Outlines of the Development of the Science of Hadith

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Part 1

The word *hadith,* according to the dictionary, has several meanings such as “new,” “novel,” “recent,” “modern,” and “speech”, “report,” “account,” and “narrative.” However, in Islamic context, the term *hadith* means “Prophetic tradition” or “narrative relating deeds and utterances of the Prophet (S).” According to some, even the account of a dream linked with the Holy Prophet (S) is also included in the category of *hadith.*

In most cases, the words *sunnah* and *hadith* are used as interchangeable synonyms by the scholars of the science of *hadith.* The author of the book *Talwih* says: *“Sunnah* is a more general term than *hadith,* and includes everything related to the Prophet (S) except the Qur'an: his speech – which is *hadith* – and his behaviour and character1.” According to another opinion, since the majority of Sunni Muslims believe in Qur'an's being sempiternal (*qadim*), everything else except the Qur'an from the Prophet (S) came to be called *hadith,* a word closely related with *hadith* meaning “incidental” as opposed to “eternal2”.

Some are of the opinion that the sayings of the *Sahabah* (the Companions of the Prophet) and the *Tabi`un* (the second generation after the Holy Prophet (S)) can also be included under the term *hadith*[3]. On the other hand, for the Shi`ah authorities on *hadith,* the term can properly include only the narratives relating the speech, biographical details and deeds of the Prophet (S) and the Imams (A)[4].

Here, we consider it necessary first to explain certain terms related to our discussion.

Sunnah: The term in general means "habitual practice" or "customary procedure," and in particular applies to the sayings and doings of the religious leaders who are *ma`sum*[5] (i.e. the Prophet and the Imams, who are considered as being free of sin and error). Accordingly, the term is employed by the side of the Book (Qur'an). *Sunnah* is used in a sense that is wider than that of *hadith,* although in some of the Sunni texts of tradition, such as of Ibn Maja, al-Bayhaqi and others, the term signifies *hadith*. The authorities of *hadith* differ as to meanings covered by *hadith* and *khabar* (report).

While some consider the terms as being synonymous, others are of the opinion that *khabar* is a term which is more general than *hadith.* According to them, *khabar* applies to every narrative regarding the Prophet (S), while *hadith* is taken to mean a narration quoting the Prophet (S) himself[6]. Some, as pointed out above, apply the term *hadith* to the sayings of the *Sahabah* and *Tabi`un* in addition. Accordingly, every *hadith* is also a *khabar,* though every *khabar* is not a *hadith;* though some regard the terms as being inter-changeable synonyms[7].

Riwayah: This term is synonymous with *hadith.* According to the author of *Majma` al-bahrayn, "Riwayah* is a *khabar* that is traceable through a series of narrators to a *ma`sum*[8]."

Athar: Shaykh Baha'i in his *Nihayat al-dirayah* considers *athar* as being identical with *hadith.* Others impute to it a wider meaning. Still others confine its meaning to narrations that go back to the *Sahabah*[9].

Hadith-i Qudsi: *Hadith-i qudsi* is defined as the Divine communication whose revelation is not the part of the Qur'anic miracle. Sayyid Sharif Jurjani says: " [*Hadith-i qudsi*] is from God, the Most Exalted, from the point of view of meaning, and from the Prophet (S) from the viewpoint of actual wording. It constitutes what God has communicated to the Prophet through revelation or in dreams. The Prophet – upon whom be peace – informed others of its meaning in his own words. Accordingly, the Qur'an is superior to the *hadith-i qudsi,* because it is the actual Word of God."

There are six points of differences between the Qur'an and the *hadith-i qudsi:* Firstly, the Qur'an is a Divine miracle; this does not necessarily apply to the *hadith-i qudsi.* Secondly, *salat* (prayer) is not valid without recitation of parts of the Qur'an; this is not so in the case of the *hadith-i qudsi.* Thirdly, one who rejects the Qur'an is regarded as a *kafir* (an unbeliever); this does not hold true in the case of the *hadith-i qudsi*.

Fourthly, whole of the Qur'an was communicated to the Prophet (S) through the agency of the Angel Gabriel; this does not apply to *hadith-i qudsi*. Fifthly, every word of the Qur'an is the Word of God, but

the wordings of the *hadith–i qudsi* may be ascribed to the Prophet (S). Sixthly, the Qur'an cannot be touched without *taharah* (the condition of bodily purity as prescribed by the *Shari'ah*) and this condition does not apply to the *hadith–i qudsi*[10].

Origins of the Science of Hadith

The Holy Prophet of Islam (S), for a period of 23 years from the beginning of his prophetic mission to the moment of his death, was directly involved in the process of guidance and leadership of the people. The multifarious kinds of questions that arose for the Muslims in relation with their needs converged upon the Holy Prophet. The Prophet responded to their questions through explanations and discussions whose variety increased with the progress of Islam to the extent of enveloping all aspects of the moral, social and civic affairs of Muslims.

The new society that emerged during this period was significant and important from every aspect. The Muslims who were the contemporaries of the Prophet had the advantage of personal recourse to him and chance of putting to him various questions regarding their social life. However, as long as the Prophet lived, and the source of Divine Revelation was in the midst of the Muslims, the great importance of recording his words was not fully realized.

Nevertheless, soon after the Prophet's death, the Muslims realized the imminent need of recording the *hadith* so as to avoid the problems that would arise in the future generations.

Accordingly, from the time of the first caliph, the need for recording of *hadith* was distinctly felt by the Muslim society. It should not remain unsaid that `Ali (A), the first Imam of the Shi`ah Muslims, had with characteristic foresight, pioneered the task of recording the Prophet's sayings during the Prophet's lifetime itself. Word for word, he wrote down what he had heard from the Prophet (S). The author of *Ta'sis al–shi`ah* writes:

...Know that the Shi`ah were the first to embark on collecting the records of the acts and sayings of the Prophet (S) during the era of the caliphs. They followed in the footsteps of their Imam `Ali, Amir al–Mu'minin (A), for, he had recorded and categorized the *hadith* during the times of the Holy Prophet. Al–Shaykh Abu al–Abbas al–Najashi, in the translation of Muhammad Ibn `Adhafar, said: “I was with Hakam ibn `Ayyinah by the side of Abu Ja`far Muhammad ibn `Ali al–Baqir (A). Hakam started asking questions with Abu Ja`far reluctantly answering them.

There was a disagreement between them about one thing. Then Abu Ja`far said: “Son, get up and bring `Ali's book.” He brought a big voluminous book and opened it. He looked closely in it for a while until he found the problem (which was under debate). Abu Ja`far (A) said: “This is the handwriting of `Ali and the dictation of the Messenger of Allah, upon whom be God's peace and benedictions[11].”

This tradition is in agreement with what I found in Najashi's *Rijal.* In addition, two other sources confirm

the contents of the abovementioned *hadith*[12].

Another narration that confirms the attention devoted by the Shi`ah to recording of *hadith* is that of an incident from the life of Fatimah al-Zahra'(A). One day Fatimah (A) could not find a manuscript in which *hadith* was recorded. She reportedly urged her housemaid to search for it, saying, "Look for it. It is as precious to me as my sons Hasan and Husayn[13]."

Among the Ahl al-Sunnah, the recording of *hadith* started after the Holy Prophet's death, and that too after prolonged controversies between groups who favoured and opposed it[14]. In this connection, `A'ishah reports: "My father Abu Bakr had collected five-hundred *hadith* of the Messenger of Allah and one day he burnt them all[15]."

There are several narrations regarding the second caliph which indicate that he stopped people from relating the Holy Prophet's traditions[16].

The recording of *hadith* among the Sunnis started from the early second century when the Umayyad caliph `Umar ibn `Abd al-`Aziz ordered their collection and compilation[17]. As is widely accepted, Ibn Jurayj was the first person to record and compile *hadith* among the Sunnis[18].

Here it is worth mentioning that apart from the Household of the Prophet (S), their Shi`ah followers preceded the Sunnis in their effort to record the *hadith.* Abu Rafi` was the first man to begin the task along with the members of the Prophet's Household (A)[19]. However, there were also several others who took up this task at the time of Abu Rafi`, or after him. Among them were: `Ubayd Allah ibn Abi Rafi`, `Ali ibn Abi Rafi`, Salman al-Farisi, Abu Dharr al-Ghifari, Asbagh ibn Nubatah and others[20].

The Shi`ah recorders of *hadith* can be divided into four groups:

1. In the first group, besides `Ali ibn Abi-Talib (A) and Fatimah al-Zahra' (A), were Abu Rafi`, Salman al-Farisi, Maytham al-Tammar, Asbagh ibn Nubatah, Mujashi`i al-Kufi, `Ubayd Allah ibn Abi Rafi`, Harth ibn `Abd Allah al-A`war al-Hamdani, Rabi`ah ibn Sami`, Salim ibn Qays, `Ali ibn Abi Rafi`, `Abd Allah ibn Hurr, Muhammad ibn Qays al-Bajali, Ya`la ibn Murrah, Jabir ibn `Abd Allah al-Ansari.

2. In the second group were Imam `Ali ibn al-Husayn Zayn al-`Abidin (A), Ja`far ibn Yazid al-Ju`fi, Zayd ibn `Ali, Husayn ibn Thawr, Ziyad ibn al-Mundhir.

3. In the third group can be said to belong Yahya ibn Qasim, `Abd al-Mu'min, Zurarah ibn A`yun, Muhammad ibn Muslim, Bassim al-Sayrafi, Abu `Ubaydah al-Hadhdha', Zakariyya ibn `Abd Allah, Thawrab ibn Qamamah, Majd ibn Mughirah, Muhammad ibn Za'idah al-Khadrami, Mu`awiyah ibn `Amarah, Matlab al-Zahri, `Abd Allah ibn Maymun.

4. This group of recorders of the *hadith* comprised of more than four-thousand of the people of Iraq, Hijaz, Khurasan and Sham (Syria), who related traditions from Imam Muhammad al-Baqir (A) or Imam Ja`far al-Sadiq (A)[21].

The pioneers in recording of the *hadith* among the Sunnis were Ibn Jurayj in Mecca; Ibn Ishaq and Malik in Medina; Rabi` ibn Sabih, Sa`id ibn Abi `Urubah, Hammad ibn Salamah in Basra; Sufyan ibn Thawri in Kufa; al-Awza`i in Syria, Haytham in Wasit; Mu`ammar in Yemen, Jarir ibn `Abd al-Hamid in Rey, and Ibn Mubarak in Harran22.

However, there is a disagreement among the Sunni scholars about who first started recording *hadith.* According to Ibn Hajr, Rabi` ibn Sabih (died 160/777) and Sa`id ibn Abi `Urubah (died 156/773) were pioneers in this field; they were followed by Malik in Medina and `Abd al-Malik ibn Jurayj in Mecca, who pursued the task of recording *hadith*23. But according to Haji Khalifah, `Abd al-Malik ibn Jurayj and Malik ibn Anas were the first ones to do so, and the first man to classify them and divide them into chapters was Rabi` ibn Sabih24.

In any case, regardless of who it was to first record *hadith* among the Ahl al-Sunnah, whether Rabi` ibn Sabih or Malik or Sa`id ibn Abi `Urubah, all of them belong to the second century of Hijra, and lived one hundred years after the Shi`ah had already started this work.

As we mentioned above, the Muslims recognized the need to record the words of the Prophet (S) right after his demise; because they knew that it was the only way to safeguard the future generations against various problems. The realization of the significance of this work grew gradually.

After the Prophet (S) his close companions formed the primary source of *hadith.* During their lifetimes, the solution of various problems that arose could still be found and the narrations of the *Sahabah* served as the guiding torch for the generation that followed them, the *Tabi`un.* It was during the generation of the *Tabi`un* that the *Sahabah* were questioned about various issues and their narrations were committed to writing.

This was the beginning of the science of *hadith. Hadith* served as the key to the understanding of the Qur'an, and became an addendum to the Book for the Muslims. However, as pointed out earlier, the Shi`ah had felt this need earlier during the lifetime of the Prophet himself.

From the time that Muslims began to realize the need for collection and recording of *ahadith,* they took great pains in this regard. A man like Jabir ibn `Abd Allah al-Ansari would cover months on camel-back to hear a *hadith*25.

The number of the Companions of the Prophet from whom traditions have been related is put somewhere near 114 in some books26. The most important of them were: `Ali ibn Abi-Talib (A), `Abd Allah ibn Mas`ud, Salman al-Farisi, Ubayy ibn Ka`ab, `Ammar ibn Yasir, Hudhayfah ibn al-Yaman, `Abd al-Rahman ibn `Awf, Anas ibn Malik, Abu Musa al-Ash`ari, `A'ishah, `Umar ibn al-Khattab, Abu Hurayrah, `Abd Allah ibn al-`Abbas, `Ubadah ibn Samit, Jabir ibn `Abd Allah al-Ansari, Abu Sa`id al-Khudri.

Among the *Tabi`un,* there were such as Sha`bi, Ibn Musayyab, Ibn Sirin, and others27.

The author of *Tadrib al-rawi* puts the number of traditions narrated from each of the Companions in the diminishing order as follows:

1. Abu Hurayrah: 5,374 *hadith*.

2. `Abd Allah ibn `Umar: 2,630 *hadith.*

3. `A'ishah: 2,208 *hadith*.

4. `Abd Allah ibn al-`Abbas: 1,660 *hadith*.

5. Jabir ibn `Abd Allah al-Ansari: 1,540 *hadith*.

6. Abu Sa`id al-Khudri: 1,170 *hadith*[28].

There is none among the rest of companions to be accredited with narration of more than one thousand traditions. Evidently, the political conditions prevalent during the Umayyad rule did not permit narration of *ahadith* from `Ali (A) and his followers. It is worth mentioning that not all of the first narrators of *hadith* were equally reliable.

This issue will be discussed later in the chapter on *dirayat al-hadith* (critical examination of *hadith*). But before we enter the discussion on *dirayat al-hadith,* its origin and development, it is necessary to study the course of development of the science of *hadith* among the Shi`ah and the Ahl al-Sunnah from the point of view of style of compilation of the texts during various periods.

Hadith Among the Shi`ah: The Four-hundred Usul

As said above, the work of compilation of *hadith* among the Shi`ah started during the life of the Prophet (S). The texts which were compiled by the early Shi`ah scholars were called *"Usul."* It should however be admitted that these texts were not without defect from the point of view of the art of writing and compilation; for, most of the authors of these texts were those who had heard the *ahadith* from one of the Imams, in particular, from Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq (A), writing them down in notebooks.

These notebooks composed by the Shi`ah scholars, containing the traditions heard from one of the Imams, or heard from someone who had heard the Imam, came to be called *"Usul."* Out of these texts compiled from the era of `Ali (A) to the time of Imam Hasan al-`Askari, the eleventh Imam, the popular ones were four-hundred in number by different authors. Each of them contained a number of *ahadith* written without any attention being paid to the sequence or classification according to the subject. Most of these traditions exist in the *al-Mahasin al-Barqi, al-Kafi, Man la Yahduruhu al-faqih.*

Some of them are found in *Tahdhib.* It appears that most of these notebooks existed in the Shahpur Karkh Library of Baghdad and were lost when Tughrul the Turk burnt the city on conquering it in the year

448/1056. Others which escaped this calamity, and other disasters, were preserved until the time of Ibn Idris and Ibn Ta'wus and were available to them. Some, more than two-hundred of them, have survived to our own times[29]. These notebooks usually go with the prefix *"kitab"* and often *"nawadir".* Thirteen of them exist in the library of the Tehran University in the manuscript file number 962. Twelve of them are *"kitab"* and one is *"nawadir".* These are:

1. *Kitab Zayd al-Zad;*

2. *Kitab Ghasfari;*

3. *Kitab ibn Hamid al-Hannat;*

4. *Kitab Zayd al-Nirsi;*

5. *Kitab Ja`far al-Hadrami;*

6. *Kitab Muhammad al-Hadrami;*

7. *Kitab `Abd al-Malik ibn Hakim;*

8. *Kitab Muthanna ibn Walid al-Hannat;*

9. *Kitab Haddad al-Sindi;*

10. *Kitab Husayn ibn `Uthman;*

11. *Kitab Kahili;*

12. *Kitab Salam Khurasani;*

13. *Nawadir Abi al-Hasan `Ali ibn Asbat ibn Salim*[30].

The Four Books

The later Shi`ah scholars of *hadith* compiled four great collections from the aforementioned notebooks or *Usul* which became the most important texts of *hadith* in the Shi`ah world receiving hitherto unprecedented popularity. These four books were the following:

1. **Al-Kafi:** It was compiled by Shaykh Abu Ja`far Muhammad ibn Ya`qub al-Kulayni al-Razi (died 329/940) which contains 16,099 *musnad* (documented) *hadith* narrated from the Ahl al-Bayt (the Household of the Prophet)[31].

2. **Man la yahduruhu al-faqih:** It was compiled by Shaykh Saduq Abu Ja`far Muhammad ibn `Ali ibn Babwayhi al-Qummi (died 381/991) who is known as "Shaykh-i Ajal" or "Saduq al-Ta'ifah". This book contains 9,044 *hadith*[32].

3. **Al-Tahdhib:** It was compiled by Abu Ja`far Muhammad ibn al-Hasan al-Tusi (died 460/1068) also known as "Shaykh al-Ta'ifah" (The chief of the sect). This book contains 13,590 *hadith*[33].

4. **Al-Istibsar:** This book was also compiled by Shaykh Tusi, and contains 5,511 *hadith.* The book is divided into four parts[34].

It is necessary to mention here that the four hundred *"Usul"* were widely quoted and narrated by the Shi`ah *muhaddithin* (scholars of *hadith*) until a comprehensive compilation called *al-Mahasin* was done by Shaykh Ahmad ibn Muhammad ibn Khalid al-Barqi, who died in the second half of the third century of Hijra. His book contained a large number of *ahadith* arranged in numerous chapters. The *al-Mahasin* set an example which opened a new era in the history of the science of Shi`ah *hadith*[35]; because it was after him that others took up the task of collection, compilation and classification of *ahadith,* which were until then scattered in hundreds of *Usul.*

This trend led to the emergence of the four authoritative compilations of *hadith* during the fourth and fifth centuries. Since then, they have been considered the greatest sources of *hadith* for the Shi`ah and served as the primary sources for the later day writers.

The Age of Exposition

After the compilation of the four great texts of *hadith,* the next stage was that of exposition. During this period, the attention of most of the scholars was devoted to writing of commentaries and exposition of these texts. A large number of commentaries were written on each of these texts. In spite of the fact that most of these commentaries have, in the course of time, been forgotten and lie buried in libraries, more than 120 of these commentaries and exegeses have come down to our times[36].

However, this phase of exposition should be regarded as a period of langour in the history of development of the science of *hadith;* because, instead of a gradual growth, it marked a stage when most of the discussions went round and round in a definite circle without any progress or breakthrough. This situation lasted until the time of Safavid rule. With the formal recognition of the Shi`ah faith as the state religion from the early times of the Safavis, the study of *hadith* commenced growth once again.

The Age of Great Scholars and Great Books

Great scholars of *hadith* appeared in the Shi`ah world during the period of Safavid rule. These men restored the leading role of the Shi`ah in this field, with the result that after ages of neglect and stagnation, the study of *hadith* entered its golden age. At the close of the eleventh century and the beginning of the twelveth, for once again, the study of *hadith* received the attention of great scholars.

The most prominent among them were Muhammad ibn Murtada Mulla Muhsin Fayd al-Kashani (died 1091/1680), Muhammad ibn Hasan al-Hurr al-`Amili (died 1104/1692-93) and Mulla Muhammad Baqir

ibn Muhammad Taqi al-Majlisi (died 1111/1699-1700). Each of them has left behind a precious scholarly work. These works are the following:

1. **Kitab al-jami` al-Wafi:** It is the work of Mulla Muhsin Fayd al-Kashani. This book comprises of the four aforementioned classical texts of *hadith.* In this book, which is a very precious work from every aspect, the repetitive *ahadith* have been deleted and expositions have been written on the difficult ones37.

2. **Wasa'il al-Shi`ah:** Its author is Shaykh Muhammad ibn al-Hasan al-Hurr al-`Amili. This book, like the above one, combines the four classical texts of *hadith* and draws upon other sources also.

3. **Bihar al-Anwar:** It is what can be called an encyclopedia of Shi`ah *hadith.* It is the work of `Allamah Muhammad Baqir al-Majlisi and is the greatest work of *hadith* compiled either among the Sunnis or the Shi`ah. In this work, in addition to the Shi`ah sources, there are plenty of *ahadith* drawn from the Sunni sources. In spite of the great amount of labour and pain borne by al-`Allamah al-Majlisi, it should be admitted that the book is an unfinished masterpiece; since, he could not succeed in eliminating many weak traditions from his great work.

Had al-Majlisi lived for another decade, he might have been successful in producing a true "ocean of light" full of precious pearls and corals and mines of pure gold. The task of extracting its precious pearls and gold from this unfathomable ocean and clearing its treasures of their adhering mud and fungus remains for us to accomplish.

The Age of Further Research

After the age of al-Majlisi, another age followed in which the study of *hadith* made valuable progress. The scholars of this period did not abandon the pursuits of such men as Fayd al-Kashani, al-Hurr al-`Amili, and al-`Allamah al-Majlisi; rather they adhered to this path with greater care and attention to the new sophisticated criteria of authorship.

Among those who have left worthy books in the field of the science of *hadith* can be named `Allamah Muhammad Husayn ibn `Allamah al-Taqi, and Muhammad Nuri al-Mazandarani al-Tabarsi, the latter of whom wrote the *Kitab mustadrak al-wasa'il wa mustanbat al-masa'il,* which was finished in 1319/1901, adding several chapters to the *Kitab al-wasa'il al-shi`ah.* This book is the greatest compilation of the *ahadith* of the Shi`ah faith. `Allamah Nuri died in the year 1320/1902 in the city of Najaf38.

In this brilliant period there lived such great men as the late Ayatullah Haj Aqa Husayn Burujardi, whose work changed the status of several thousand *hadith*. It is hoped that the Shi`ite and Sunni scholars of our times, working together, may be able to make greater achievements in this field.

Hadith Among the Ahl Al-Sunnah – The First Recorders

According to *Kashf al-Zunun,* when the Companions of the Prophet (S) began to die one after another, the need to record the *hadith* became evident. It is also maintained that the first person to compose a book in Islam was Ibn Jurayj[39]. The next to be compiled was the *al-Muwatta'* of Imam Malik (died 179/795), and Rabi` ibn Sabih of Basra was the first man to compile a book with different chapters.

Al-Sihah al-Sittah or the 'Six Authentic Texts'

The work of compilation of *hadith* continued until the time of Imam al-Bukhari and Imam Muslim, who were followed by al-Tirmidhi, Abu Da'ud al-Sijistani, al-Nasa'i and others[40]. Imam Malik, who lived in Mecca in his *al-Muwatta'* compiled the *ahadith* with a sequence based on the principles of jurisprudence[41]. Imam Ahmad ibn Hanbal, in his *Musnad* classified the *ahadith* in various chapters each devoted to a separate Companion of the Prophet (S) from whom the narration was quoted[42].

After them Imam al-Bukhari classified the traditions according to region: he devoted separate sections to *ahadith* narrated by people of Hijaz, Iraq and Syria. Imam Muslim deleted the repetitive *ahadith* and put them in various chapters corresponding with various aspects of *fiqh* and other chapters dealing with biographical details. After them, Abu Da'ud, al-Tirmidhi and al-Nasa'i extended the scope of the work devoting greater attention to classification of the material[43].

Works Based on Al-Sihah Al-Sittah

The period of the first compilers of *hadith* was followed by those who compiled their own collections from *al-Sihah al-Sittah,* summarizing and rearranging the *ahadith* such as `Abd Allah Muhammad ibn Hamid ibn Abu Bakr, Ahmad ibn Muhammad al-Raqani and Abu Mas`ud Ibrahim ibn Muhammad al-Dimashqi who combined the books of al-Bukhari and Muslim.

After them, Abu al-Hasan Zarin ibn Mu`awiyah combined the books of *al-Muwatta'* and *al-Jami`* of al-Tirmidhi and the *Sunan* of Abu Da'ud and al-Nasa'i and the works of Muslim and Bukhari. After him Ibn Athir combined the six classical texts (*al-sihah al-sittah*) and the book of Zarin, producing a work more organized than that of Zarin. After that al-Suyuti combined *al-sihah al-sittah* and the ten *masanid* (plural of *musnad*) and called his book *Jam` al-Jawami',* which however retains several weak *ahadith*[44].

Conclusion

To sum up, it may be said that the primary purpose of the first compilers of *hadith* was to record the narrations without any attention to the principles and techniques of compilation and bookwriting. It may even be said that in the beginning the purpose was not even that of composing a book; rather the aim was to record and preserve the *ahadith* in individual notebooks.

During the second stage, though there was a conscious purpose of composing books, the works had many defects; for the *ahadith* lacked order and classification forcing the reader to go through the whole book while searching for a certain *hadith.*

The third phase was that of classification of the *ahadith* in which every author divided them into chapters in his own way: one would classify them on the basis of *fiqhi* issues and another preferred classification according to the land of origin of the narrators.

During the fourth phase, the compilers deleted the repetitive *ahadith* making the job of the reader a bit easier.

In the fifth phase, the experts of *hadith* began to examine the traditions from various angles, such as studying them from the point of view of various jurists and for discovery of new points – a matter which we shall discuss in greater detail in a proper chapter. During this stage the whole bulk of *hadith* came under critical study and endeavour was made to collect them in a single work45.

1. `Ilm al-hadith, Al-Sunnah qabl al-tadwin, p. 16. See also Dehkhuda, Loghatnameh, vol. V, p.398; Tadrib al-rawi, pp.4-5.
2. Tadrib al-rawi.
3. Ibid, p.6; see also Kashf al-zunun and Dehkhuda, Loghatnameh, vol. V, p. 398.
4. `Ilm al-hadith, p.9.
5. Nihayat al-dirayah, p.7; Al-Sunnah qabl al-tadwin, p. 16; Dehkhuda, Loghatnameh vol. V.p. 399.
6. Tadrib al-rawi, p.6.
7. Ibid; see also Dehkhuda, Loghatnameh, vol. V, 399; see also Tadrib al-rawi, p.6.
8. `Ilm al-hadith, p. 4.
9. Nihayat ai-dirayah.
10. Dehkhudi, Loghatnameh, vol V, 398; see also The Encyclopedia of Islam, p.28.
11. Ta'sis al-Shi`ah, p. 279. See also Husayn ibn Muhammad Taqi Nuri al-Tabarsi, Fasl al-khitab, pp.5-7; 1298.
12. A`yan al-shi`ah, vol. I, p.274; Da'irat al-ma'arif al-Imamiyyah, p.70; `Ilm al-hadith; Dhahabi, Tadhkirat al-huffaz, p.10.
13. There is no doubt that the "Four-hundred Usul", which will be mentioned later in our discussion, were based on the traditions conveyed by the Ahl al-Bayt.
14. Tadrib al-rawi, p.285.
15. Dhahabi, Tadhkirat al-Huffaz, p.5.
16. Ibid. p.7. See also Fajr al-Islam, p.265, Parto-e Islam, 245
17. Da'irat al-ma'arif al-Imamiyyah, p.69. Tadrib al-rawi. Kashf al-zunun, p. 637.
18. Kashf al-zunun, p.637. Ta'ssi al-shi`ah, pp.278-279. Dehkhuda, Loghatnameh, p.298. Taqrib al-tahdhib , p. 333. Wafayat al-a`yan, p.338. Fjr al-Islam, p. 265.
19. Ta'sis al-shi`ah, p.280. Najashi, kitab al-Rijal, pp.23, Da'irat al ma`arif al-Imamiyyah, pp.69-70. Dehkhuda, Loghatnameh, vol.1, p.298. Al-Dhari`ah, vol.1, p. 14.
20. A`yan al-shi`ah, vol. I, p.274. Da'irat al-ma`arif al-Imamiyyah, p.69. Ibn Sa'd, Tabaqat, vol. IV, pp.73-74
21. Da'irat al-ma`arif al-Imamiyyah, p. 70. Ta'sis al-shi`ah, pp.280-287. See also Tadrib al-rawi and Kashf al-zunun, p. 637-638.
22. Fajr al-Islam, pp.265-267. Ta'sis al-shi`ah, p.278. See also Tadrib al-rawi, Kashf al-zunun, pp.637-638.
23. Ibid, pp.266-268
24. Kashf al-zunun, p.637
25. Ilm al-hadith, p.13. Maktab-e Tashayyu', Ordibehesht 1339, pp.58-61
26. Ibid. See also Fajr al-Islam, p.265 and Parto-e Islam, p.264.

27. Tadrib al-rawi, “Introduction”, `Ilm al-hadith
28. Ibid. See also Fajr al-Islam, p.262 and `Ilm al-hadith
29. Al-Dhari`ah, vol.11, pp 125-135 The Catalogue of the Library of the University of Tehran, p.1088 See also Nihayat al dirayah p 12
30. The catalogue of the Library of University of Tehran, pp. 1089-1095 See also Al-Dhari`ah which mentions 117 Usul
31. Da'irat al-ma`arif al-Imamiyyah, p. 70; Ta'sis al-shi`ah, p. 288. `Ilm al-hadith
32. Ibid. See `Ilm al-hadith, p. 56.
33. Ta'sis al-shi`ah, p.288. Tusi, al-Fihrist, `Ilm al-hadith, p. 57
34. Da'irat al-ma`arif al-Imamiyyah, p. 70. Ta'sis al-shi`ah, p. 289; `Ilm al-hadith, p.57
35. `Ilm al-hadith, p.52. See also Da'irat al-ma`arif al-Imamiyyah
36. Al-Dhari`ah, vol.11, pp.17-19. See also the Catalogue of the University of Tehran pp.82-100-154-1277. Also refer to Ta'sis al-shi`ah. p.290.
37. The catalogue of the Library of the University of Tehran, p.1628
38. Ta'sis al-shi`ah, p.289
39. This is a Sunni viewpoint not accepted by the Shi`ah as being historically correct. Nevertheless, Ibn Jurayj and/or Rabi` ibn Sabih are considered pioneers among the Ahl al-Sunnah by themselves. According to the Shi`ah, Abu Rafi`, after the Household of the Prophet, was the first man to record and compile ahadith. See Ta'sis al-shi`ah, p.280, Najashi, Rijal, pp. 2-3; Da'irat al-ma`arif al-Imamiyyah, pp. 69-70; Al-Dhari`ah, vol. I, p.14; Dehkhuda, Loghatnameh, vol.1. p.298.
40. Kashf al-zunun, p.637
41. Ibn Khaldun, Tariq, p.798
42. Kashf al-zunun, p.637
43. Ibn Khaldun, Tariq, p. 798
44. Kashf al-zunun, p.639
45. Ibid, p. 637-639

Part 2

Reasons Behind Emergence of `Ilm Dirayat al-Hadith

Unfortunately on account of various reasons, some of which we shall mention shortly, the *hadith* did not remain immune from forgery and other problems. A great number of incorrect traditions found way into collections of prophetic sayings. The task of separating genuine traditions from apocryphal material was as necessary as that of removing weeds from a flower bed; as in case of weeds, their identification and removal was not an easy task, nor could they be left to flourish untouched, threatening the genuine material itself.

This was the reason why religious scholars, in their capacity as vigilant gardeners of the Faith, began to look for ways of separating forged material from genuine *hadith.* They needed new tools for this task, which was not an easy one, as is evident from the fact that despite centuries of scholarly efforts the remnants of these dangerous and destructive weeds have continued to survive.

As to how these weeds found their way into the flower beds of prophetic tradition, here are some of the

important reasons:

1. There were some who wilfully sprinkled the seeds of such weeds, and dedicatedly looked after their growth and survival. Amongst them were supporters of Banu Umayyah and other opponents of Islam who dissembled adherence to it[1].

2. Emergence of various sects in Islam led to forgeries by followers of different sects who wished to produce documentary evidence in favour of their own sect and to detriment of their opponents[2].

3. Fabrications made by the devout about virtues of piety and abstinence from evil, who imagined that by this means they would be better equipped to guide others[3].

4. Inclusion of Jewish myths, a process which was stimulated by the popular sense of curiosity and the people's interest in the lives and times of former prophets. Such imaginative accounts are replete in narrations regarding the lives and deeds of prophets – such as the account related by al-Tabari on the authority of Ibn Munabbih. According to this account, the serpent, formerly, had hands and legs; but since it allowed the Devil to enter its belly, God had made its limbs to sink into its stomach[4]!

5. Tribal and regional prejudices and rivalries, which incited some to forge traditions to be produced as evidence of their superiority over others – as is evident from traditions related to some cities.

6. Personal ambition was another stimulant which prompted some to be included among the scholars of *hadith* through forgery.

7. Fabrication of *hadith* as a means of procurement of personal gain or of earning goodwill of the caliph in power[5].

8. Controversies and differences among jurists (*fuqaha'*) prompted some scholars to fabricate traditions to be invoked in support of their own legal positions.

9. Story-tellers and reciters of fables, admittedly, were not averse to letting their imagination wander into the domain of *hadith*[6].

Due to the above-mentioned and other reasons besides, a critical examination of *hadith* was necessary. As a result of the efforts made by Muslim scholars in this regard, a new branch was created in the science of *hadith;* it came to be called *"dirayat al-hadith*[7]*".*

The *Nihayat al-dirayah* defines *dirayat al-hadith* in these words: "It is a science which investigates the *isnad,* contents, subject and the mode of transmission of *ahadith,* so that acceptable traditions can be separated from unacceptable ones."

Dirayat al-Hadith

The emergence of *`ilm dirayat al-hadith* was followed by its division into numerous branches. Certain rules and guidelines were evolved for distinguishing reliable from unreliable *ahadith.* The body of such rules came to be called *"mustalah al-hadith",* which together with *`ilm al-rijal* (lit. science of men), formed the means of scrutinizing *hadith* material.

However, for this purpose, knowledge of other preliminaries such as Arabic grammar and syntax, familiarity with literary style and form, knowledge of abrogated (*mansukh*) and the abrogating (*nasikh*) verses of the Qur'an, knowledge of the history of Islam and that of various Islamic sects and their beliefs, and other details regarding *hadith,* is necessary.

Haji Khalifah, in his *Kashf al-zunun* defines *`ilm al-dirayah* in this manner: *"`Ilm dirayat al-hadith,* which discusses the content and meaning of the words of *hadith* on the basis of Arabic grammar and syntax, and *shar`i* criteria, and examines their correspondence with the circumstances of the Messenger of Allah (S), linguistic standards of Arabic sciences and reports about the Messenger (S), consists of *`ilm al-rijal,* (the science of narrators, their names, genealogical lineages, lifetimes, their dates of death, their characters and circumstances of reception and transmission of *hadith,* as well as its topic or subject) and aims to distinguish acceptable from unacceptable traditions.

It entails classification of various modes of transmission, linguistic background of narrators, their remarks and criticism about what they have narrated, their connection with the prior source from whom they have received, knowledge of possession of permission (*ijazah*)[8] by a narrator, and knowledge of various classifications of *hadith,* such as *sahih, hasan, da`if,* etc[9]."

`Ilm al-Rijal

The following verse of the Qur'an made it incumbent upon *al-muhaddithin* (scholars of *hadith*) to make a thorough enquiry into details of narrators of *ahadith:*

O believers, if an ungodly man comes to you with a report, investigate, lest you afflict a people unwittingly and then repent of what you have done. (***49:6***)

As to who were pioneers in this field, it must be admitted that the Shi`ah had taken a lead in this field. The first writer to compile a book on this subject was Abu Muhammad `Abd Allah ibn Jibillah ibn Hayyan al-Kanani (died 219/834)[10]. But according to Jalal al-Din al-Suyuti in his *Kitab al-'awa'il*, the first writer on *`ilm al-rijal* was Shu`bah (died 260/87374)[11]. However, it is clear that the statement of Jalal al-Din al-Suyuti does not correspond with historical fact, for `Abd Allah ibn Jibillah died forty years before Shu`bah.

Another important point that should be noted here is that writing of chronicles of persons or biographical

accounts was current amongst the Shi`ah from the very early days of Islam. If this is taken into account, Abu Rafi` and his desendents took a lead before all others[12].

Some books on *`ilm al-rijal* give biographical accounts of narrators without giving the dates of their death, such as *Ta'rikh* of Ibn Jarir, *Muruj al-dhahab* of al-Mas`udi, *al-Kamjl fi al-ta'rikh* of Ibn al-Athir. Some give dates of death without biographical accounts. Others, being more comprehensive, give almost all essential details, such as the works of Abu al-Faraj Jawzi and al-Dhahabi[13].

Five Important Shi'ite Works

The most important books compiled by Shi`ah scholars on *`ilm al-rijal* are five. They are:

1. *Kitab al-rijal* by Abi al-`Abbas Ahmad ibn `Ali al-Najashi (died 450/1058), which later became known merely as *"al-Najash",* gives accounts of lives of narrators who have compiled books, giving little attention to others. Though the biographical accounts are given in an alphabetical order, the compilation is not very orderly. However, later, through the efforts of Kazim al-Ansari (died 1006/1597-8), Mulla `Inayat Allah Quhpa'i (died 1016/1607- 8) - the author of *Majma` al-rijal* - and Shaykh Dawud ibn al-Hasan al-Bahrayni (died 1104/1692-3), these defects have been removed.

2. *Kitab al-fihrist,* by Muhammad ibn al-Hasan al-Tusi, known as "Shaykh al-Ta'ifah" (died 460/1067-8). This book gives the biographical accounts in an alphabetical order. Moreover, several others have worked upon it.

3. *Kitab al-rijal,* also by al-Tusi, in which he gives the names of the contemporaries of every Imam (A) in the order of their succession.

4. *Ma`rifat akhbar al-rijal,* by `Umar ibn Muhammad al-Kashshi.

5. *Al-Du`afa'* by Ibn al-Ghada'iri, Ahmad ibn al-Husayn ibn `Abd Allah, a scholar of the fifth century Hijrah.

Important Books Composed by Scholars of Ahl al-Sunnah

The most important books compiled in the field of *`ilm al-rijal* by scholars of the Ahl al-Sunnah are four:

1. *Kitab Ibn Mandah,* Abu `Abd Allah Muhammad ibn Yahya (died 301/913-14).

2. *Hilyat al-'awliya'* by Abi Nu`aym al-'Isfahani (died 430/1038-9).

3. *Kitab Abi Musa,* Muhammad ibn Abu Bakr al-'Isfahani (died 581/1185-6), which is a continuation of the work of Ibn Mandah.

4. *Al-'Isti`ab* by Ibn `Abd al-Birr.

After the above four works, other writings on *`ilm al-rijal* by Sunni scholars were primarily based on them. `Ali ibn Muhammad ibn al-Athir al-Jazari (died 630/1132-3) brought them together in his *Usd al-ghabah.* AI-Dhahabi produced a summarized version of *Usd al-ghabah* in his *Tajrid Asma' al-Sahabah,* adding some new entries. Badr al-Din Muhammad al-Qudsi and Muhammad ibn Muhammad al-Kashghari, too, produced their own condensed versions of the *Usd al-ghabah*[14].

A point worthy of notice here is that Shi`ah scholars of *`ilm al-rijal,* in the fifth and sixth centuries, named such books as were exclusively related to Shi`ite narrators of *hadith* as *"rijal",* calling accounts of others, including both Shi`ah and Sunni narrators, as *"ta'rikh"*[15].

Another notable point is that, in the past, there existed a mutual, inseparable link between the three disciplines of *dirayat al-hadith, `ilm rijal al-hadith* and bibliography. Works dealing with one of the topics, invariably discussed issues connected with the other disciplines.

Important Scholars of al-Rijal

The most important authors who have compiled works on *`ilm al-rijal* are following[16]:

1. `Ubayd Allah ibn Abi Rafi`.

2. Muhammad ibn Ishaq (died 151/768), grandson of Yasar. His work is called *Madrak al-'Isti`ab.*

3. Al-Tabari, Abu Ja`far (died 210/825-6). His work, too, is called *Madrak al-'Isti`ab.*

4. `Abd Allah ibn Jibillah ibn Hannan (died 219/834). He compiled a book on *`ilm al-rijal*[17].

5. Al-Yaqtini, Muhammad ibn `Isa ibn `Ubayd ibn Yaqtin. He is an author of a book on *`ilm al-rijal*[18].

6. Muhammad ibn Ahmad ibn Nu`aym, son of Shadhan Nishaburi. He is the author of *al-Tarajim.*

7. Al-Hasan ibn Mahbub (died 224/838-9). His works are *al-Mashikhah*[19] and *Ma`rifat ruwat al-akhbar*[20].

8. Ahmad ibn al-Husayn ibn `Abd al-Malik al-'Azudi. He rearranged *al-Mashikhah* in an alphabetical order.

9. Al-Muharibi, Abu `Abd Allah Muhammad ibn al-Hasan. He is the author of a work on *`ilm al-rijal.*

10. Al-Jazawini, `Ali ibn al-`Abbas is the author of *al-Mamduhun wa al-madhmumun*.

11. Al-Hasan ibn `Ali ibn Faddal al-Fatahi (died 224/838-9). He is the author of a work on *`ilm al-rijal*.

12. Muhammad ibn Sa`d, al-Azhari al-Basri al-Waqidi (died 230/844-5). His fifteen-volume *Kitab al-tabaqat al-kubra* has been reprinted. Al-Suyuti (died 911/1505-6) has compiled a condensed version of

it.

13. Al-Waqidi, Muhammad ibn `Umar, teacher of Muhammad ibn Sa`d al-Waqidi, has a work on *al-rijal* called *Madrak al-'Isti`ab*.

14. `Ali ibn al-Madyani (died 234/848-9). He compiled a chronicle extending over ten volumes.

15. `Ali ibn al-Hasan ibn `Ali, son of Faddal al-Fatahi, compiled a work on *`ilm al-rijal*.

16. Khalifah ibn al-Khayyat (died 240/854-5) is the author of *Madrak al-'Isti`ab*.

17. Al-Bukhari, Muhammad ibn Isma`il ibn Mughirah (died 256/870), is an author of three books.

18. Muslim ibn Hajjaj (died 261/874-5). His work, too, is called *al-Tabaqat.*

19. Al-Barqi, Ahmad ibn Muhammad ibn Khalid (died 274/887-8). He is the author of *Tabaqat al-rijal.*

20. Al-`Ayyashi al-Samarqandi, Muhammad ibn Mas`ud, is the author *of Ma`rifat al-naqilin*[21].

21. Al-Rawajini, `Abbad ibn Ya`qub, is the author of *al-Ma`rifah fi ma`riifat al-sahabah*[22].

22. Al-Narmashiri, Yahya ibn Zakariyya, is the author of *Manazil al-sahabah*[23].

23. Abu al-Faraj al-Qanani, son of Muhammad ibn Ya`qub, is the author of *Mu`jam rijal Abi Mufaddal*[24].

24. Al-Dabili, Muhammad ibn Wahban, author of *Man rawa `an Amir al-Mu'minin*[25].

25. Abu al-Qasim al-Balkhi, author of *Ma`rifat al-naqilin* and *Firaq al-Shi`ah*[26].

26. Ahmad ibn `Abd al-Wahid, author of *Fihrist al-rijal*[27].

27. Ibn Abi Khuthaymah, Ahmad ibn Zuhayr (died 279/892-3), author of *Madrak al-'Isti`ab.*

28. Al-Haqiqi, Ahmad ibn `Ali (died 280/893-4), authored *Ta'rikh al-rijal*[28].

29. Mutayyin, Muhammad ibn `Abd Allah ibn Sulayman al-Hadrami (died 297/909-10), authored *Madarak al-'isabah.*

30. Ibn Hazm al-Harawi (died 301/913-14).

31. Ibn Mandah, Abu `Abd Allah Muhammad ibn Yahya (died 301/913-14).

32. Hamid Naynawa'i Dihqan (died 310/922-923).

33. Al-Dulabi (died 310/922-23).

34. `Abd al-`Aziz ibn Ishaq.

35. Al-Kulayni, Muhammad ibn Ya`qub (died 329/940-41), the author of *al-Kafi,* has also compiled a work on *al-rijal*[29].

36. Al-Jalludi (died 332/943-44).

37. Al-Mas`udi, `Ali ibn al-Husayn (died 333/944-45).

38. `Isa ibn Mihran[30].

39. Ibn Battah, Muhammad ibn Ja`far Mu'addab al-Qummi.

40. Muhammad ibn `Abd Allah.

41. Ibn `Uqdah al-Hamadani (died 333/944-45). He compiled biographical accounts of 4000 figures. Reportedly, parts of his work still exist in the royal library in Yemen[31].

42. Abu Sulayman, Muhammad ibn `Abd Allah (died 338/949-50).

43. Muhammad ibn Ahmad al-Ash`ari.

44. Sa`d ibn `Abd Allah al-Ash`ari[32].

45. Al-Tabarani (died 340/951-52).

46. Ibn Walid al-Qummi (died 343/95455)[33]

47. Ahmad ibn Muhammad ibn `Ammar al-Kufi (died 346/957-58).

48. `Ali ibn Muhammad ibn Zubayr al-Qurashi (died 348/959-60).

49. Ibn Sakan, Sa`id ibn `Uthman (died 353/963).

50. Ibn Habban (died 354/965).

51. Qadi al-Ja`abi, Muhammad ibn `Umar (died 355/965-66).

52. Al-Kashshi, Abu `Amr, Muhammad ibn `Umar ibn `Abd al-`Aziz, authored *Ma`rifat al-naqilin*, which al-Shaykh al-Tusi (died 460/1067-68) condensed under the title *al-Rijal*.

53. Muhammad ibn Ahmad ibn Dawud al-Qummi (died 368/978-79).

54. Abu Ghalib al-Zurari, Ahmad ibn Ahmad (died 368/978-79).

55. Al-Shaykh al-Saduq (died 381/991-92), compiled *al-Masabih*[34]. and *al-Tabaqat* of Ibn Sa`d.

56. Ibn Shahin (died 385/995).

57. Ibn al-Nadim, Muhammad ibn Ishaq (died 390/1000), compiled *Kitab al-fihrist*.

58. Ibn Hashir, Ibn `Abdun (died 423/1023).

59. Abu Nu`aym al-'Isfahani (died 430/1038-39).

60. Muhammad ibn Abi Qurrah, teacher of al-Najashi, (died 450/1058), compiled *Mu`jam rijal Abi Mufaddal*[35].

61. Abu al-`Abbas, al-Sirafi Ahmad, teacher of al-Najashi, authored *al-Masabih*[36].

62. Ibn al-Ghada'iri, Ahmad ibn al-Husayn, compiled *al-Rijal al-du`afa'*.

63. Abu Ya`la al-Khalili (died 442/1054-55).

64. Al-Najashi, Abu al-`Abbas Ahmad ibn `Ali (died 450/1058), the author of *Ma`rifat al-rijal*.

65. Al-Tusi, Muhammad ibn al-Hasan (died 460/1067-68).

66. Al-Kitani (died 466/1073-74).

67. `Abd ibn Jarud.

68. Al-`Aqili.

69. Ibn Abi Hatim.

70. Al-'Azraq.

71. Ibn `Abd al-Birr (died 463/1070-71).

72. Al-Khatib al-Baghdadi, Ahmad ibn `Ali (died 463/1070-71).

73. Ibn Fathun, Abu Bakr.

74. Shihab al-Din, Ahmad ibn Yusuf.

75. Al-'Akfani, Hibat Allah ibn Ahmad (died 466/1073-74).

76. Al-Sam`ani, `Abd al-Karim (died 562/1166-67).

77. Abu Musa, Muhammad ibn Abi Bakr (died 581/1185-86).

78. Muntajab al-Din, `Ali ibn `Ubayd Allah Babawayh (died after 585/1189). He wrote *Kitab al-fihrist*, and a history of the Shi`ah scholars. Al-Majlisi included it at the end of vol. XXV of his *Bihar al-anwar*.

79. Ibn Shahr Ashub, Muhammad ibn `Ali (died 588/1192). He made additions at the end of al-Tusi's

Fihrist.

80. Abu al-Faraj ibn al-Jawzi, `Abd al-Rahman ibn `Ali (died 597/1200-1)

81. Al-Muqaddasi, `Ali ibn Mufaddal (died 611/1214-15).

82. Ibn Bitriq, Yahya ibn al-Hasan (died 600/1203-4). He wrote *Kitab rijal al-Shi`ah*[37].

83. Ibn al-Athir, `Ali ibn Muhammad al-Jazari (died 630/1232-33) wrote *Usd al-ghabah*.

84. Ibn Abi Tayy, Yahya ibn Hamid al-Halabi (died 630/1232-33), wrote al-'Isti`ab.

85. Quraysh ibn al-Sabi' (died 664/1265-66) summarized *al-'Isti`ab* and *al-Tabaqat* of Ibn Sa`d.

86. `Abd al-Azim ibn `Abd al-Qawi al-Mundhiri (died 656/1285).

87. Ibn Tawus, Ahmad ibn Musa ibn Ja`far al-Hilli (died 673/1274-75) wrote *Hall al-'ishkal* in the year A.H. 644, and brought together in it all biographical accounts of the five major works on *`ilm al-rijal*: al-Kashshi, al-Najashi, al-Tusi's *Rijal* and *Fihrist*, and Ibn al-Ghada'iri's *al-Du`afa'*[38].

88. Izz al-Din, Ahmad ibn Muhammad (died 656/1258).

89. Al-Muhaqqiq al-Hilli, Ja`far ibn al-Hasan (died 676/1277-78), condensed al-Tusi's *Fihrist*.

90. Ibn Tawus, `Abd al-Karim ibn Ahmad ibn Musa ibn Ja`far (died 693/1293-4).

91. Ibn Dawud, al-Hasan ibn `Ali ibn Dawud (born 647/1249-50).

92. Al-`Allamah al-Hilli, al-Hasam ibn Yusuf (died 726/1325-26) wrote *Khulasat al-'aqwat, Idah al-'Ishtibah* and *Kashf al-'ishtibah*.

93. Al-Birzali, al-Qasim ibn Muhammad al-Dimashqi (died 738/1337-38).

94. Al-Dhahabi, Shams al-Din, Abu 'Abd Allah Muhammad ibn Ahmad ibn `Uthman (died 748/1347-48) summarized *Usd al-ghabah*.

95. Ahmad ibn Aybak al-Dimyati.

96. Ibn Rafi`, Taqi al-Din, made additions at the end of al-Birzali's work.

97. Ibn Kathir al-Dimashqi (died 774/1372-73) wrote several works on *`ilm al-rijal*.

98. Ibn Mu`ayyah al-Dibaji, Muhammad ibn al-Qasim ibn al-Husayn ibn al-Qasim al-Hilli (died 776/1374-75).

99. Ibn al-Mulaqqin, `Umar (died 804/1401-2) wrote *Tabaqat al- muhaddithin*.

100. Zayn al-Din al-`Iraqi, `Abd al-Rahim (died 806/1403-4) made additions at the end of Ibn Aybak al-Dimyati's work.

101. Baha' al-Din, `Ali Nili al-Hilli ibn `Abd al-Karim (died 841/1437-38), wrote *Kitab al-rijal*.

102. Ibn Hajar al-`Asqalani, Ahmad ibn `A1i (died 852/1448) wrote *Kitab al-'Isabah.*

103. Al-Suyuti, Jalal al-Din (died 911/1505-6) summarized *al-'Isabah* calling it *`Ayn al-isabah*.

104. Al-Hasan ibn Zayn al-Din al-Shahid al-Thani (martyred 1011/1602-3) is the author of *al-Ma`alim, Tahrir Tawusi, Tartib mashikhat man la yahduruh al-faqih*.

105. Mulla Mustafa, translated the *al-'Isti`ab* upto the letter *"ha"'* by the orders of the `Uthmani king, Sultan Ahmad.

106. Tash Kubra-Zadeh, Kamal al-Din Muhammad (died 962/1554-55) continued the unfinished work of Mulla Mustafa to the letter *"ra"*.

107. Yusuf ibn Muhammad al-Husayni al-`Amili (died 982/1574-75) compiled *Jami` al-'aqwal* and edited the *Rijal* of al-Kashshi.

108. `Abd al-Latif ibn `Ali ibn Shaykh Ahmad al-`Amili, pupil of the author of *al-Ma`alim,* (died 1011/1602-3) and Shaykh al-Baha'i (died 1031/1621-22) compiled a *fihrist* of narrators of the four hooks: *Al-Kafi, Man la yahduruh al-faqih, al-Tahdhib* and *al-'Istibsar.*

109. Mulla `Inayat Allah Quhpa'i, `Ali ibn Sharaf al-Din, (died 1016/ 1607-8), also like Ibn Tawus compiled a collection of the books of al-Kashshi, al-Najashi, Ibn al-Ghada'iri, *al-Rijal* and *al-Fihrist,* putting the biographical accounts in an alphabetical order. His work is called *Majma` al-rijal.*

110. Qadi Nur Allah al-Shushtari (martyred 1019/1610-11) wrote *Majalis al-mu'minin.*

111. Mulla `Abd Allah al-Shushtari (died 1021/1612) extracted the *al-Du`afa'* of Ibn al-Ghada'iri, which had been included in *Hall al-'ishkal* of Ibn Tawus.

112. Mulla `Abd al-Nabi al-Jaza'iri, ibn Sa`d (died 1021/1612) wrote *Hawi al-'aqwal.*

113. Mirza Muhammad al-'Astarabadi (died 1021/1612) wrote three books, of which the most important is *Manhaj al-maqal.*

114. Khudawardi, 'Afshar (died 1021/1612).

115. Mirza Fayd Allah Tafrishi (died 1025/1616).

116. Mir Mustafa Tafrishi (died 1031/1621-22).

117. Nizam al-Din al-Qurashi (died 1031/1621-22).

118. Shaykh Muhammad al-Najafi (died 1085/1674-75).

119. Qutb al-Din al-'Ashkawari (died 1040/1630-31).

120. Mir Damad, Muhammad Baqir ibn Muhammad al-'Astarabadi al-Husayni al-'Isfahani (died 1040/1630-31).

121. Muhammad Taqi al-Majlisi al-Awwal, ibn Maqsud `Ali (died 1070/1659-60) wrote *Mashikhat kitab man la yahduruh al-faqih*.

122. Al-Turayhi (died 1085/1674-75).

123. Muhammad Amin al-Kazimi (died 1085/1674-75).

124. Aqa Radi al-Qazwini (died 1096/1684-85).

125. Kamal al-Din al-Husayni, Shaykh Hasan ibn `Ali al-`Amili.

126. Shaykh Hurr al-`Amili, Muhammad ibn al-Hasan (died 1104/1692-93) wrote *`Amal al-'amal* and *Tadhkirat al-`ulama' al-muta'akhkhirin*.

127. Mulla Faraj Allah al-Huwayzi.

128. Mulla Haydar `Ali al-Qummi.

129. Muhaddith al-Tawbali (died 1107/1695-96).

130. Muhammad Salih Khatunabadi al-'Isfahani (died 1116/1704-5), was the nephew of al-Majlisi II.

131. Sayyid `Ali Khan Madani (died 1120/1708-9).

132. Mulla `Abd Allah Afandi (died 1131/1718 19).

133. Mulla Muhammad al-Ardabili (died 1111/1699-1700).

134. Shaykh Sulayman al-Makhuri (died 1121/1709-10).

135. Mulla Muhammad Ja`far al-Khurasani (born 1080/1669-70).

136. Aqa Husayn al-Khwansari (died 1128/1715-16).

137. `Ali ibn `Abd Allah al-Bahrayni (died 1127/1714-15).

138. Mirza Muhammad al-Akhbari (died 1132/1719-20).

139. `Abd Allah al-Samahiji (died 1135/1722-23).

140. Shaykh Yasin al-Bahrayni (died 1145/1732 33).

141. Mir Muhammad Ibrahim, son of Mir Ma`sum al-Qazwini, (died 1145/1732-33).

142. Radi al-Din, ibn Sayyid Muhammad al-`Amili al-Musawi, (died 1168/1754-55), in a work called *'Ithaf dkawi al-*'albab, has arranged the entries according to surnames ending with the letter *"ya"*, and modelling it on Ibn al-Athir's work and *al-Lubab* of al-Suyuti.

143. Muhammad ibn `Ali al-Biladi (died 1186/1772-73).

144. Shaykh Yusuf (1186/1772-73) has compiled *Lu'lu'at al-bahrayn*.

145. Sayyid Husayn al-Qazwini (died 1208/1793-94).

146. `Abd al-Nabi ibn Muhammad (died 1191/1777).

147. Sayyid Mahdi Bahr al-`ulum al-Burujerdi al-Najafi (died 1212/1797-98).

148. Abu `Ali, Muhammad ibn Isma`il (died 1215/1800-1).

149. Sayyid Ahmad al-Kazimi.

150. Dawud ibn al-Hasan al-Jaza'iri, worked on *Ikhtiyar al-rijal* of al-Kashshi, and *al-Rijal* of al-Najashi.

151. Muhammad Tahir ibn Muhammad Talib al-Husayni al-'Ardabili.

152. Shaykh Yahya, who was a mufti of Bahrayn.

153. Mulla Darwish `Ali al-Ha'iri.

154. Sayyid Muhsin al-'A`raji al-Kazimayni (died 1227/1812).

155. Sayyid `Abd Allah Shubbar ibn Muhammad Rida (died 1242/1826-27).

156. Muhammad `Ali ibn al-Qasim Al Shakur al-Ha'iri (died 1245/1829-30).

157. Sayyid Muhammad Baqir, Hujjat al-Islam Shafti (died 1260/1844).

158. Shaykh `Abd al-Nabi al-Kazimi (died 1256/1840).

159. Mulla `Ali Kani al-Tehrani (died 1306/1888-89).

160. Shaykh Murtada al-'Ansari (died 1281/1864-65).

161. Ibrahim ibn Husayn ibn `Ali.

162. Haji Nuri, Husayn ibn Muhammad Taqi.

163. Muhammad Taha Najaf (died 1323/1905), son of Mahdi, son of Muhammad Rida al-Tabrizi al-Najafi, compiled *Itqan al-maqal*. In this book, he divided narrators of *hadith* into three categories: truthful, righteous and weak.

164. Al-Mamaqani, Shaykh `Abd Allah ibn Shaykh Hasan (died 1350/1931-32).

165. Sayyid Muhsin al-`Amili (died 1370/1950-51) wrote *A`yan al-Shi`ah*, of which thirty-four volumes have been printed in Syria.

166. Aqa Buzurg, Muhammad Muhsin al-Tehrani, wrote *al-Dhari`ah 'ila tasanif al-shi`ah*, in which he devoted each volume to figures of every century starting from the fourth century Hijrah. He also compiled a work on history of *`ilm al-rijal* with the title *Musaffa al-maqal*. In this book he has given biographical accounts of six-hundred narrators.

1. See Muhaqqiq's introduction to al-Suyuti's Tadrib al-rawi; al-Madinah 1379/1959. One instance of this case is the "hadith" which was forged regarding the following verse of the Holy Qur'an on the orders of Mu`awiyah:

And among men is he who sells himself in exchange for God's good pleasure....(2:207)

Through this forgery, an attempt was made to relate this verse to Ibn Muljam, the assassin of Imam `Ali (A); whereas, in reality, this verse is related to `Ali (A) himself, who exposed himself to the danger of death by lying in the Prophet's (S) bed on the night of his hijrah to al-Madinah. See also Kazim Mudir Shanehchi, `Ilm al-hadith, p. 66; Mashhad University 1964-65

2. See Muhaqqiq's introduction to al-Suyuti's Tadrib al rawi al Madinah 1379/1959. See also Ahmad Amin Fajral Islam, p. 255; Egypt 1347/1928

Ahmad ibn Nasr says: "The Prophet in reply [to a question that he had put] said, 'Hold on to al-Shafi`i for he is from me and God is with him and his followers."' See Kazim Mudir Shanehchi `Ilm al hadith, p. 69, Mashhad University 1964-65

3. The Encyclopedia of Islam, pp. 24, 25. Ahmad Amin, Fajr al Islam, p.256; Egypt 1347/1928. See also Parto e Islam vol I p. 258. An instance of this is the case of Abi `Ismah Nuh ibn Abi Maryam whose practice was to forge a tradition in relation to every surah of the Qur'an. Once when asked about the source of his narrations, he said, "Since people started turning towards the fiqh of Abi Hanifah and the chronicles of Muhammad ibn Ishaq they have been neglecting to memorize the Qur'an by heart. I have fabricated these traditions only for the sake of God's good pleasure." See Parto e Islam p. 258 and Fajral Islam p. 256

4. Partoe Islam, vol.11, pp. 356, 385

5. An instance of this is the case of Ghiyath ibn Ibrahim, who once on visiting the Abbasid caliph al-Mansur saw him playing with pigeons. On the spur of the moment, he fabricated a "hadith" for the caliph's good pleasure: The Prophet said, "No racing is better than that of hoofs and feathers." See Fajr al-'Islam, p. 255, and Partoe Islam, vol. I, p.258. Abu Hurayrah once fabricated a "hadith" about onions of Akka (seaport in Palestine). Asked by Mu'awiyah as to where the Prophet said such a thing, he answered, "there where he said, 'Mu'awiyah is the maternal uncle of the faithful (khal al-mu'minin)'."

6. Kazim Mudir Shanehchi, `Ilm al-hadith, pp.74,75, Mashhad University, 1344 A.H. According to Ibn al-Jawzi, once Ahmad ibn Hanbal and Yahya ibn Ma`in were in the mosque of al-Rasifah (in Baghdad) for prayers. In the meanwhile, a storyteller gathered around himself some people and began to recite a tradition, citing as his sources Ahmad ibn Hanbal and Yahya ibn Ma`in, that the Prophet said, "whoever says, 'La ilaha illa Allah', God will reward him with a bird whose beak is of gold

and feathers of coral." Then he proceeded to describe the bird and the reward of the recipient in such a detail as can not be contained even in twenty pages. On hearing him, Yahya and ibn Hanbal looked at each other while the "muhaddith" started collecting tips from the people. Yahya approached the man and asked him as to who had told him this tradition. "Ahmad ibn Hanbal and Yahya ibn Ma`in," was his reply. "I am Yahya and this is Ahmad ibn Hanbal", said Yahya pointing to Ibn Hanbal, "we ourselve have never heard of such a tradition." The storyteller replied, 'I had heard that Yahya ibn Ma`in is an idiot I didn't believe it. You talk as if you two are the only Yahya and Ibn Hanbal in the whole world! I have written traditions from seventeen Yahya ibn Ma`ins and Ahmad ibn Hanbal's." Then he promptly slipped out of the mosque. See Hafiz Nishaburi Hakim Abu `Abd Allah Muhammad ibn Abd Allah, Ma`rifat ulum al hadith, p. 289; Egypt 1937

7. Shaykh al-Bahi'i, Nihayat al-dirayah p. 7; `Imad al Islam Press, 1324. See also al-Suyuti's Tadrib al-rawi, pp. 4, 5; al Madinah 1379/1959

8. During the earliest times the traditions were transmitted orally by teachers to students of hadith. One who had leant traditions in this way under the direction of a teacher could, in his turn, again communicate them to others. Ijazah (lit. permit) was the term for a teacher's sanction granted to those considered reliable by him for further transmission of traditions to others

9. Haji Khalifah, Mustafa ibn `Abd Allah, Kashf al-zunun `an asami al-kutub wa al-funun, pp.635-636; 1360/1941

10. Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, p.233; see also al-Najashi's Ma`rifat ahwal al-rijal, p.340; Bombay 1317

11. Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah

12. Al-Najashi, Ma`rifat ahwal al-rijal. See Shaykh Aqa Buzurg al-Tehrani, Muhammad Muhsin, al-Dhari`ah ila tasanif al-Shi`ah, vol. III, p. 224. See also Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, p.232

13. Haji Khalifah, Kashf al-zunun `an asami al-kutub wa al-funun, p.834, 1360

14. See the Catalogue of the Library of University of Tehran, p.503

15. Shaykh Aqa Buzurg al-Tehrani, al-Dhari`ah ila tasanif al-Shi`ah, vol.111, p. 224

16. The names in this list are of those who have worked on history or `ilm al-rijal, regardless of whether they were merely chroniclers or those whose work was aimed at distinguishing reliable from unreliable narrators. The names in the list have been taken from the Catalogue of the Library of University of Tehran

17. Al-Najashi, Ma`rifat ahwal al-rijal, p.235; Bombay 1317

18. Ibid

19. Al-Tusi, Kitab al-fihrist, p.47; Najaf 1359/1937

20. Tawdih al-maqal, p.65

21. Al-Najashi, Ma`rifat ahwal al-rijal, 248; Bombay 1317

22. AI-Tusi, Kitab al-fihrist, p.119; Najaf 1359/1937

23. Al-Najashi, Ma`rifat ahwal al-rijal, p.309; Bombay 1317

24. Ibid., p.283

25. Ibid., p. 282

26. Ibid., p.302

27. Tawdih al-maqal, p.65

28. Al-Najashi, Ma`rifat ahwal al-rijal, p.59

29. Ibid., p.267

30. Al-Tusi, Kitab al-fihrist, p.116

31. Ibid., p. 28; al-Najashi, Ma`rifat ahwal al-rijal, pp.68, 69; See also the Catalogue of the Library of Tehran University

32. Al-Tusi, Kitab al-fihrist, 75; al-Najashi, Ma'rifat ahwal al-rijal, p. 126

33. Al-Najashi, Ma'rifat ahwal al-rijal, p.23

34. Ibid., pp. 276, 278

35. Ibid., p.283

36. Ibid., p.63; al-Tusi, Kitab al-fihrist, p.37

37. Shaykh Aqa Buzurg al-Tehrani, al-Dhari`ah ila tasanif al-Shi`ah, vol.111, p. 222

38. Ibid., vol. VII, p.64

Part 3

Disciplines of `Ilm al-Hadith

At the time of its emergence, there was a difference of opinion among men of eminence among Muslims about the very necessity of *hadith.* The first two caliphs, for example, exhibited a complete lack of interest in it[1]. Nevertheless, after the death of the Prophet (S), its importance was gradually realized. This realization grew with time, to the extent that it became necessary for religious scholars to consider *hadith* as the second authoritative source after the Qur'an for solution of their canonical problems. The importance of *hadith* grew steadily with time, until it took the shape of a vast science with numerous disciplines.

Al-Suyuti, in introduction to his *Tadrib al-rawi,* writes that at the beginning of the second century of Hijrah, the sciences related to *hadith* consisted of three disciplines: *`ilm tadwin al-hadith, `ilm al-hadith,* and *`ilm usul al-hadith*. However, during the third century, according to Ibn al-Mulaqqin, the science of *hadith* came to consist of more than two hundred disciplines.

Abu Hatam, according to a more simple classification, has mentioned the existence of fifty separate disciplines. Ibn Hajar describes the various disciplines more simply in this fashion: *`ilm usul al-hadith, `ulum al-hadith, `ilm mustalah al-hadith,* and *`ilm dirayat al-hadith* (which also includes *`ilm al-rijal*)[2].

Ahmad Amin, in his *Fajr al-Islam,* says: "The study of hadith was followed by the birth of various disciplines, such as chronicles of history, wars, and merits of peoples and persons. This was followed by writing of biographies, such as the work of Ibn Hisham. According to Ibn Jarir, Ibn Ishaq and al-Baladhuri, their style and method was that of *hadith* narration.

The anecdotes of the lives and times of former prophets, together with the *hadith* and the anecdotes mentioned in the Qur'an, helped to expand the literature dealing with the former prophets. The interest in *hadith* stimulated the study of Greek, Indian and Persian philosophy and ethics. *`Ilm al-hadith* stimulated popular interest in all sciences, and itself became a religious and canonical source, and, above all, the source of civil and penal codes. All this, avoiding further elaboration, bears testimony to the role played by *`ilm al-hadith* in expansion of the sciences[3]."

According to al-Suyuti, al-Hazimi considered *`ilm al-hadith* to consist of more than a hundred disciplines; Ibn Salah has mentioned 65 of these various disciplines[4]. Ibn Khaldun, in his work on history, mentions the following branches of *`ilm al-hadith:* the study of the *nasikh* and *mansukh* verses of the Qur'an, *`ilm al-rijal, `ilm istilahat al-hadith,* study of the text of *hadith* and its peculiarities, study of the qualifications necessary for a narrator to transmit *hadith,* knowledge of veracity of transmitters, and *`ilm fiqh al-hadith*[5].

However, Hakim Abi `Abd Allah Muhammad ibn `Abd Allah Hafiz al-Nishaburi, in his book *Ma`rifat `ulum al-hadith,* mentions fifty-two disciplines in the science of *hadith.* In view of its importance, we mention them here:

1. Recognition of *al-hadith al-`ali:* On page 5 of his book, he says that recognition of the *hadith `ali al-'asnad* (a tradition all of whose narrators are known and veracious) is a part of *`ilm al-hadith.* He mentions further that besides the condition that the chain of transmitters of a *hadith `ali* should be as short as possible, the transmitters must, in addition, be all veracious.

2. Recognition of *al-hadith al-nazil:* On page 7, he says that identification of *al-hadith al-nazil* is also a branch of *`Ilm al-hadith.* Some have defined *al-hadith al-nazil* as the opposite of *al-hadith al-'ali,* but this definition is insufficient. In fact, there are various degrees of the *al-hadith al-nazil* recognizable only for the experts. In this category are included the *ahadith* which require more than the ordinary amount of learning and scholarship.

3. Study of the veracity of narrators: On page 14, he includes this also as part of *`Ilm al-hadith*. Biographical details, level of knowledge and degree of carefulness of a narrator are issues related to this subject.

4. Knowledge of *masanid* of *hadith:* On page 17, he says that knowledge of the *masanid* (first narrator in the chain of transmission) of a *hadith* is an important subject. There is a disagreement among leading Islamic jurists about the validity of *ahadith* which are not *musnadah. Al-hadith al-musnad* is one which has reached us from one of the well-known Companions of the Messenger of God (S).

5. Study of *al-riwayat al-mawqufah:* On page 19, he discusses the study of *al-riwayat al-mawqufah. Al-riwayat al-mawqufah* is one whose primary source is one of the Companions of the Prophet (S).

6. Study of those *ahadith* whose first narrator is not mentioned. Al-Nishaburi discusses this topic on page 21.

7. Study of the Companions (*al-Sahabah*): This study involves the history of Companions, whether they belonged to the *Ansar* (the Helpers) or to the *Muhajirun* (the Emigrants), and their station and degree of nearness to the Prophet (S).

8. Study of *al-hadith al-mursal:* Discussing this topic on page 25, he includes it among the most difficult in *`Ilm al-hadith,* and says that none except the most learned can handle this subject. *Al-hadith al-mursal* is a tradition narrated by someone belonging to the next generation (the *Tabi'un*) after the Prophet.

9. Study of *al-hadith al-munqati':* On page 27, he states that *al-hadith al-munqati'* is different from *al-mursal,* although like *al-mursal* it is one narrated by one of the *Tabi'un.* There are three kinds of *al-hadith al-munqati'*.

10. Study of transmitters of *al-hadith al-musalsal:* On page 29, he states that there are eight types of this kind of *hadith*.

11. Study of al-hadith al-*mu'an'an:* On page 34 of his work, al-Nishaburi includes the study of non-counterfeit *ahadith mu'an'anah* (*lit.* transmitted) as part of *`Ilm al-hadith*.

12. Study of *al-hadith al-mu'dal:* On page 36, he quotes the definition given by `Ali ibn `Abd Allah al-Madini, the great scholar of *hadith,* and his predecessors of *al-hadith al-mu'dal* as a tradition whose two or more links of transmitters are missing.

13. Study of the *al-hadith al-mudarraj:* On page 39, he defines *al-hadith al-mudarraj* as a tradition in which the narrator has included his own words or that of a Companion or someone else in the text of *hadith*.

14. Study of *al-Tabi`un* (persons belonging to the next generation after the Prophet (S) and his Companions): On page 41, including the study of lives of the *Tabi'un* in *`Ilm al-hadith,* he remarks that this in itself involves several separate disciplines.

15. Study of *the Atba' al-Tabi'in* (persons belonging to the second generation after the Prophet): On page 46, this is also said to be included in *`Ilm al-hadith*.

16. Study of *al-akabir 'an al-asaghir:* On page 48, he includes the study of *al-akabir 'an al-asaghir* (*lit.* 'the greater from the lesser ones', said of traditions related by someone senior in age or knowledge from one junior to him in one of these aspects, or by a prolific narrator from one less prolific in narration of *hadith*) in *`Ilm al-hadith*.

17. Study of the descendents of the Companions: On page 49, he states that anyone who lacks knowledge on this subject is bound to make errors in regard to many traditions.

18. *`Ilm jarh wa ta'dil* (*lit.* challenging the validity, and settlement, or amendment): On page 82, he states that this involves two distinct disciplines.

19. Study of *al-sahih* and *al-saqim* (said of *hadith*)*:* On page 58, he states that this study is different from *`Ilm jarh wa ta'dil* mentioned before.

20. *`Ilm fiqh al-hadith*.

21. Study of the *nasikh* and *mansukh* in *hadith*.

22. Study of uncommon words in the text of *hadith:* On page 88, he states that this study began after the period of the *Atba' al-Tabi'in.* Among those who pursued it were Malik, al-Thawri, Shu'bah, and others who came after them. The first to compile a work on the uncommon aspects of *hadith* (*`Ilm ghara'ib al-hadith*) was Nadr ibn Shumayl.

23. Study of the *al-hadith al-mashhur* (*lit.* famous): On page 92, he points out the distinction between *al-hadith al-sahih* (veracious *hadith*) and *al-hadith al-mashhur*.

24. Study of the *al-hadith al-gharib* (uncommon): He states on page 94 that it is related to the study mentioned above (no.22); for there are various aspects of uncommonness.

25. Study of *al-hadith al-mufrad* (*al-khabar al-wahid*)*:* He states on page 96 that this study involves three kinds of *hadith:* firstly, those narrated by one from al-Madinah, Makkah or Kufah; secondly, those narrated by one of the Imams; thirdly, those narrated by someone besides the above two.

26. Study of apocryphal narrators: Study of those narrators who do not make a distinction between the narrated text and their own words.

27. Study of deficiencies found in *hadith:* On page 112, he states that this study is distinct from *`Ilm jarh wa ta'dil* and the study of *al-saqim* and *al-sahih*.

28. Study of *al-hadith al-shadh* (*lit.* rare): On page 119, he states that it is a tradition narrated from only one veracious narrator.

29. Study of prophetic traditions which conflict with others, and which are relied upon by founders of one of the *fiqh* schools.

30. Recognition of traditions which are not contradicted by any other.

31. Study of the various schools of the *muhaddithun*.

32. Study of the process of memorization of *hadith* (*`Ilm mudhakarat al-hadith*).

33. Study and recognition of additional words in *hadith*.

34. Study of *al-tashif* (slip of pen, misspelling, misplacement of diacritical marks etc.) in manuscripts.

35. Study of such errors by the *muhaddithun* in manuscripts of their *ahadith*.

36. Study of the lives of brothers and sisters of the *Sahabah,* the *Tabi'un,* and their descendents up to the present times.

37. Study of the lives of the *Sahabah,* the *Tabi'un,* and *Tabi' al-Tabi'in* from whom not more than one narrator has transmitted.

38. Study of the tribes of narrators, including the *Sahabah,* the *Tabi'un,* and *Tabi' al-Tabi'in* up to the present.

39. Study of genealogies of the *muhaddithun,* from *al-Sahabah* up to the present. On page 168, he says that study of genealogies has been recommended by the Prophet (S). On page 169, he quotes this

tradition on the authority of Abu Hurayrah:

Know your genealogies, so as to fulfil your duties to your kin[6].

41. Study of the names of the *muhaddithun:* On page 177, he says, “Abu `Abd Allah Muhammad ibn Isma'il al–Bukhari has met the complete needs of this study by his book.”

42. Study of surnames (*kuna* pl. of *kunyah*) of the *Sahabah,* the *Tabi'un,* and their descendents up to the present. On page 83, he says that the scholars of *hadith* have compiled many works on this subject.

43. Knowledge of the homelands and regions of *hadith* narrators.

44. Study of the *mawali*[7] among the narrators of *hadith* from among the *Sahabah,* the *Tabi'un* and their descendents.

45. Study of the lives, dates of death and birth of the *muhaddithun*.

46. Study of the titles of the *muhaddithun*.

47. Study of contiguous narrators. On page 215, he says that this study is different from that of *al–akabir 'an al–asaghir;* rather it relates to narrators who relate from those contiguous to them.

48. Study of similarities between the tribes of narrators, their homelands, names, nicknames, and accomplishments. In this regard he mentions five secondary disciplines, such as the study of tribes, the study of their homelands, etc.

49. Study of the battles of the Holy Prophet (S) and his epistles written to kings and others.

50. Study of the well–known pioneers of *hadith* collection from among the *Sahabah,* the *Tabi'un* and their descendents.

51. Study of the mode of classification of *hadith* into various chapters by the *muhaddithun*.

52. Study of a group of narrators from the *Tabi'un* and their descendents, regarding whose reliability in case of *al–hadith al–sahih* the evidence is inconclusive.

53. Study of those who received an *ijazah* from a scholar for transmitting *ahadith*[8].

In addition to the above, there are other disciplines linked with the study of Arabic morphology, syntax, and philology, as mentioned by al–Suyuti in his *al–'Itqan*[9]. In this regard, it may be mentioned that Ibn al–Nadim in his *Kitab al–Fihrist,* quoting Muhammad ibn Ishaq and other scholars, says that Abu al–'Aswad al–Du'ali, the first Arab grammarian, acquired it from `Ali ibn Abi Talib (A)[10].

Following this, he quotes a statement from Abu Nasr that `Abd al–Rahman ibn Hurmuz is the foundation layer of Arabic studies and that Abu Sa`id al–Sirafi had confirmed this. Furthermore, Ibn al–Nadim

explaining the origin of the name *'nahw'* for Arabic syntax says that Abu al-'Aswad had asked for `Ali's (A) permission to formulate rules of Arabic grammar *similar* (*nahw*) to what `Ali (A) had done in his discourses.

Those who had learnt Arabic grammar from Abu al-'Aswad al-Du'ali, according to Ibn al-Nadim, are: Yahya ibn Ya'mur, 'Anbasah ibn Ma'dan and Maymun ibn Aqran[11].

Sayyid Hasan al-Sadr, in his *Ta'sis al-Shi`ah,* writing about the origins of *`Ilm dirayat al-hadith,* says that the first to compile a work on this subject was Abu `Abd Allah Hakim al-Nishaburi, a Shi'ite (d. 405/1014-15), and Ibn Salah, who came after him, was his follower. However, al-Suyuti, in his *Kitab al-wasa'il fi awa'il,* states that Ibn Salah, Abu 'Amr `Uthman ibn `Abd al-Rahman (d. 643/1051-52), a Shafi'i from Damascus, was the first to work on *`ilm dirayat a-hadith*[12]. Evidently, al-Suyuti has shown complete indifference to the work of Abu `Abd Allah Hakim al-Nishaburi, who lived about two hundred years before Ibn Salah.

In *Ta'sis al-Shi`ah,* it is stated that the first to compile a book on the study of Islamic sects was al-Hasan ibn Musa al-Nawbakhti, a prominent scholar of the third century, who lived before Abu Mansur `Abd al-Qadir ibn Zahir al-Baghdadi (d. 429/1037-38), Abu Bakr al-Baqillani (d. 403/1012-13), Ibn Hazm (d. 456/1062-63), and al-Shahristani (d. 548/1153-54)[13]. The author of *al-Adab al-Farisi* not only confirms this, he also explicitly states that al-Hasan ibn Musa al-Nawbakhti was a Shi'ite:

Several men of the house of Nawbakht excelled in the Islamic sciences and became (great) scholars of the Imamiyyah Shi'ite sect and forerunners of its *mutakallimin*. To them goes the great credit of providing support for this sect on the basis of its *kalam*. Among them was Abu Muhammad al-Hasan ibn Musa al-Nawbakhti (d. 300 or 301 A.H.), the author of the book *Firaq al-Shi`ah* and *al-'Ara' wa al-diyanat;* also he was the first to write a book on the subject *of al-milal wa al-nihal* (study of nations and sects)[14]:

The author of *Tadrib al-rawi* writing about the origins of *`ilm 'istilahat al-hadith,* says that the first to compile a work on this subject was Qadi Abu Muhammad al-Ramhurmuzi, the author of *Kitab muhaddith al-fadil,* followed by Hakim Abu `Abd Allah al-Nishaburi, Abu Nu'aym al-'Isfahani, and al-Khatib al-Baghdadi[15].

In regard to the history of the military campaigns (*al-maghazi*) of the Prophet (S), which is a part of *`ilm al-rijal*, the author of *Ta'sis al-Shi`ah* says that the first to write on this subject was Muhammad ibn Ishaq al-Matlabi. Elsewhere, he quotes a statement from *Khulasat al-'aqwal* relating to `Ubayd Allah ibn Abi Rafi', who was 'Ali's scribe, as being the first to write on the Prophet's battles[16]. This is also confirmed by al-Najashi in his *al-Rijal*[17]. Al-Suyuti, however, in his *Kitab al-wasa'il fi al-awa'il* considers 'Urwah ibn al-Zubayr (d. 94/712-13) as being the pioneer in writing on *al-maghazi*.

With regard to historiography, according to *Kash al-zunun,* the first to write on this subject was Muhammad ibn Ishaq (d. 151/768) the forerunner among the writers of *al-maghazi*.

According to al-Suyuti, the first to compile a *musnad* was Sulayman ibn Dawud Abu Dawud al-Tayalisi[18]. As to *`ilm dirayat al-hadith,* the first to write on this subject was Sayyid Jamal al-Din Ahmad ibn Musa ibn Tawus Abu al-Fada'il (d. 673/1274-75), the teacher of `Allamah ibn Mutahhar al-Hilli. He formulated new Shi'ite terms in *hadith* (such as *al-sahih, al-hasan, al-muwaththaq,* and *al-da'if*)[19].

Kinds of Hadith

In general, there are three basic kinds of *hadith* from the viewpoint of the Ahl al-Sunnah (*al-Sahih, al-hasan,* and *al-da'if*), and four basic kinds from the viewpoint of the Shi`ah (*al-sahih, al-hasan, al-muwaththaq,* and *al-da'if*). These are further classified both by the Shi`ah and the Ahl al-Sunnah. Following are some of these general classifications:

1. *Al-sahih:* It is a *hadith* free of any kind of fault related by several continuous chains of veracious transmitters with more than one first recorder (*ruwat 'adilun, dabitun ghayr shawadhdh*)[20].

2. *Al-hasan:* It is a *hadith* which is well-known, and with reputable source (*makhraj*) and transmitters (*ruwat*)[21]. It has been defined in these words in al-Jurjani's *al-Ta'rifat*:

Al-hasan is a *hadith* whose transmitters are reputed for their veracity and trustworthiness; however, it does not reach the station of *al-hadith al-sahih*[22].

3. *Al-da'if:* It is a *hadith* which does not have the qualities of either *al-sahih* or *al-hasan*[23].

4. *Al-musnad:* It is a *hadith* whose chain of transmission goes right up to the Holy Prophet (S).

5. *Al-muttasil* (*mawsul*)*:* It is a *hadith* whose all links in transmission are mentioned by the later transmitters.

6. *Al-marfu':* It is a *hadith* which reaches one of the *Ma'sumun,* regardless of continuity in the chain of transmitters.

7. *Al-mawquf:* It is a *hadith* which reaches the *Sahabah,* regardless of continuity in the chain of transmission.

8. *Al-maqtu'*: It is a *hadith* narrated from one of the *Tabi'un*.

9. *al-munqati'*: It is a *hadith* narrated from one of the *Tabi'un*.

10. *Al-mursal:* It is a *hadith* narrated by one of the prominent *Tabi'un* saying 'The Prophet of God said....' so on and so forth. There are many of this kind of narrations.

11. *Al-mu'dal:* It is a *hadith* whose two or more links in the chain of transmission are missing.

12. *Al-mudallas* (*lit.* forged): It is of two kinds: firstly, in text (*matn*)*;* and secondly, in the chain of

transmission (*sanad*).

13. *Al-shadhdh:* It is a tradition narrated by a veracious (*thiqah*) narrator that contradicts other traditions narrated by others.

14. *Al-gharib:* It is of three kinds: *gharib al-'alfaz* (with uncommon words), *gharib al-matn* (uncommon in content), and *gharib al-sanad* (uncommon with respect to the chain of transmission).

a. *Gharib al-'alfaz* is a tradition containing problematic words.

b. *Gharib al-matn* is a tradition narrated by a single narrator belonging to the earliest narrators.

c. *Gharib al-sanad* is a tradition whose content is otherwise well-known.

16. *Al-mu'an'an:* It is a tradition in which all the links in the chain of transmission are connected by the preposition *'an*.

17. *Al-mu'allaq:* It is a tradition in which the names of one or more transmitters are missing at the beginning end of the chain of transmitters.

18. *Al-mufrad* or *al-wahid:* It is a tradition narrated by only one narrator, or by narrators belonging to only one location.

19. *Al-mudarraj:* It is a tradition whose narrator includes his own words or that of another narrator in the text of the *hadith*.

20. *Al-mashhur*: It is a tradition which is well-known amongst the *muhaddithun*.

21. *Al-musahhaf*: It is a tradition whose text or name of transmitter (*sanad*) has been partially altered on account of resemblance with another similar text or name of transmitter.

22. *Al-'ali:* It is a *hadith* with a short chain of transmission.

23. *Al-nazil:* It is one opposite in character to the *'ali*.

24. *Al-musalsal:* It is a *hadith* all of whose narrators in the chain of transmission up to the *Ma'sum* fulfil the conditions of trustworthiness at the time of narration from the viewpoint of sound character and speech.

25. *Al-ma'ruf:* It is a *hadith* whose meaning is well-known among narrators.

26. *Al-munkar:* It is the opposite of *al-ma'ruf*.

27. *Al-mazid:* It is a *hadith* which either in text or *sanad* has something additional in comparison with a similar *hadith*.

28. *Al-nasikh:* Some *ahadith,* like the Qur'an, abrogate other *ahadith. Al-nasikh* is a prophetic *hadith* which abrogates a former *hukm* of the *Shari'ah*.

29. *Al-mansukh:* is a *hadith* whose *hukm* is abrogated by *al-nasikh.*

30. *Al-maqbul:* It is a tradition which is accepted and practised by the Islamic 'ulama'.

31. *Al-mushkil:* It is a tradition containing difficult or problematic words or meanings.

32. *Al-mushtarak:* It is a tradition the name of one whose transmitters resembles that of a veracious and a non-veracious narrator. Study of such traditions calls for the study of *`Ilm al-rijal*.

33. *Al-mu'talif:* It is a *hadith* in whose chain of transmission the name of a person mentioned therein can be read variously, though it is written identically in all those cases.

34. *al-mukhtalif:* It is a *hadith* in whose chain of transmission the name of a person mentioned therein can be read variously, though it is written identically in all those cases.

35. *Al-matruh:* It is a tradition which contradicts definite evidence (*dalil qat'i*) and is also unamenable to explanation (*ta'wil*).

36. *Al-matruk:* It is a tradition in whose chain of transmission someone known to be a liar is mentioned.

37. *Al-mu'awwal:* It is a tradition which contradicts what is apparently true from the viewpoint of reason (*aql*), the Qur'an, and the Sunnah (*naql*).

38. *Al-mubin:* It is a tradition whose words in the text are used in their literal meaning.

39. *Al-mujmal:* It is the opposite of *al-mubin*.

40. *Al-mu'allal:* It is a tradition which gives the reason for a certain command (*hukm*) of the Shari'ah.

41. *Al-mudtarib:* It is a tradition that has been variously narrated either from the viewpoint of text or chain of transmission.

42. *Al-muhmal:* It is a tradition all of whose transmitters are not mentioned in books on *`Ilm al-rijal.*

43. *Al-majhul:* It is a tradition in which in spite of a continuous chain of transmission the sectarian affiliations of its transmitters are not known.

44. *Al-mawdu':* It is a tradition forged by its narrator.

45. *Al-maqlub:* It is a well-known tradition containing something counterfeit invented with the benign purpose of spiritual encouragement.

46. *Al-hadith al-ma'thur*: It is a tradition narrated by later generations from their ancestors.

48. *Al-hadith al-qudsi:* It consists of Divine Word, whose revelation unlike that of the Qur'an is not aimed as a miracle. (This kind of tradition has been discussed before).

50. *Al-'aziz:* It is one of the thirteen kinds of *al-hadith al-sahih* and *al-hadith al-hasan.*

51. *Hadith za'id al-thiqah:* It is another one of the various kinds of *al-hadith al-hasan* and *al-hadith al-sahih*[24].

52. *Al-muwaththaq:* It is a *hadith* whose transmitters are reliable, although some of them may not have been Shi'ite.

53. *Al-mutawatir:* It is a tradition which has been transmitted from several narrators, so that it is impossible that it should have been forged. There are two kinds of this *hadith: mutawatir* in meaning, and *mutawatir* in words. However, if recurrence (*tawatur*) is in words, there may be chances of forgery.

Concluded; wal-hamdulillah.

1. Ahmad Amin, Fajral 'Islam, p 250
2. Al-Suyuti, Tadrib al rawi, "Introduction".
3. Ahmad Amin, Fajr al-Islam p 268
4. Al-Suyuti, Tadrib al rawi, pp. 3, 14
5. Ibn Khaldun, al-'Ibar, pp. 796-797
6. This tradition is considered dubitable by the Shi`ah
7. Mawali (sing. mawla), or clients, is a term that was used to indicate inferior social standing. The term was originally used for freed slaves by Arab Muslims and after Muslim conquests it was extended to a variety of non Arab peoples (Tr).
8. The description of the fifty two disciplines of ulum al-hadith mentioned here is a brief adoption from Ma'rifat 'ulum al-hadith by Hafiz al Nishaburi, Hakim Abu `Abd Allah Muhammad ibn Abd Allah
9. Al-Suyuti, al-'Itqan p. 5
10. Ibn al-Nadim, Kitab al-fihrist pp. 59-62
11. Ibid., p.62
12. Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, p.294
13. Ibid., p.234
14. Muhammad Muhammadi, al-'Adab al-farisi, pp.115,116; Lebanon
15. Al-Suyuti, Tadrib al-rawi', p.13
16. Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, pp.232, 233
17. Al-Najashi, Ma'rifat ahwal al-rijal, pp.3-6
18. Al-Suyuti, Tadrib al-rawi, p.102
19. Sayyid Hasan al-Sadr, Ta'sis al-Shi`ah, p.295
20. Al-Suyuti, Tadrib al-rawi, p.22. See also Dehkhoda, Loghatnameh, vol. (ha'), p.399
21. Al-Suyuti, Tadrib al-rawi, p.86
22. Dehkhuda, Loghatnameh, vol (ha') p.399
23. Al-Suyuti, Tadrib al-rawi, p.105
24. About the classification of hadith see Al-Suyuti, Tadrib al-rawi, pp.21 ff.; Hafiz al-Nishaburi, Kitab Ma'rifat 'ulum al-hadith, pp. 108-123; see also The Encyclopedia of Islam, pp.23-28, Dehkhuda, Loghatnameh, vol. (ha') pp. 395-399; al-Shaykh al-Baha'i, Nihayat al-dirayah, pp.4 ff.

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