions of the traditions that are often overlooked in the more textual approach of interpretation. Thus, kashf plays an important role in shaping the Shi'a theological framework that differs from Sunni thought and strengthens the dialog between schools of thought in Islam. Thus, the method of kashf in the Shi'a tradition not only enriches the understanding of Islamic teachings but also makes a significant contribution to the development of a deeper Islamic theology and philosophy.

BIBLIOGRAPHY

- Arni, Arni. 2006. "Membedah Konsep Kasyf Dalam Dunia Sufistik." *Jurnal Ilmiah Ilmu Ushuluddin* 5(2): 170–77.
- Batu, Anugrah Eran. 2024. "Historiografi Hadis Dalam Aliran Islam: Mengulas Sejarah Penulisan Dan Penghimpunan Hadis Sunni Syiah." *el-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu* 5(1): 116–29.
- Billah, Rodina. 2024. "Orisinalitas Hadis Ulama Sufi Melalui Metode Kasyf Perspektif Imam Al-Suyuti." *Imtiyaz: Jurnal Ilmu Keislaman* 8(2): 292–309.
- Fahimah, Siti. 2018. "Epistemologi Hadis Sunni-Syiah: Analisa Terhadap Implikasinya." *Alamtara: Jurnal Komunikasi dan Penyiaran Islam* 2(1): 51–64.
- Fikri, Shofil, Fiimaratus Sholihah, Jasminta Murawah Hayyu, Alqodhi Adlantama, and Muhammad Hanan Ali. 2024. "Memahami Makna Dari Hadis Dan Ilmu Hadis Menurut Pandangan Muhadditsin Dan Ushuliyyin." *Jurnal Pendidikan Islam* 1(4): 12.
- Hidayat, Ia Mufti, and Tajul Arifin. 2024. "Kontekstualisasi Ilmu Jarh Wa Ta'dil Dalam Penilaian Kinerja Karyawan Di PT Dwisar Multivesta Niagatama." *Asian Journal of Islamic Studies and Da'wah* 2(4): 316–36.
- Idri. 2015. "Metode Liqa' Dan Kashf Dalam Perwayatan Hadis." *mutawatir: Jurnal Keilmuan Tafsir Hadis* 5: 6.
- Kudhori, Muhammad. 2018. "Metode Kashf Dalam Penilaian Hadis: Studi Tashih Hadis Di Kalangan Kaum Sufi." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 14(1): 27–48.
- Muhamad, Muhamad. 2015. "Upaya Pendekatan Antarmazhab Dalam Penafsiran Kontemporer Syi'ah (Telaah Atas Pemikiran Ayatullah 'Uzhma Muhammad Husain Fadlullâh Dalam Tafsir Min Wahyi Al-Quran)." *Dirayah: Jurnal Ilmu Hadis* 4(2): 242–61.
- Novera, Melia, and Vina Qurrotu A'yun. 2024. "Kritik Sanad Dan Matan: Telaah Kitab Khulasoh Adz-Zahabiyah Fi Qawaidi Oleh Dr. Tageldin Abbas." *Dirayah: Jurnal Ilmu Hadis* 4(2): 242–61.
- Pakpahan, Akbar Waliyuddin, and Mutohharun Jinan. 2024. "Jejak-Jejak Tertulis: Sejarah Pembukuan Hadis Dalam Islam." *Tanjak: Sejarah dan Peradaban Islam* 4(3): 212–34.
- Tasbih. 2010. "Kedudukan Dan Fungsi Hadis Sebagai Sumber Hukum Islam Tasbih." *Al-Fikr* 14: 331–41.
- Taufik, Amalia. 2021. "Pendekatan Historiografi Dalam Studi Hadist: Analisis Al-Kutub As-Sittah." *Al Irfani: Journal of Al Qur'anic and Tafsir* 2(2): 70–93.
- Urip Sulistiyo. 2019. *Metode Penelitian Kualitatif*. Jambi. <https://books.google.co.id/books>
- Yusuf, Muhammad. 2020. *Relasi Teks Dan Konteks*. Indie Book Corner.
- Zahro, Ahmad. 2004. *Tradisi Intelektual NU; Lajnah Bahtsul Masail 1926-1999: Tradisi Intelektual NU*. LkiS Pelangi Aksara.
- Zainuddin, Zainuddin. 2018. "Kajian Hadist Dalam Pandangan Sunni Dan Syiah." *Qolamuna: Jurnal Studi Islam* 3(2): 167–80.