

The Quantitative and Qualitative Impact of Al-Hasan Bin Muhammad Bin Sama'ah Al-Wafifi on The Narrative Heritage of The Imamiyya, The Book Al-Kafi as An Example (Research Extracted from a doctoral Dissertation)

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Abstract

After the departure of the Messenger of God, many sects appeared in the ranks of the Muslims for several reasons, the most important of which is the financial and political reason. The emergence of sects and divisions did not stop among the Muslims, even during the time of the infallible, from the time of the Commander of the Faithful, to our present time. There is no imam who does not have a standing, and these The Waqifites were companions of the Imams, peace be upon them, and they transmitted from them, and our narrative heritage reached us through the transmission of some of them, so we can hardly find our heritage devoid of them, until Sayyid al-Murtada Alam al-Huda said (For most of the jurisprudence and its majority, and even all of it, is not devoid of its document from those who adhere to the Waqifi school of thought, either it is originally in the report or Branch, narrator on the authority of others, and narrated on his authority, and to the extremists, and the rhetoricians, and the fifth, and the people of solutions, like so-and-so, and so-and-so, and so many others), so it becomes clear that their contribution had a prominent impact. Therefore, in this research, the researcher deals with the quantitative and qualitative impact left by one of the most prominent figures and scholars of the Waqfah, represented by the person of Al-Hasan bin Muhammad bin Sama'ah, on the legacy of the Imami, by collecting his narrations in the book Al-Kafi with its three sections (fundamentals - beliefs - branches - jurisprudence - and Rawda); Because it is one of the main sources for extracting doctrinal and jurisprudential narratives, and then reviewing the evaluations of the chains of transmission of the narratives transmitted by Al-Hasan bin Muhammad bin Sama'a, and in which books, to demonstrate the impact he left on our narrative heritage by being one of the faces and scholars of the Waqifa.

Keywords: *Emergence of Sects, Quantitative and Qualitative Impact of Al-Hasan Bin Muhammad Bin Sama'ah Al-Wafifi, Narrative Heritage of the Imamiyya.*

INTRODUCTION

Waqifa is a noun taken from the original (waqf), and waqf is a noun, like your saying: The animal stopped and the word stopped, and it is not said: I stopped except in their saying: I stopped from the matter if I gave up on it. The waw, the qāf, and the faā: are one root that indicates a pause in something and then it is compared to it, including “I stood,” and “I stopped,” and it is not said about something that I stopped, except that they say to the one who is in something and then withdraws from it: “He stopped.” The single principle in it is to stay for a while, and it is noted in the basic principle that there are two restrictions, and its examples include: stopping the house, stopping the animal, stopping at Arafat or at Mina, and refraining from speaking or doing something by perpetuating the prohibition.

Al-Waqifa Terminologically

Al-Waqifa: A sect of the Imami Shiites who led the imamate to Jaafar al-Sadiq, peace be upon him. Then they claimed that the Imam after Jaafar al-Sadiq, peace be upon him, was his son Musa bin Jaafar. They claimed that Musa bin Jaafar is alive and not dead, and that he is the Awaited Mahdi, and they said that he entered the house of al-Rashid and did not leave it. We knew of his imamate and doubted his death, so we do not judge his death except with certainty. It is said: This group is Muawiya because of its waiting for Musa bin Jaafar and it is also called Al-Mumutawirah because Yunus bin Abd al-Rahman al-Qummi was from the Qatyyah and looked after some of the Muawiya, and he said in some of his words: You are more insignificant in my eyes than the stay

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dogs. They were also defined as: a sect, movement, or group that was invented in the era of the Imams due to suspicions that arose among some of the narrators, or the practice of bad intentions on the part of others. There was a difference in what is meant by the Waqifa, and that it is correct to call those who stand on the authority of any imam, as the name of the Waqifa is given to them. The well-known opinion among scholars is that the endowment is divided into two parts: endowment in the general sense and endowment in the specific sense. As for the general endowment: it is every endowment given to an imam by other people, such as Al-Saba'iyya, Al-Nawusiyah, Al-Fatihah, and the like. The private endowment is the endowment of Imam Musa bin Jaafar, may God bless him and grant him peace, and they are those who did not believe in the extension of the imamate to the imams after him.

Al-Hassan Bin Muhammad Bin Samaa

Abu Muhammad Al-Kindi Al-Sayrafi is one of the sheikhs of Al-Waqifa and has many hadiths, a trustworthy jurist, and he was stubborn about...

Stop and become fanatical, he is also called Abu Ali. , he has one of the titles (Al-Hadrami), which Al-Najashi added, not to those of other origins. Al-Hasan was pure in jurisprudence, good in writings, and well-chosen. And good selection means: good behavior and good manners.

The scholars agreed that Al-Hasan died in the year two hundred and sixty-three, for five nights during the month of Jumada Al-Awwal.

He was buried in Jafi, and Ibrahim bin Muhammad Al-Alawi prayed over him.

From the words of the masters of men, we benefit from the fact that Al-Hasan bin Muhammad bin Sama'ah was not an ordinary narrator among the narrators of the Waqifa, but rather the man was one of the sheikhs and notables of the narrators of the Waqifa, and this is confirmed by the number of chains of narrations in which his name occurred, explicitly or implicitly, and he is trustworthy in the hadith.

He has two nicknames: Abu Muhammad and Abu Ali, and he has three nicknames: Al-Kindi, named after the Kinda tribe, Al-Sayrafi, named after his work, and Al-Hadrami, named after his birth.

Although he was a money exchanger, he was a jurist and narrator and one of the sheikhs of the narrators of the Waqifa.

His Writings

Reading what a narrator or scholar leaves of traces indicates the breadth of his erudition and knowledge. Al-Hasan bin Muhammad bin Sama'ah wrote thirty books, as mentioned by men's scholars. What is noted is that most of these books are books of jurisprudence, and if the scholars did not mention all of these books, they mentioned a portion of them, which are seventeen books. Book of Qiblah, Book of Prayer, Book of Fasting, Book of Buying and Selling, Book of Obligations, Book of Marriage, Book of Divorce, Book of Menstruation, Book of the Death of Abu Abdullah, Book of Purification, Book of Forgetfulness, Book of Timings, Book of Asceticism, Book of Annunciations, Book of Evidence. The Book of Worship, the Book of Backbiting. Al-Najashi mentioned some of these books and added to them: the Book of Dresses, the Book of Blood Money, the Book of Punishments, the Book of Hajj, and the Book of Funerals. Al-Najashi distinguished between the Book of Buying and Selling, making them two books, not one book, as Al-Tusi did. They have become twenty-three - based on the distinction between the books on sale and purchase - or twenty-two - according to the estimate of combining the two books - out of a total of thirty books by Al-Hasan bin Muhammad bin Sama'ah, which is a fair number, as we know more than two-thirds of his books.

From the titles of his books, it is clear that the man is more versed in the field of jurisprudence than in other sciences. Most of his books are on matters of jurisprudence. We do not find a book whose title might suggest anything other than jurisprudence, except for four books: The Book of Asceticism, The Book of Glad Tidings, The Book of Evidence, and The Book of Backbiting.

His Roots

Sheikh al-Tusi counted him among the companions of Imam al-Kadhim, peace be upon him, and al-Muhsani counted him in the seventh class according to his number of classes.

The Quantitative Impact of Al-Hasan Bin Muhammad Bin Sama’a

The number of narrations by Al-Hasan bin Muhammad bin Sama’ah in the principles of Al-Kafi - The Beliefs reached twenty-six novels, out of a total of three thousand and eighty-one narrations from which the origins of Al-Kafi are made up. These narrations were divided into several books, beginning with the Book of Hujja and ending with the Book of Ten. The following is a table showing the authenticity value of these narrations:

The value of the narratives	Number of novels
Documentary predicates	12
Sent as notarized	4
Correspondents	3
Unknowns	5
Weak	2
Total narrations	26

Figure (1): A statistical table for the narrations of Al-Hasan bin Muhammad bin Sama’ah in Usul Al-Kafi

The Quantitative Impact of Al-Hasan Bin Muhammad Bin Sama’a on The Branches of Al-Kafi

The narrations of Al-Hasan bin Muhammad bin Sama’ah in the branches of Al-Kafi - jurisprudence - amounted to two hundred and seventy-nine narrations, out of twelve thousand three hundred and thirty-two narrations, of which the book Branches of Al-Kafi is made up. These narrations were distributed in various books, starting with the Book of Funerals and ending with the book Al-Rawdah.

The following is a table showing the authenticity value of these narrations:

Table (2):) A statistical table for the narrations of Al-Hasan bin Muhammad bin Sama’a in the branches of Al-Kafi

The value of the narratives	Number of novels
Documentary predicates	147
Sent as a good deed	1
Sent as notarized	74
Correspondents	16
The unknowns	36
The weak	20
The echo between transmission and attribution	2
No evaluation was received	1
Total narrations	297

The Qualitative Impact of Al-Hasan Bin Muhammad Bin Sama’a in The Doctrinal Fields

The Imams Are Twelve Imams

Al-Hasan bin Muhammad bin Sama’ah transmitted narrations stating that the Imams (may God be pleased with them) numbered twelve imams, from the sons of the Messenger of God (may God bless him and grant him peace) and Ali (may God bless him and grant him peace). This is not consistent with the beliefs of the Waqifites who say that the imamate ended with Imam Al-Kadhim (may God be pleased with him), who is the seventh of the Imams of the Ahl al-Bayt (may God bless him and grant him peace).

This came in two narrations whose chain of transmission was included by Ibn Sama’ah, namely: Muhammad bin Yahya, on the authority of Abdullah bin Muhammad al-Khashab, on the authority of Ibn Sama’ah, on the authority of Ali bin Al-Hassan bin Ribat, on the authority of Ibn Udhaynah, on the authority of Zurara, said: I heard Abu Ja’far □ saying: The twelve Imams are from the family of Muhammad all of them. Hadith: From the descendants of the Messenger of God, peace be upon him, and from the descendants of Ali, the Messenger of God, and Ali, who are the parents. He said, Ali bin Rashid was the brother of Ali b Al-Hussein’s son to his mother and he denied it, so Abu Ja’far insisted and said, “Your mother’s son was one of them.” In the same chapter, there was also a second narration with this meaning, which is: Abu Ali Al-Ash’ari, on the authority of

Al-Hasan bin Ubayd Allah, on the authority of Al-Hasan bin Musa Al-Khashab, on the authority of Ali bin Sama'ah, on the authority of Ali Ibn Al-Hasan Ibn Ribat, on the authority of Ibn Udhaynah, on the authority of Zurara, who said: I heard Abu Ja'far, peace be upon him, say: Both The ten imams from the family of Muhammad, all of them hadiths, from the descendants of the Messenger of God, may God bless him and his family, and Ali bin Abi Talib, peace be upon him, from the Messenger May God bless him and his family and Ali, peace be upon him, they are the parents. As for the chain of transmission of the first narration, Al-Majlisi rated it as unknown. This is apparently due to the presence of Abdullah bin Muhammad Al-Khashab in it. This man was not mentioned in the books of men, so his condition is unknown, and therefore the chain of transmission becomes unknown, and likewise (Ibn Sama'ah - Ali bin Sama'ah) in the chain of transmission of the two narrations, so he is also one of the unknowns.

However, we can take these two narrations from the unknown to the documented evidence, by stating three points:

First: This narration was not narrated in Al-Kafi only once, but rather it was mentioned in more than one book and with slight differences in its chain of transmission.

It seems that (Abdullah bin Muhammad al-Khashab) is a distortion, but the correct one is (Al-Hasan bin Musa al-Khashab), as this narration was mentioned in

Insights and its chain of transmission (Al-Hasan bin Musa Al-Khashab) (Abdullah on the authority of Al-Hasan bin Musa Al-Khashab on the authority of Ibn Sama'ah and Ali bin

Al-Hussein bin Ribat, on the authority of Ibn Udhaynah, on the authority of Zurara, who said: I heard Abu Ja'far saying...) The same Sheikh Al-Kulayni also mentioned it in his book and in the same chapter - which is the second narration - and in its chain of transmission (Abu Ali Al-Ash'ari, on the authority of Al-Hasan bin Ubayd Allah, on the authority of Al-Hasan bin Musa Al-Khashab, on the authority of Ali bin Sama'ah On the authority of Ali ibn al-Hasan ibn Ribat, on the authority of Ibn Udhaynah, on the authority of Zurara, he said: I heard Abu Ja'far...) In this chain of transmission there is also (Al-Hasan bin Musa Al-Khashab).

Sheikh Al-Saduq also reported it with this chain of transmission (Muhammad bin Ali Majilawayh, may God be pleased with him, narrated to us, saying: Muhammad bin Yaqoub Al-Kulayni narrated to us, saying: Abu Ali Al-Ash'ari narrated to us. On the authority of Al-Hussein bin Ubayd Allah, on the authority of Al-Hassan bin Musa Al-Khashab, on the authority of Ali bin Sama'a, on the authority of Ali bin Al-Hassan bin Ribat, on the authority of his father, on the authority of Ibn Udhaynah, on the authority of Zurara bin Ayan, said: I heard Abu Ja'far, may God bless him and grant him peace, saying...), so here it is (Al-Hassan bin Musa Al-Khashab).

It was also mentioned by Sheikh Al-Tusi (A group of people told me on the authority of several of our companions, on the authority of Muhammad bin Yaqoub, on the authority of Abu Ali Al-Ash'ari, on the authority of Al-Hussein bin Abdullah, on the authority of Al-Hasan Ibn Musa Al-Khashab, on the authority of Al-Hassan Ibn Sama'ah, on the authority of Ali Ibn Al-Hassan Ibn Ribat, on the authority of Ibn Udhaynah, on the authority of Zurara, who said: I heard Abu Ja'far□ He says...) Then came here also (Al-Hassan bin Musa Al-Khashab). Al-Tabarsi reported it by saying (and on his authority, on the authority of Muhammad bin Yahya, on the authority of Abdullah bin Muhammad, on the authority of Al-Khashab, on the authority of Al-Hasan bin Sama'ah, on the authority of Ali bin Al-Hussein bin Ribat on the authority of Ibn Udhaynah, on the authority of Zurara, who said: I heard Abu Ja'far, may God bless him and grant him peace, saying...) Here too, on the authority of (Al-Hasan ibn Musa wood). What is proven after presenting these pieces of evidence is that the correct one in this chain of transmission is (Al-Hassan bin Musa Al-Khashab) and not (Abdullah bin Muhammad Al-Khashab). Al-Hasan bin Musa Al-Khashab, before me, is very knowledgeable and famous, and one of the faces of our companions. What is noted in the chain of transmission of the narration is that after al-Khashab the chain of transmission is stable with four narrators until it reaches Imam Abu Jaafar, despite the fact that the narration is contained in more than one book.

Second: However, there remains a difference in who Al-Khashab took the narration from. One time he gave the name (Abdullah), another time (Al-Hassan bin Ubaid Allah), a third time (Al-Hussein bin Ubaid Allah), a fourth time (Al-Hussein bin Abdullah), and a fifth (Abdullah bin Muhammad).

Apparently the correct one is that he is (Abdullah bin Muhammad bin Isa Al-Ash'ari), while (Al-Hasan bin Zayd) is from the pen of the scribe through his presence in (Al-Hasan bin Musa Al-Khashab), and is supported by the narration of Abdullah bin Muhammad on the authority of Al-Khashab in Al-Kafi, and Al-Saduq narrated in Al-Uyun Several narrations from Abdullah bin Muhammad bin Issa on the authority of Al-Khashab What also helps is that he is (Abdullah bin Muhammad bin Isa), Abdullah's narration on the authority of Muhammad bin Yahya a lot, so it is apparent to those who review the narrations of Abdullah bin Muhammad, and in this narration he also narrates on the authority of Muhammad bin Yahya. And Abdullah bin Muhammad bin Isa, although his condition was not mentioned in detail, some of the men's companions relied on him. Because of the narration of Ahmad bin Muhammad bin Yahya on his authority, and because he was not excluded from his narration, and because he had many narrations, and also from the authoritative sheikhs, these reasons give an indication of relying on him, but do not take away from his authentication. Third: It was mentioned in the chain of transmission of the two narrations (Ibn Sama'ah - Ali bin Sam'a) and the scholars disagreed about it. Is he the same Hassan bin Muhammad bin Sam'a but was subject to distortion? Or another person whose name is Ali bin Samaa?

Al-Tastari believed that it was the distortion of Al-Hasan bin Muhammad bin Sama'ah. Accordingly, (Ibn Sama'ah - Ali bin Sam'a) in the two narrations is the same as Al-Hasan bin Muhammad bin Sam'a, except that there was a distortion in the chain of transmission.

As for Sheikh Al-Namazi, he is another person, not the Qur'an of Al-Hasan bin Muhammad bin Sama'ah. Therefore, (Ibn Sama'ah - Ali bin Sam'a) is another independent person, other than Al-Hasan bin Muhammad bin Sam'a. He is an unknown person whose condition has not been mentioned in the books of men.

We prefer the first statement for several reasons:

That he is the same person as Al-Hasan bin Muhammad bin Sama'ah, and there has been a distortion in him by copyists. Because Al-Hasan bin Muhammad bin Sama'ah was nicknamed Babi Ali, it is possible that the copyists dropped the word (Abi) and remained (Ali bin Sama'a), so instead of saying about (Abi Ali bin Sama'ah) they said (Ali bin Sama'ah).

Likewise, we did not find any narrations about this person (Ali bin Sama'ah), and he did not find any narration in the chain of transmission except this one, and the scholars of men did not address him by definition.

This chain of transmission was reported by Al-Tusi and Al-Tabarsi - as previously mentioned - stating the name (Al-Hasan bin Sama'ah) and not (Ali bin Sam'a).

Therefore, these two narrations are documented references.

It remains that these two narrations were subject to distortion in the copy of the book Al-Kafi. They are under the illusion that the number of imams is thirteen imams, not twelve imams, and this is what the investigators noticed and proved false. What is true is that the number of imams is eleven imams, as stated in these same narrations in books other than the book of al-Kafi. The authors of doctrinal books relied on this narration, and cited it to infer the number of imams, as in the book Proving Guidance by Texts and Miracles, and Fairness in the Text on the Twelve Imams, Worlds of Sciences, Knowledge, and Conditions of Verses, News, and Sayings - Imam Ali bin Abi Talib and the footnote to the new explanation. For abstraction. All these prominent figures have benefited from these narrations to infer that the Imams (peace be upon them) were mentioned as twelve imams. This is of great importance, as it is one of the necessities of the doctrine, and this necessity has been proven by several narrations, one of which was these narrations that were transmitted by one of the faces of the scholar Al-Hasan ibn Sama'ah.

The Qualitative Impact of Al-Hasan Bin Muhammad Bin Sama'a in The Qur'anic and Interpretive Fields

The Qur'an Enjoins Paradise and Protects Against Hell

Al-Hasan bin Sama'ah did not only have an impact on the doctrines, but his influence was also evident in the sciences of the Qur'an and interpretation, as he came in the form of a narration explaining the virtue of the Holy Qur'an, Humayd bin Ziyad, on the authority of Al-Hasan bin Muhammad, on the authority of Wahib bin Hafis, on the authority of Abu Basir, who said: Abdullah, peace be upon him, says : Indeed, the Qur'an is a rebuke and a command. It enjoins Paradise and protects against Hell. The chain of transmission for this narration is evaluated as being documented. It is considered one of the considerations. Scholars and authors have adopted it in their books in the field of the sciences of the Holy Qur'an, such as the book The Concise Guide for Readers of the Mighty Book of God, the book Knowing the Holy Qur'an in the Light of the Qur'an and the Sunnah, and the book Tafsir al-Bayan al-Safi for the All-Knowing Book of God. This narration reached such a level of consideration that it was mentioned by the author of the Dictionary of Reputable Hadiths, who is known for his strictness in considering hadiths.

This characteristic of the Noble Qur'an mentioned by Imam Al-Sadiq □ has reached us through one of the Waqifa figures, namely Al-Hasan bin Sama'ah. This effect is important; Because of his attachment to the Holy Qur'an, which is the word of God and the miraculous book throughout the ages.

Interpretation of my Vocabulary (Sibgha-Al-Urwa Al-Wuthqa)

Al-Hasan bin Sama'ah also transmitted to us narrations in the interpretation of verses of the Holy Qur'an, and among these narrations, there were narrations that interpreted the two words (Sibghah - Al-Urwah Al-Wuthqa), and as stated in the narration: Humayd bin Ziyad, on the authority of Al-Hasan bin Muhammad bin Sama'ah, on the authority of more than one person, on the authority of Aban, on the authority of Muhammad Bin Muslim On the authority of one of them, peace be upon them: in the saying of God, glory, and Jul: If he is glorified and exalted: Whoever disbelieves in the stomachs and believes in God, he will hold you with the righteousness. This narration was considered a mursal, but it is like a document. It is considered.

The eminent commentators have adopted it in their interpretations, such as the interpretation of Noor al-Thaqalayn, the interpretation of Kanz al-Daqa'iqah and the Sea of Strangeness, al-Mizan in the interpretation of the Qur'an, the comprehensive interpretation of al-Athari, and Mawahib al-Rahman in the interpretation of the Qur'an. This narration was the source of their reliance and reliance to explain the meaning of the blessed verse.

This is also one of the important effects that the men of the Waqifa had a hand in explaining, with Al-Hasan bin Sama'ah transmitting this narration. Interpreting the Mighty Book is one of the most important tasks, as it is what God, peace and blessings of God be upon him, entrusted to the greatest Prophet.

The Qualitative Impact of Al-Hasan Bin Muhammad Bin Sama'a in The Ethical Fields

Complete Patient Clinic

Al-Waqifah also entered the field of morals, and they transmitted to us narrations about good morals and what is recommended, including what a believer should do when visiting a sick person: Humaid bin Ziyad, on the authority of Al-Hasan bin Muhammad, on the authority of Sama'ah, on the authority of more than one person, on the authority of Aban, on the authority of Abu Yahya said: Abu Abdullah, peace be upon him, said: The complete procedure for the clinic is to place your hand on the patient when you enter him.

This novel was classified as unknown. However, scholars apparently relied on it. Scholars and researchers have mentioned it in their books, such as the book "Remembrance of the Shiites in the Rules of Sharia," the book "Madarik Al-Urwah," the book "From the Jurisprudence of Al-Zahra," the book "Medical Ethics in Islam," and the "Encyclopedia of Imams' Medicine." This is a moral impact and one of the desirables that our imams declared. □ Al-Hasan ibn Sam'at al-Wafifi had a role In its arrival to us, it is no secret that morals and caring for desirable things are important in our religion.

The Qualitative Impact of Al-Hasan Bin Muhammad Bin Sama'a in The Fields of Jurisprudence

The Dead Woman Has Her Stomach Cut Open and Her Fetus Extracted

Most of the effects left by Al-Waqifah were in the field of jurisprudence, as quite a few legal rulings were published.

In their own ways, the scholars issued a fatwa permitting the abdomen of a dead woman to be cut open if there was a fetus in her womb, based on several pieces of evidence in the ruling, including what was reported by Al-Hasan bin Sama'ah: Humayd bin Ziyad, on the authority of Al-Hasan bin Muhammad bin Sama'ah, on the authority of Muhammad bin Abi Hamza, on the authority of Ali bin Yaqtin said: I asked the servant, peace be upon him, about a woman who dies while her child is in her womb. He said: Her belly is cut open and her child is taken out.

This narration was evaluated as a documented chain of transmission. It is considered.

Investigating scholars have relied on it and mentioned it in their books concerned with the concepts of rulings jurisprudence

Al-Istihadali - such as the book *The Document of the Shiites in the Rules of Sharia*, the book *Misbah al-Faqih*, the book *Jawahir al-Kalam*, the book *Misbah al-Huda fi Sharh al-Urwa al-Wuthqa*, and the book *Misbah al-Minhaj*. It reached such a level of consideration that al-Muhsani included it in his dictionary, and al-Bahbudi in *Zubdat al-Kafi*.

Here, Al-Hasan bin Sama'ah contributed to issuing a fatwa upon which the Muslims' absolution before God, may God bless him and grant him peace, depended. This is a very important aspect of religion, and comes in importance after beliefs. Those standing here, in addition to their contribution to issuing the fatwa, also conveyed to us the words of the infallible

It becomes clear to us that the Waqifa had a prominent impact on our narrative heritage, and this impact extended over time, until it became a document of reference for scholars, jurists, and investigators in various times, so they included it in their books, adopted it in their fatwas, and made it an argument between them and their Lord.

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