

## The Basics of Hadith Research by Fayz Kashi in *Shafi*

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### Introduction

Fayz Kashani lived and wrote his works during the Safavid era, which was one of the most prominent and valuable periods of Shiite history when Shiite narrative books were written. One of his works is *Wafi*, which he wrote about the collection of four books in 273 chapters, including 50,000 hadiths. The foundations of Fiqh al-Hadith included the following issues: an explanation of hadiths by using other hadiths, the use of the context of hadiths, the use of the reason and space for issuing hadiths, the insistence on the emergence, an emphasis on the literal meaning, a reference to Tabadur, the use of different literary sciences, sticking to the *Qur'an* and interpretation, resolving conflicts from narrative contradictory, the use of document and text preferences. These foundations occurred in philosophical, mystical, theological, literary, ethical, social, and jurisprudential methods. Fayz, with his good command of summarizing books, summarized this book in 1082 AH and called it *Shafi*.

### Materials and Methods

The research method in this treatise is a library method, through the sources that dealt with Fayz's life and education were examined. At first glance, the foundations of Fayz's hadith jurisprudence in *Shafi* and its use by him in examining hadiths seemed to be the same as the foundations of Fiqh al-Hadith in *Wafi*. Now, it seems that these principles and their application in *Shafi* are transformed. As Fayz himself mentioned these changes were in the introduction of *Shafi*. In this article, the foundations of Fayz's *Fiqh al-Hadith* in *Shafi*'s book were examined, which has not been studied so far. This research is necessary because Fayz is one of those writers who have been influential. His various writings in different fields of studies can be a testimony to this claim. Examining the foundations of Fayz's *Fiqh al-Hadith* in *Shafi* can clarify this influence.

### Results and Findings

Fayz collected four precious books of Shia narratives from Kolaini, Sadouq, and Tusi for himself. The selected principles and methods which he has more or less revealed to everyone in the three prefaces of *Wafi* included the explanation of the narration with verses and other narrations, the grasp of the context of the narration, a focus on the space of issuing the narration and approaching the Arab history and culture at the time of issuing the hadith and so on . In summary of *Wafi*, *Shafi* has more or less adhered to the same principles in most cases. If there was a change in the summary, it was in cases that he had changed the names of books and chapters. The mental map based on which Fayz had taken a step towards summarizing *Al-Wafi* is very insightful and meticulous, and the value and excellence of this work becomes evident especially when he summarizes approximately 50,000 hadiths of *Al-Wafi* in 6,024 hadiths. A large share of narrations in the book belongs to the book *Kafi* by Kolaini; Fayz's quotations from Kolaini are so many that the author has come to believe that he has summarized *Kafi* and in addition to that, he has benefited from other Arba books to further complete the topics of his book. Most of the explanations and statements in *Shafi* are the same as those in *Wafi*'s, and in very few cases, he adds some material to *Wafi*'s writings compared to *Wafi*'s show that there has been no change and he has maintained his adherence to *Wafi*'s principles after fourteen years in *Shafi*. These basics are summarized through the following headings: the method of document reporting, the method of text reporting and the naming of books and chapters, the basics of Faiz Hadith research, the basics of Fayz in evaluating narrations, the basics of Fayz's *Fiqh al-Hadith*, the use of verses in the description of narrations, the use of narrations in the description of narrations, the use of reason in the description of narrations, pointing to the polysemy of hadith, resolving conflict from narrations, using literary knowledge in the description of narration, interpretationism, approaches to Arabic culture in understanding hadith.

### Conclusion

According to the information found about Fayz's life, it became clear that Fayz's thoughts and beliefs changed during his lifetime. For example, when Fayz wrote the book of *Mu'tasim al-Shia* and when he wrote *Al-Kalamat al-Makhzuna*, there was a great difference in the foundations of thinking and the methods of dealing with verses and hadiths. The fact that Fayz's scholarly personality is multi-faceted prompted an examination of his two books named *Wafi* and *Shafi*, written about 14 years apart to find the changes in his principles and methods in understanding of hadith. After a lot of research in *Shafi*, the obtained result was contrary to the hypothesis: that is, the principles and methods of his hadith jurisprudence have not changed.

**Keywords:** Fayz Kashani, *Wafi*, *Shafi*, basics of Faiz's *Fiqh al-Hadith*.