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العتبة العباسية المقدسة
الهيأة العليا لإحياء التراث

الخزانة

مجلة علمية نصف سنوية تعنى بالتراث المخطوط والوثائق
تصدر عن مركز الشيخ الأنصاري قدس سره للدراسات والتحقيق

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بسم الله الرحمن الرحيم



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شروط النشر

- تنشر المجلّة البحوث العلمية والدراسات المتعلّقة بالمخطوطات والوثائق، والنصوص المحقّقة، والمتابعات النقديّة الموضوعيّة لها.
- يلتزم الباحث بمقتضيات البحث العلميّ وشرائطه في الإفادة من المصادر والإحالة عليها، والأخذ بأدب البحث في المناقشة والنقد، وألّا يتضمّن البحث أو النصّ المحقّق مواضيع تثير نعرات طائفية أو حساسية معينة تجاه ديانة أو مذهب أو فرقة.
- أن يكون البحث غير منشور سابقاً، وليس مقدّماً إلى أية وسيلة نشر أخرى، وعلى الباحث تقديم تعهّد مستقل بذلك.
- يُكتب البحث بخط (Simplified Arabic) بحجم (١٦) في المتن، و(١٢) في الهامش، على أن لا يقل عن (٢٠) صفحة (A4).
- يُقدّم البحث أو النصّ المحقّق مطبوعاً على ورق (A4) بنسخة واحدة مع قرص مدمج (CD)، على أن تُرقّم الصفحات ترقيمًا متسلسلًا.
- تقديم ملخص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كلّ في صفحة مستقلّة ويضمّ عنوان البحث، وأن لا يزيد الملّخص على صفحة واحدة.
- تُراعى الأُصول العلمية المتعارفة في التوثيق والإشارة، بإثبات اسم المصدر، واسم المؤلّف، ورقم الجزء، ورقم الصفحة، مع مراعاة أن تكون الهوامش مرقّمة بشكل مستقل في كلّ صفحة.
- يزوّد البحث بقائمة المصادر بشكل مستقل عن البحث، وتتضمّن اسم المصدر أو المرجع أولاً، فاسم المؤلِّف، ويليه اسم المحقّق أو المُراجع أو المترجم في حال وجوده، ثم الطبعة، فدار النشر، ثم البلد الذي نُشر فيه، وأخيراً تاريخ النشر، ويُراعى في إعدادها الترتيب الألفبائي لأسماء الكتب أو البحوث في المجلات، وفي حالة وجود مصادر أجنبية تضاف قائمة بها منفصلة عن قائمة المصادر العربية.

- تخضع البحوث لبرنامج الاستلال العلمي ولتقويم سريّ لبيان صلاحيتها للنشر، ولا تُعاد إلى أصحابها سواء قُبلت للنشر أم لم تُقبل، على وفق الضوابط الآتية:
- يُبلَّغ الباحث أو المحقّق بتسلّم المادة المرسلة للنشر خلال مدّة أقصاها أسبوعان من تاريخ التسلّم.
- يُبلَّغ أصحاب البحوث المقبولة للنشر بموافقة هيأة التحرير على نشرها وموعده المتوقّع خلال مدّة أقصاها شهران.
- البحوث التي يرى المقوّمون وجوب إجراء تعديلات أو إضافات عليها قبل نشرها تُعاد إلى أصحابها مع الملاحظات المحدّدة، ليعملوا على إعادة إعدادها نهائياً للنشر.
- البحوث المرفوضة يبلّغ أصحابها من دون ضرورة إبداء أسباب الرفض.
- يمنح كلّ باحث أو محقّق نسخة واحدة من العدد الذي نُشر فيه بحثه، مع ثلاثة مستلات من المادة المنشورة، ومكافأة مالية.

تراعي المجلّة في أولويّة النشر:

١- تاريخ تسلّم رئيس التحرير للبحث.

٢- تاريخ تقديم البحوث التي يتم تعديلها.

٣- تنوّع مادة البحوث كلّما أمكن ذلك.

- البحوث والدراسات المنشورة تعبّر عن آراء أصحابها، ولا تعبّر بالضرورة عن رأي المجلّة.
- تُرتَّب البحوث على وفق أسس فنية لا علاقة لها بمكانة الباحث.
- يرسل المحقّق أو الباحث الذي لم يسبق له النشر في المجلّة موجزاً عن سيرته العلميّة، وعنوانه، وبريده الإلكتروني؛ لأغراض التعريف والتوثيق، على بريد المجلة الإلكتروني: Kh@hrc.iq
- لهيأة التحرير الحق في إجراء بعض التعديلات اللازمة على البحوث المقبولة للنشر.
- تنتخب هيأة التحرير البحوث المتميِّزة المنشورة في المجلَّة وتتكفّل بإعادة طباعتها بشكل مستقلّ.

بسم الله الرحمن الرحيم

عَقدٌ مَضَىٰ وَالعَهدُ بَاقٍ

رئيس التحرير

الحمد لله ربِّ العالمين، والصلاة والسلام على سيّدنا محمّد وعلى آله الطيّبين الطاهرين، واللعنة الدائمة على أعدائهم أجمعين إلى قيام يوم الدين، أمّا بعد:

فإنّ لكلّ عصرٍ أمانةً تُعرَض، ولكلِّ جيلٍ وديعةً يُمتحن في حفظها؛ وكانت وديعتنا تراثَ أمّةٍ خطّه العلماء بأقلامهم، وأودعوه صحائفهم، وتناقَلته الأيدي على كرِّ العصور، حتّى آل إلينا يحمل بين سطوره نفائسَ أعمارهم، وصفوةَ أفكارهم، وشهاداتٍ على زمانهم.

وما كان لوديعةٍ كهذه أنْ تُترك لمداولة الأيّام، ولا أنْ تُستودَع الرفوفَ حتّى يأكلها النسيان؛ فكان لا بدّ لها من يدٍ تتعاهدها، وعينٍ تتبيّن ذخائرها، وقلمٍ ينهض بحقّها. ومن هذا الشعور وُلدت «الخِزانة» قبل عشرة أعوام؛ لا لتُكثّر من الصحف، ولا لتزاحم المطبوعات بالعناوين، وإنّما لتسهم مع أبناء جلدتها في حفظ هذه الأمانة، ولتجعل من التراث المخطوط عِلمًا يُبصّر به، ونصًّا يُصان، وأثرًا يُستعاد.

وكان من لطف الله بهذه النشأة أنْ قيّض لها منذ مطلعها نفرًا من أعلام التراث، أحاطوها بعين الخبرة، وأمدّوها من حصيلة التجربة، وأقاموا لها من مشورتهم منارًا تهتدي به في مسيرها؛ فكان لهم في تأسيسها وتوجيه خطاها فضلٌ محفوظ، وفي صحائفها أثرٌ مشهود.

ثـمّ أخذت «الخِزانـة» طريقها، فجعلت همّها أنْ تنظـر إلى التراث لا بوصفه صفحـاتٍ عتيقـة، بـل علمًا له أصولـه، ونصوصًـا لهـا أمانتها؛ ففتحـت أبوابها لدراسـة التـراث ورجاله ومصنّفاتـه، ولتحقيـق النصوص وإقامـة ألفاظها على وجههـا، ولنقـد مـا كُتِب فيـه وتمييز صحيحـه من سـقيمه، وللتعريـف بخزائن المخطـوط وفهارسـها وكشّـافات مطبوعاتها، ولمـا يتّصل بالوثيقـة وصورتها وأخبارهـا، حتّـى اجتمعـت فيها أطـرافٌ من العلـم يعضد بعضهـا بعضًا.

ولـم تكـن عنايتهـا بالمخطـوط مقصـورةً علـى أنْ يُقرأ مـا فيه، بـل جاوزت ذلـك إلـى أنْ يُقـرأ هـو نفسـه؛ ورقُـه، ومـداده، وخطُّـه، وجلـده، وعلاماتـه، ومواضـع تداولـه، وآثـار أيـدي مالكيه، ومـا أحاط بـه من قرائن تكشـف عصره ومصـدره ورحلتـه. فالمخطـوط عندهـا ليس متنًا فحسـب، بـل شـاهدًا مكتوبًا علـى حياة العلـم، وكلّ أثرٍ فيـه قد يكون مفتاحًـا إلى حقيقةٍ غابـت عن القارئ.

ولـم تُقـم «الخِزانة» صرحهـا على ثـرى العراق لتجعـل منه حـدًّا لمدادها، فالتـراث أوسـع مـن أنْ تحصره الحـدود، وأبقـى مـن أنْ تسـتوعبه الأوطـان؛ فخرجـت صفحاتهـا مـن العـراق إلـى رحـاب المـشرق والمغـرب، ووصلت مـا بيـن أقصى البـلاد وأدناهـا، واسـتنطقت من أرض فـارس أقلامًـا، وأبحرت فـي الخليـج العربـيّ تحمل إلـى قرّائها نفائـس ما حفظـت خزائنه من آثـار، ثمّ عبـرت البحـار، وهاجـرت صفحاتهـا إلـى أوروبـا، فعـادت منها بنفحـاتٍ من تـراثٍ مهاجـرٍ، وآثـارٍ حملتها أقـلام المغتربيـن بعيدًا عـن مواطنهـا الأولى.

ولـم يكـن القديـم مـن المـكان بمنـأى عـن اهتماماتهـا؛ فشـدّت رحالهـا إلـى الأندلـس، لا بأقـدام المسـافرين، ولكـن بأجنحـة الكتـب وآثـار العلماء، فجالـت فـي رحاب قـصر الحمـراء، واسـتنطقت جدرانـه، ووثّقت مـا بقي فيه مـن شـواهد الحضـارة الإسـلاميّة، لتقـول: إنّ التـراث وإنْ تفرّقـت أوطانـه، فموطنـه كلُّ أرضٍ بقـي فيهـا أثـرٌ مـن علـمٍ، أو شـاهدٌ مـن حضارة.

وهكـذا غـدت «الخِزانـة» على مـدى عقدها جـسرًا تعبر عليه آثار المـشرق

إلى المغرب، وتعود عبره نفحات المغرب إلى المشرق؛ تتعدّد الأوطان في صفحاتها، وتتآلف اللغات في رحابها، ويبقى الجامع بينها ذلك الإرث الذي لا تحدّه حدود.

وهنا، وفي تمام العقد الأوّل، لا تقف «الخِزانة» لتقول: كم عددًا أصدرنا؟ ولا كم بحثًا نشرنا؟ فالأعداد تُحصى، والأوراق تُعدّ، وإنّما الذي يستحقّ أنْ يُسأل عنه ماذا أضفنا إلى ما كان؟ وماذا حفظنا ممّا كان يوشك أنْ يُنسى؟

إنّ التراث لا يطلبُ من أهله أنْ يُعجبوا به، وإنّما يطلبُ أنْ يؤدّوا حقّه.

وحقّه أنْ يُطلَب بتؤدةٍ، ويُقرَأ بأناةٍ، ويُحقَّق بعلمٍ، ويُنقَد بعدلٍ، ويُنسَب بأمانةٍ، ويُصان من عبث المتعجّلين. و ليس المحقِّق مَن أكثر الحواشي، ولا مَن أطال المقدّمات، وإنّما مَن عرف للنصّ قدره، وحفظ للمؤلِّف حقّه، وأوصل للقارئ أمانته.

وفي عصرٍ فترت فيه الهمم عن طول النفَس، واستثقل بعض الناس مشقّةَ التتبّع، وأصبح الوصول إلى المعلومة أيسر من الوصول إلى حقيقتها، تأتي «الخِزانة» لتقول لأهل هذا الشأن: إنّ خدمةَ التراث ليست طريقًا قصيرًا، ولا ثمرةً تُقطف بالعجلة؛ إنّها صحبةٌ طويلةٌ مع الكتب، وملازمةٌ للمصادر، وصبرٌ على اختلاف النسخ، وتعبٌ في استنطاق الورق، وتواضعٌ أمام النصّ.

ويبقى من عمل الباحث ما أحكمه، لا ما أكثره؛ ومن أثر المحقِّق ما صحّحه، لا ما ضخّمه؛ ومن فضل صاحب الصنعة أنْ يترك للنصّ أمانته، وللتاريخ حقيقته، ولمَن يأتي بعده سبيلًا واضحًا.

واليوم، إذ تبلغ «الخِزانة» عامها العاشر، ويبلغ مسيرها عشرين عددًا، فإنّها لا تطوي صفحةً من الماضي، بل تجدّد صفحةً من العهد؛ عهدٌ مع

المخطوط ألّا يُهمل، ومع النصّ ألّا يُحرّف، ومع العالم ألّا يُنسى، ومع الباحث ألّا يُغرى بالشهرة على حساب الأمانة.

وإنْ كان لنا بعد عشر سنين أنْ نستبشر، فليس بما مضى وحده، بل بما لم يُنجز بعد؛ فما زالت في خزائن الأمّة صحائفُ لم تُقرأ، وأسماءٌ لم تُعرّف، وكتبٌ لم تُستنطق، ونصوصٌ تنتظر مَن يردّ إليها وجهها الأوّل.

وفي الختام، فلكلِّ مَن أعان على بلوغ هذه الغاية، من مستشارٍ أسدى رأيًا، وباحثٍ بذل جهدًا، ومراجعٍ أعمل نظره، ومحقِّقٍ أمعن في ضبط نصّه، ومدقِّقٍ صان عبارته، ومَن أخرج العدد إلى صورته، جزيلُ الشكر، وصادق الدعاء؛ فما قامت هذه الصفحات على قلمٍ واحد، ولا بلغت هذا المبلغ بجهدٍ منفرد.

فنسأل الله أنْ يبقي «الخِزانة» خزانةَ علمٍ لا خزانةَ ورق، وأنْ يحفظ بها ما بقي من آثار العلماء، وأنْ يهيّئ لهذا التراث في كلّ عصرٍ رجالًا يعرفون قدر الأمانة قبل قدر الشهرة، وأنْ يرزق القائمين عليها صدق القصد، وتوفيق العمل، وحسن الجزاء.

والحمد لله أوّلًا وآخرًا.

المحتويات

الباب الأول: دراسات تراثية

٢١	صُورَةُ أَمِيرِ المُؤمنِين عليّ عليه السلام فِي كتابِ الفِهرِست لِمُحَمّدِ بنِ إسحاقِ النّديم	د. مهدي مجتهدي أستاذ مساعد في تاريخ وحضارة المجتمعات المسلمة، جامعة فردوسي - مشهد. ليلى عبدي طالبة دكتوراه في تاريخ وحضارة المجتمعات المسلمة، جامعة فردوسي - مشهد. إيران
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٢٢١	دِرَاسَةٌ كُودِيكُولُوجِيّةٌ لِمَخطُوطِ مُدوّنةِ الإمَامِ مَالِكٍ المَكتُوبِ عَلَى الرَّقِّ (كرّاساتُ المَخطُوطِ أنمُوذجًا)	د. أحمد عطية كبير الباحثين بمركز المخطوطات- مكتبة الإسكندريّة مصر
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٢٩٩	مُنْتَهَى الشَّرَف في فَضَائِل الكُوفَة وَالنَّجَف. أرجُوزَتَان: (دُرّة الصَّدَف في فَضَائِل النَّجَف وَ الجَوَاهِر المَصْفُوفَةُ في فَضَائِل الكُوفَة) نظم: الدّكتُور حُسَين عَليّ مَحفُوظ	تحقيق مقدام راتب المفرجيّ مؤسسة الوافي للتوثيق والدراسات العراق
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٥٠١	الـمُتَبَقّي مِـن مَكتَبَـةِ السَّـيِّدِ الحُسَـينِ آلِ بَحرِ العُلُوم تَعريفٌ بِها و بصاحِبِها	محمّد جاسم الموسويّ مركـز تصوير المخطوطات وفهرسـتها في العتبة العباسيّة المقدّسة العراق

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٥٨٣	مِن أَخبَارِ التُّراث	هيأة التحرير

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bution. The researcher must therefore distinguish between them and must weigh the probabilistic value (*al-qiyam al-iḥtimāliyyah*) and significance (*dilālah*) of each piece of evidence to deduce a conclusion consistent with the totality of the available evidence.

4. Investigating and examining the Islamic intellectual heritage (*al-turāth al-Islāmī*) constitutes an important and influential avenue in researching the attribution of books to their authors. This is because heritage texts exhibit a state of extensive interrelation. This characteristic provides the researcher with a body of significant evidence for evaluating a book's attribution.

Research Summary

1. The study of text attribution (nisbah al-kutub) is among the significant fields of research that scholars have attended to since early times. Their methodology was built upon scholarly controls and principles that can be deduced through careful consideration of their statements.

2. Evaluating the attribution of ḥadīth compilations can be approached by examining several aspects:
   - **First:** Establishing the title in bibliographies (*fahāris*) and other sources.
   - **Second:** Studying the generational strata (*al-ṭabaqāt*) and chains of transmission (*al-asānīd*).
   - **Third:** Analyzing the textual content (*al-matūn*).
   - **Fourth:** Examining the manuscript copies (*al-nusakh al-khaṭṭiyyah*).

3. Research into these aspects provides a body of evidence (*qarā'in*). These pieces of evidence differ in their probative value (*dilālah*) and evidentiary weight (*qīmah ithbātiyyah*). Some may help prove the book's attribution to the author, some may help weaken the probability of forgery or fabrication of the manuscript, and some may be supportive if present, while their absence may not affect the probability of attribution. Conversely, some pieces of evidence are essential and obligatory; their absence negatively impacts the probability of establishing attri-

Fourth Aspect:
Evidentiary Markers Related to Manuscripts

First Marker: That the manuscript has received scholarly attention, meaning it is ancient, circulated among scholars, and bears annotations and completion certificates from scholars specialized in this field.

Second Marker: The existence of very ancient manuscripts dating back to early centuries.

Third Marker: The proliferation of manuscript copies of the book. It is preferable that this multiplicity originates from separate copies not tracing back to a single origin in a distant and later period. This can contribute to proving the fame of the book.

Fourth Marker: Correspondence between what was transmitted from the book in previous centuries and what is found in the extant manuscripts. The probability of authenticity increases proportionally with the increase in citations of the book from diverse schools and different centuries, thereby proving the book's dissemination and circulation century after century.

‘Fish and locusts are ritually pure.’”[1]

The Sunnis narrated this from al-Ṣādiq, from his father, from Amīr al-Muʾminīn (a.s). ʿAbd al-Razzāq al-Ṣanʿānī narrated: “Al-Thawrī informed us, from Jaʿfar ibn Muḥammad, from his father, from ʿAlī, who said: ‘Fish and locusts are all ritually pure.’”[2]

He also narrated: “From Ibn ʿUyaynah, from Jaʿfar ibn Muḥammad, from his father, who said: In the book of ʿAlī: ‘Locusts and fish are ritually pure.’”[3]

These texts narrated from the Imams of the Ahl al-Bayt (a.s) were recorded and narrated by the early Shiʿa in the first centuries. Sunni scholars narrated them through their own specific chains from our Imams (a.s) with a very high degree of correspondence, despite the narrators transmitting these reports belonging to different schools, conflicting methodologies, and distant regions. This necessitates rejecting the claim that it was possible to fabricate these compilations interconnected in such a complex, vast, and spontaneous manner, and that this remained hidden from many scholars across all Islamic schools.

(1) Al-Kāfī, vol. 12, pp. 125-126, ḥadīth number 11325, Kitāb al-Ṣayd, Bāb al-Samak, ḥadīth 6.

(2) Al-Muṣannaf, vol. 5, p. 204, ḥadīth number 8934.

(3) Al-Muṣannaf, vol. 5, p. 224, ḥadīth number 9040.

senger of Allāh (p) did not marry off any of his daughters nor marry any of his wives for more than twelve ūqiyahs and a nashsh; the ūqiyah is forty [dirhams] and the nashsh is twenty dirhams." (1)

This hadith is also taken from a book by Ḥammād ibn ʿĪsā.

Sunni scholars narrated this hadith through their chains from ʿĀʾishah bint Abī Bakr. Among them was Isḥāq ibn Rāhawayh in his Musnad: "ʿAbd al-ʿAzīz ibn Muḥammad informed us, Yazīd ibn ʿAbd Allāh ibn Usāmah ibn al-Hād informed me, saying: Muḥammad ibn Ibrāhīm al-Taymī narrated to us, from Abī Salamah, who said: I asked ʿĀʾishah: What was the dowry of the wives of the Messenger of Allāh (p)? She said: 'Twelve ūqiyahs and a nashsh.' Then she said: Do you know what the nashsh is? I said: No. She said: Half an ūqiyah, and that is five hundred dirhams." (2)

Abū Dāwūd al-Sijistānī narrated it in his Sunan(3), and Abū ʿAwānah in his Mustakhraj(4).

Example Five: Al-Kulaynī narrated: "ʿAlī ibn Ibrāhīm, from his father, from Ibn Abī ʿUmayr, from Hishām ibn Sālim, from Sulaymān ibn Khālid, who said: I asked Abā ʿAbd Allāh (a.s) about fish caught by a Magian. He said: Verily, ʿAlī (a.s) used to say:

(1) Al-Kāfī, vol. 10, pp. 707-708, ḥadīth number 9627, Kitāb al-Nikāḥ, Bāb al-Sunnah fī al-Muhūr, ḥadīth 5.

(2) Musnad Isḥāq ibn Rāhwayh, vol. 1, p. 574, ḥadīth number 1075.

(3) Sunan Abī Dāwūd, vol. 4, p. 139, ḥadīth number 2094.

(4) Al-Musnad al-Ṣaḥīḥ al-Mukharraj ʿalā Ṣaḥīḥ Muslim, vol. 11, p. 289, ḥadīth number 4583.

This hadith is also taken from the book of Ḥammād ibn ʿĪsā al-Juhanī.

The Sunnis narrated from al-Ṣādiq, from al-Bāqir (a.s) its like. Abū Bakr ibn Abī Shaybah narrated: "Ḥafṣ narrated to us, from Jaʿfar, from his father, who said: The Prophet (p) entered the mosque while Bilāl was giving the iqāmah. Ibn Buḥaynah stood up praying two Rakʿahs. The Prophet (p) struck his shoulder and said: 'O Ibn al-Qushb, are you praying Fajr as four?!'"[1]

Example Three: Al-Kulaynī narrated in al-Kāfī: "ʿAlī ibn Ibrāhīm, from his father, from Ḥammād ibn ʿĪsā, who said: I heard Abā ʿAbd Allāh (a.s) say: My father narrated to me that the Messenger of Allāh (p) judged based on one witness and an oath."[2]

This hadith is also taken from a book by Ḥammād ibn ʿĪsā.

The Sunnis narrated its like from al-Ṣādiq (a.s). Abū Bakr ibn Abī Shaybah narrated: "Wakīʿ narrated to us, from Sufyān, from Jaʿfar ibn Muḥammad, from his father that the Prophet (p) judged based on the testimony of one witness and an oath. He said: 'And ʿAlī (a.s) judged by it among you.'"[3]

Example Four: Al-Kulaynī narrated in al-Kāfī: "ʿAlī ibn Ibrāhīm, from his father, from Ḥammād ibn ʿĪsā, from Abī ʿAbd Allāh (a.s), who said: I heard him say: My father said: The Mes-

(1) Al-Muṣannaf, vol. 4, pp. 395-396, ḥadīth number 6491.

(2) Al-Kāfī, vol. 14, p. 577, ḥadīth number 14503, Kitāb al-Shahādāt, Bāb Shahādat al-Wāḥid wa Yamīn al-Muddāʿī, ḥadīth 2.

(3) Al-Muṣannaf, vol. 11, p. 610, ḥadīth number 23451.

Here we mention some examples:

Example One: Al-Ḥimyarī narrated in Qurb al-Isnād: "Muḥammad ibn ʿĪsā, al-Ḥasan ibn Ẓarīf, and ʿAlī ibn Ismāʿīl – all of them – from Ḥammād ibn ʿĪsā al-Baṣrī al-Juhanī, who said: I asked Abā ʿAbd Allāh Jaʿfar ibn Muḥammad – and only his servant was with him – I said: May I be your ransom, inform me about a slave, how many [wives] can he marry? He said: 'My father said: ʿAlī (a.s) said: He shall not exceed two wives.'"[1]

This hadith is taken from the book of Ḥammād ibn ʿĪsā al-Juhanī (r.a).

The Sunnis narrated from al-Ṣādiq, from his father, from Amīr al-Muʾminīn (a.s) what corresponds to this hadith. ʿAbd al-Razzāq al-Ṣanʿānī narrated: "From Ibn Jurayj and al-Thawrī, they said: Jaʿfar ibn Muḥammad informed us, from his father that ʿAlī said: 'The slave marries two.'"[2]

Example Two: Al-Ḥimyarī narrated in Qurb al-Isnād from Ḥammād ibn ʿĪsā: "I heard Abā ʿAbd Allāh say: My father said: ʿAlī (a.s) said: The Messenger of Allāh (p) went out for the Dawn prayer (ṣalāt al-ṣubḥ) while Bilāl was giving the iqāmah, and ʿAbd Allāh ibn Qushb was praying the two Rakʿahs of Fajr. The Prophet (p) said to him: 'O Ibn al-Qushb, are you praying Fajr as four?!' He said this to him twice or three times."[3]

(1) Qurb al-Isnād, p. 15, ḥadīth number 48.

(2) Al-Muṣannaf, vol. 7, p. 224, ḥadīth number 14043.

(3) Qurb al-Isnād, p. 18, ḥadīth number 59.

4. Ibn ʿAsākir (d. 571 AH) in Tārīkh Dimashq[1].

It is noteworthy that books of bibliographies, biographical evaluation, and biographies are rich with much information about narrators, their compilations, their travels, their conduct, and their death dates. If we meticulously study any of these texts, we will find a large amount of correspondence with many compilations in the Islamic heritage. This indicates precision, accuracy, and mastery, confirming what we referred to regarding the Islamic heritage witnessing a state of networked interconnectedness between its different parts geographically and denominationally. This makes judging these randomly interconnected books to be fabricated something closer to recklessness and futility.

One effect of observing this marker is that a book characterized by deviation from the surrounding heritage – whether denominationally or in terms of the entirety of the Islamic heritage – will lack many clues supporting its attribution. This will cause weakness in the evidence for proving its attribution.

I say: What was mentioned previously is a comparison between narrations of some hadith scholars from different schools , with consideration given to both chain and text. If we were to compare while focusing solely on observing the text without considering the unity of the chain at both ends of the comparison, we find that the wording or meanings of what our Imāmī companions narrated have been established through other paths among those of other schools. They transmitted this in their authoritative compilations.

(1) Tārīkh Dimashq, vol. 59, p. 194.

unique copy in al-Maktabah al-Ẓāhiriyyah titled Juzʾ fīhi Musnad Mūsā ibn Jaʿfar, narrated by Muḥammad ibn Khalaf ibn ʿAbd al-Salām al-Marwazī from Mūsā ibn Ibrāhīm al-Marwazī. Some also mentioned it in their licenses (ijāzāt), among them al-Ḥāfiẓ ʿUmar ibn ʿAlī ibn ʿUmar al-Qazwīnī (d. 750 AH) in his Mashyakhah, saying: "And the book containing the Musnad of Imam al-Kāẓim Mūsā ibn Jaʿfar al-Ṣādiq ibn Muḥammad al-Bāqir ibn Zayn al-ʿĀbidīn ʿAlī ibn the martyr al-Ḥusayn ibn Amīr al-Muʾminīn ʿAlī ibn Abī Ṭālib, from his father, from his grandfather. Narration of Abū Bakr Muḥammad ibn ʿAbd Allāh ibn Ibrāhīm al-Shāfiʿī, from Abū ʿAbd Allāh Muḥammad ibn Khalaf ibn Ibrāhīm ibn ʿAbd al-Salām al-Marwazī, from Mūsā ibn Ibrāhīm, from Mūsā ibn Jaʿfar, from his father, from his grandfather, from the Prophet (p)." He then mentioned his paths (ṭuruq) to it, which end with the narration of Muḥammad ibn Khalaf al-Marwazī from Mūsā ibn Ibrāhīm al-Marwazī from Imam al-Kāẓim (a.s)[1].

The following narrated from this copy via the two Marwazīs:

1. Al-Lālakāʾī (d. 418 AH) in Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa-al-Jamāʿah[2].
2. Al-Shihāb al-Quḍāʿī (d. 454 AH) in his Musnad[3].
3. Al-Khaṭīb al-Baghdādī (d. 463 AH) in Tārīkh Baghdād[4].

(1) Mashyakhat al-Qazwīnī, pp. 231-233, book number 73.

(2) Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa al-Jamāʿah, vol. 1, p. 268, ḥadīth number 176.

(3) Musnad al-Shihāb, vol. 1, p. 75, ḥadīth number 68.

(4) Tārīkh Baghdād, vol. 6, pp. 566-567, biography number 3041 / Tārīkh Baghdād, vol. 15, pp. 28-29, biography number 6947.

the hadiths and bibliographies of others. Among the examples of this is what al-Shaykh al-Najāshī said: "Mūsā ibn Ibrāhīm al-Marwazī, Abū Ḥumrān [ʿImrān]. He narrated from Mūsā ibn Jaʿfar (a.s). He has a book. It is mentioned that he heard it, and Abū al-Ḥasan (a.s) was imprisoned with al-Sindī ibn Shāhik, and he was the tutor of al-Sindī ibn Shāhik's son. Al-Ḥusayn ibn ʿUbayd Allāh informed us, saying: Ismāʿīl ibn Yaḥyā ibn Aḥmad al-ʿAbsī narrated to us, saying: Muḥammad ibn Aḥmad ibn Abī Sahl al-Ḥarbī Abū al-Ḥusayn narrated to us, saying: Muḥammad ibn Khalaf ibn ʿAbd al-Salām Abū ʿAbd Allāh narrated to us on Friday after the prayer, six days remaining in Muḥarram of the year two hundred and seventy-eight, in the mosque of the city (*jāmiʿ al-madīnah*), saying: Mūsā ibn Ibrāhīm narrated the book to us."(1)

Al-Shaykh al-Ṭūsī said: "Mūsā ibn Ibrāhīm al-Marwazī. He has narrations he narrates from Mūsā ibn Jaʿfar (a.s). Aḥmad ibn ʿAbdūn informed us of them, from Abū Bakr al-Dūrī, from Abū al-Ḥasan Muḥammad ibn Aḥmad al-Jurmī(2), saying: Muḥammad ibn Khalaf ibn ʿAbd al-Salām narrated to us, saying: Mūsā ibn Ibrāhīm al-Marwazī narrated to us, saying: Mūsā ibn Jaʿfar (a.s) narrated to us."(3)

This book was narrated by some Sunni scholars. There is a

(1) Rijāl al-Najāshī, pp. 407-408, biography number 1082.

(2) This is as it appears in Fihrist al-Shaykh [al-Ṭūsī]. It is plausible that he is the transmitter from Muḥammad ibn Khalaf mentioned in al-Najāshī's chain, in which case the correct [name] would be: "Abū al-Ḥusayn Muḥammad ibn Aḥmad al-Ḥarbī". It was vocalized in some manuscripts of the Fihrist as "al-Ḥarbī".

(3) Al-Fihrist, pp. 454-455, biography number 722.

from ʿUbayd Allāh ibn Mūsā, from Maʿrūf ibn Kharrabūdh, from Abī al-Ṭufayl, from ʿAlī (a.s), with the wording: "Narrate to people what they recognize. Do you wish that Allāh and His Messenger be belied?!"(1)

Al-Khaṭīb al-Baghdādī narrated: "Abū Nuʿaym al-Ḥāfiẓ informed us, saying: Abū Isḥāq Ibrāhīm ibn ʿAbd Allāh ibn ʿAlī al-Azdī al-Kūfī narrated to us, saying: Aḥmad ibn Ḥāzim ibn Abī Ghurzah narrated to us, saying: ʿUbayd Allāh – meaning Ibn Mūsā – narrated to us, from Maʿrūf ibn Kharrabūdh, from Abī al-Ṭufayl, who said: I heard ʿAlī say: 'O people, do you wish that Allāh and His Messenger be belied?! Narrate to people what they recognize and leave what they reject.'"(2)

I say: There is a very large amount of such examples indicating this kind of correspondence, abundantly scattered throughout the books of Islamic heritage. They include our companions narrating from books of the Sunnis and Zaydīs, and their narrating our hadiths in their books. I have recorded much of what I found in the draft of the book al-Mustakhraj min Aḥādīth al-Imāmiyyah fī al-Turāth al-Islāmī.

Example Five: In this model, we address the issue of bibliographical correspondence between narrations of the Islamic schools. The authors of bibliographies among our Imāmī companions mention their chains to some books, and this is reflected in

(1) Ṣaḥīḥ al-Bukhārī, vol. 1, p. 227, ḥadīth number 131, Kitāb al-ʿIlm, Bāb [49]: Man Khaṣṣa bi al-ʿIlmi Qawman dūna Qawmin Karāhiyatan an lā Yafhamū.

(2) Al-Jāmiʿ li Akhlāq al-Rāwī wa Ādāb al-Sāmiʿ, vol. 2, p. 147, ḥadīth number 1355.

novation that occurs after me, by which faith is undermined, there is a guardian from the Ahl al-Bayt entrusted [with defending it]. He proclaims the truth and illuminates it, and repels the plots of the plotters. So take heed, O possessors of insight, and rely upon Allāh.'"[1]

Example Four: Al-Nuʿmānī narrated in al-Ghaybah: "Abū al-ʿAbbās Aḥmad ibn Muḥammad ibn Saʿīd ibn ʿUqdah al-Kūfī informed us, saying: Al-Qāsim ibn Muḥammad ibn al-Ḥasan ibn Ḥāzim narrated to us, saying: ʿUbays ibn Hishām al-Nāshirī narrated to us, saying: ʿAbd Allāh ibn Jabbalah narrated to us, from Salām ibn Abī ʿAmrah, from Maʿrūf ibn Kharrabūdh, from Abī al-Ṭufayl ʿĀmir ibn Wāthilah, who said: Amīr al-Muʾminīn (a.s) said: 'Do you wish that Allāh and His Messenger be belied?! Narrate to people what they recognize, and refrain from what they reject.'"[2]

If we trace this hadith by observing this chain, we find it is reported in the book of Salām ibn Abī ʿAmrah – which is among the compilations of the early Shiʿa, published within al-Uṣūl al-Sittata ʿAshar – and he narrated it from Maʿrūf ibn Kharrabūdh from Abī al-Ṭufayl (r.a) from Amīr al-Muʾminīn (a.s).[3]

As for the transmission by Sunni Huffāẓ, al-Bukhārī narrated it

(1) Taysīr al-Maṭālib fī Amālī Abī Ṭālib, p. 178, ḥadīth number 128.

(2) Al-Ghaybah, pp. 33-34, al-Bāb al-Awwal: Mā Ruwiya fī Ṣawn Sirr Āl Muḥammad ʿAmman laysa min Ahlihi wa al-Nahy ʿan Īdāʿatihi lahum wa Iṭlāʿihim, ḥadīth 1.

(3) Al-Uṣūl al-Sittata ʿAshar, pp. 331-332, ḥadīth number 549, Kitāb Salām ibn Abī ʿAmrah, ḥadīth 2.

to us, saying: Ḥammād ibn ʿĪsā narrated to us...”[1]

This example illustrates how a hadith from a single source, with a very similar text, was narrated by three hadith scholars from three different schools.

Example Three: Al-Kulaynī narrated: “Muḥammad ibn Yaḥyā, from Aḥmad ibn Muḥammad ibn ʿĪsā, from al-Ḥasan ibn Maḥbūb, from Muʿāwiyah ibn Wahb, who said: I heard Abā ʿAbd Allāh (a.s) say: The Messenger of Allāh (p) said: ‘Verily, with every innovation that occurs after me, by which faith is undermined, there is a guardian from the Ahl al-Bayt entrusted with it. He defends it [the faith], speaks by inspiration from Allāh, proclaims the truth and illuminates it, and repels the plots of the plotters. He expresses [the needs] of the weak. So take heed, O possessors of insight, and rely upon Allāh.’”[2]

Abū Ṭālib al-Hārūnī al-Zaydī narrated in his Amālī: “My father informed us, saying: Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd informed us, saying: Muḥammad ibn al-Ḥasan al-Ṣaffār informed us, from Aḥmad ibn Abī ʿAbd Allāh al-Barqī, from al-Ḥasan ibn Maḥbūb, from Muʿāwiyah ibn Wahb, from Jaʿfar ibn Muḥammad, from his father, from his grandfather, from ʿAlī (a.s), who said: The Messenger of Allāh (p) said: ‘Verily, with every in-

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mī al-Baṣrī.” He impugned him and cited this report from the book of Abū Nuʿaym al-Iṣfahānī with his chain from Ḥammād ibn ʿĪsā. See: Mīzān al-Iʿtidāl, vol. 4, pp. 74-76, biography number 8353.

(1) Taysīr al-Maṭālib fī Amālī Abī Ṭālib, p. 138, ḥadīth number 105.

(2) Al-Kāfī, vol. 1, pp. 136-137, ḥadīth number 165, Kitāb Faḍl al-ʿIlm, Bāb al-Bidaʿ wa al-Raʾy wa al-Maqāyīs, ḥadīth 5.

ibn ʿĪsā, and the second chain is via Muḥammad ibn Yūnus from Ḥammād. Some hadith scholars from the Sunnis and Zaydīs narrated this hadith via the second chain.

Abū Bakr al-Qaṭīʿī narrated in his additions (*ziyādāt*) to the book Faḍāʾil al-Ṣaḥābah by Ibn Ḥanbal: "Muḥammad ibn Yūnus narrated to us, saying: Ḥammād ibn ʿĪsā al-Juhanī narrated to us, saying: Jaʿfar ibn Muḥammad narrated to us, from his father, from Jābir ibn ʿAbd Allāh al-Anṣārī, who said: The Messenger of Allāh (p) said to ʿAlī ibn Abī Ṭālib: 'Peace be upon you, O father of the two sweet basils from this world. Soon, your two supports (rukna) will collapse, and Allāh is my successor over you.' When the Prophet (p) passed away, ʿAlī said: 'This is one of the two supports that the Messenger of Allāh (p) mentioned to me.' When Fāṭimah died, he said: 'This is the second support that the Messenger of Allāh (p) mentioned'."[1]

Ibn al-Aʿrābī also narrated it in his Muʿjam via Muḥammad ibn Yūnus from Ḥammād with this chain.[2]

Abū Ṭālib al-Hārūnī al-Zaydī narrated it in his Amālī, saying: "Abū al-ʿAbbās Aḥmad ibn Ibrāhīm al-Ḥasanī (r.a) narrated to us by dictation, saying: Abū Aḥmad Muḥammad ibn Jaʿfar al-Anmāṭī informed us, saying: Muḥammad ibn Yūnus al-Bassāmī[3] narrated

(1) Faḍāʾil al-Ṣaḥābah, vol. 2, p. 773, ḥadīth number 1067.

(2) Al-Muʿjam, vol. 1, pp. 241-242, ḥadīth number 444.

(3) This is how it was vocalized in the printed edition. In the narration of Abū Nuʿaym al-Iṣfahānī it is [given as]: "al-Shāmī". Al-Ḥāfiẓ al-Dhahabī identified him, saying: "Muḥammad ibn Yūnus ibn Mūsā al-Qurashī al-Sāmī al-Kuday-

ness and precision of what al-Khaṭīb al-Baghdādī reported and evidence for the existence of this hadith among the narrations of al-Ṣadūq (r.a).

Example Two: Al-Shaykh al-Ṣadūq narrated in his Amālī: "Muḥammad ibn Mūsā ibn al-Mutawakkil (r.a) narrated to us, saying: Muḥammad ibn Yaḥyā al-ʿAṭṭār narrated to us, from Muḥammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb, from Ḥammād ibn ʿĪsā, who said: Al-Ṣādiq Jaʿfar ibn Muḥammad narrated to us, from his father (a.s), who said: Jābir ibn ʿAbd Allāh said: I heard the Messenger of Allāh (p) say to ʿAlī ibn Abī Ṭālib (a.s) three days before his death: 'Peace of Allāh be upon you, O father of the two sweet basils. I enjoin you regarding my two sweet basils from this world. Soon, your two supports will collapse, and Allāh is my successor over you.' When the Messenger of Allāh (p) passed away, ʿAlī (a.s) said: 'This is one of my two supports that the Messenger of Allāh (p) mentioned to me.' When Fāṭimah (a.s) died, ʿAlī (a.s) said: 'This is the second support that the Messenger(p) mentioned.'"[1]

He then narrated it in Maʿānī al-Akhbār via another chain from Ḥammād ibn ʿĪsā: "My father (r.a) narrated to us, saying: Saʿd ibn ʿAbd Allāh narrated to us, from Aḥmad ibn Muḥammad ibn ʿĪsā, saying: Muḥammad ibn Yūnus narrated to us, saying: Ḥammād ibn ʿĪsā narrated to us..."[2]

Note: The first chain is via Ibn Abī al-Khaṭṭāb from Ḥammād

(1) Al-Amālī, p. 198, ḥadīth number 210, Majlis 28, ḥadīth 4.

(2) Maʿānī al-Akhbār, pp. 524-525, Bāb Nawādir al-Maʿānī, ḥadīth 69.

Yaḥḍuruhu al-Faqīh from al-Ṣādiq (a.s): "Whoever counts tomorrow among his days has wronged the companionship of death"[1].

It is well-known that al-Shaykh al-Ṣadūq entered the city of Baghdad and narrated hadith there[2].

Al-Khaṭīb al-Baghdādī wrote biographies for many who entered this city, including al-Shaykh al-Ṣadūq. In his biography of the Shaykh, he said verbatim: "He was among the shaykhs of the Shiʿa and famous Rafiḍīs. Muḥammad ibn Ṭalḥah al-Naʿālī narrated from him. Muḥammad ibn Ṭalḥah ibn Muḥammad informed us, saying: Abū Jaʿfar Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Bābawayh al-Qummī narrated to us by dictation, saying: My father narrated to me, saying: ʿAlī ibn Ibrāhīm narrated to us, from his father, from al-Ḥusayn ibn Yazīd al-Nawfalī, from Ismāʿīl ibn Muslim, from Jaʿfar ibn Muḥammad, from his father, from his forefathers, who said: The Messenger of Allāh (p) said: 'Whoever counts tomorrow among his days has wronged the companionship of death.'"[3]

Muḥammad ibn Ṭalḥah al-Naʿālī recorded his auditions in a hadith volume. His copy is preserved in al-Maktabah al-Ẓāhiriyyah. I have seen a photocopy of it – from the photocopies of the library of al-Muḥaqqiq al-Ṭabāṭabāʾī (r.a) – and it contains this hadith with its chain and text. This is evidence for the truthful-

(1) Man Lā Yaḥḍuruhu al-Faqīh, vol. 1, p. 139, ḥadīth number 382.

(2) Al-Najāshī stated in the biography of al-Ṣadūq: "He arrived in Baghdad in the year 355 [AH]." See: Rijāl al-Najāshī, p. 389, biography number 1049.

(3) Tārīkh Baghdād, vol. 4, p. 150, biography number 1342.

books within the Islamic schools enjoy a kind of "networked interconnectedness". The mixing of hadith scholars from different sects and regions, and their mutual transmission of hadiths among themselves, created a kind of connection and interweaving between their compilations in a spontaneous, unorganized, and unintended process. If we seriously study the hadiths, we will find clues scattered in the books of other sects, such as the Sunnis, Zaydīs, Ismāʿīlīs, Nuṣayrīs, and others. We will mention some applied examples – Allāh willing – below the answer.

The underlying reason for relying on this point is that constructing a spontaneously interconnected network composed of thousands of compilations distributed among different schools and spread across vast lands is difficult to achieve externally . Fabricating thousands of copies for thousands of different books belonging to multiple schools and numerous regions cannot be easily accomplished, especially given the oversight of scholars concerned with the heritage and their hand-to-hand circulation of many of these books.

From what we have mentioned, it becomes clear that this marker can strongly assist in evaluating the validity of the copies that have reached us. This is through tracking the narrations of the book in the books of other schools. This is a very important clue, requiring significant effort to observe and trace many details.

In this context, we mention several examples that clarify this idea and enrich the research:

Example One: Al-Shaykh al-Ṣadūq narrated in his book Man Lā

clues proving it. Undoubtedly, a number of heritage books possess this characteristic; because they were needed by hadith scholars, jurists, and theologians throughout history. History attests that scholarly activity within the [Imāmī] school did not cease. This means scholars, generation after generation, required a set of books, implying their hand-to-hand transmission across centuries, with frequent copying and circulation among scholars. This was the source of their recurrent transmission and fame among Shiʿa throughout all eras.

Among these books are the Four Books, some books of bibliographies and biographical evaluation like the book of al-Najāshī and the two books of al-Ṭūsī and others, and what became famous across regions from the books of hadith scholars like a considerable number of the books of al-Kulaynī, al-Ṣadūq, and al-Ṭūsī (r.a). Reliance on these books, whose correct attribution is known, does not suffer from this problem; because the foundational principle in extracting clues is based on starting from established foundations whose soundness has been ascertained through evidence that yields certainty (yaqīn) or strong confidence.

What we have mentioned is not exclusive to Imāmī Shiʿism; it applies to other schools as well. Scholarly activity among their hadith scholars, jurists, and theologians did not cease, so a large body of books became established for them too through recurrent transmission, fame, and clues yielding knowledge due to their frequent circulation among scholars.

Second Aspect: The narrative, biographical, and historical

The Problem of Circular Reasoning

At this point, a problem may be raised against this methodology for studying book attribution. Its essence is: When attempting to prove the attribution of a specific book, the researcher relies on a set of bibliographical, chain-related, and textual clues. These clues are extracted from other books. However, these relied-upon books themselves may require investigation into the correctness of their attribution. Here, we witness a non-logical leap in the argument. How, for example, can it be valid to prove the correctness of attributing the book al-Ghaybah to al-Ṭūsī based on what is found in al-Fihrist and others, when one should discuss the correctness of attributing al-Fihrist itself to al-Shaykh [al-Ṭūsī] (r.a)? Following this pattern, the researcher remains trapped in a vicious circle, trying to verify the attribution of some books by relying on books that themselves need proof of their correct attribution. To do this, he would need to discuss the correctness of their attribution, and so the matter cycles infinitely without productive outcome.

Answering the Problem of Circular Reasoning

Demonstrating the correctness of attributing books to their authors does not face this problem. This can be clarified by addressing two aspects:

First Aspect: The researcher into the correctness of book attribution starts from established scholarly foundations. He relies on books whose attribution is established through recurrent transmission, widespread recognition, or the existence of definitive

ʿUyūn Akhbār al-Riḍā to have been issued by al-Shaykh al-Ṣadūq, due to its conformity with his hadith methodology and doctrinal foundations. Likewise, it cannot be deemed unlikely for a defective book like al-Hidāyah al-Kubrā to have been issued by al-Ḥusayn ibn Ḥamdān al-Khaṣībī, as its general character matches what has been mentioned about this man regarding his weakening, accusations of fabrication, and corrupt doctrine.

Strangeness and Deviation at the Semantic Level: Meaning the general significations in the book contradict the pillars of Islam or the fundamentals and necessities of the [Imāmī] school. An example is the book al-Haft wa-al-Aẓillah attributed to Imam al-Ṣādiq (a.s) via narration from al-Mufaḍḍal ibn ʿUmar al-Juʿfī. It contains such extremism and incoherence that necessitates certainty in the falsity of attributing this copy to the Imam (a.s). This book is not part of the Imāmī heritage; rather, the extremists (*ghulāt*) attempted to attach it to Shiism.

Strangeness and Deviation at the Lexical/Phrasing Level: Meaning the pattern of the speech and its verbal style is strange compared to the method of the Ahl al-Bayt (a.s) in expression. An example is the book Miṣbāḥ al-Sharīʿah attributed to Imam al-Ṣādiq. Its composition and method are not close to the style of our Imams in speech or compilation. Rather, it is closer to the language of the Sufis, as several leading scholars have indicated and as we have detailed in a treatise titled "A Study Concerning the Book Miṣbāḥ al-Sharīʿah".

Granted, this issue may not pose a problem in verifying the attribution of some books to certain authors; this is due to their conformity with their doctrinal inclinations – even if corrupt. However, it is useful in critiquing the attribution of some corrupt books falsely attributed to the Imams or reliable hadith scholars known for sound belief. The situation differs based on the nature of the author and his methodological approach in hadith and doctrine. Based on this, it cannot be deemed unlikely for a sound book like

In this context, scholars paid attention to observing the extent to which the texts of the copy's narrations conform to the general atmosphere of the narrations of reliable hadith scholars. Significant deviation and apparent strangeness in the contents can give rise to suspicion about the correctness of attributing some copies to certain Imams or reliable narrators. Some critical scholars followed this method. An example is what was previously mentioned from Ibn al-Ghaḍāʾirī regarding the exoneration of Muḥammad ibn Awramah, where he said: "The Qummīs accused him of extremism (*ghuluww*), yet his hadith is sound, without corruption. I have not seen anything attributed to him that causes unease, except for some pages on esoteric interpretation (*tafsīr al-bāṭin*) and things that do not befit his hadith. I believe they are forged against him."(1) His judgment that those pages on esoteric interpretation were unbefitting of his hadith stemmed from his knowledge of the generally moderate character in his narrations, and that what was appended and attributed to him did not align with what was known of his hadith.

This method opens a significant avenue for critiquing texts and the important results that branch from it, suitable for application in research on the correctness of a book's attribution. An abundance of deviation and strangeness prevents belief in the correctness of attribution to reliable hadith scholars and narrators known for precision in their narration.

Deviation and strangeness can be conceptualized at two levels:

(1) Ibn al-Ghaḍāʾirī, Rijāl, p. 93, Biography No. 133.

al-Isnād from the books of Masʿadah ibn Ṣadaqah, Ḥammād ibn ʿĪsā, ʿAbd Allāh ibn Maymūn al-Qaddāḥ, and Bakr ibn Muḥammad al-Azdī, which al-Kulaynī, al-Ṣadūq, or al-Ṭūsī narrated via different chains from these same books.

Regarding the Second Approach, the text is considered independently. Here, the contents are examined and evaluated for their compatibility with what is known of the characteristics and traits of the author to whom the book is attributed. Sometimes, the examination concerns a book attributed to one of the great hadith scholars and jurists. In this case, the predominant character of the book must align with the fundamentals and branches of Islam's established principles. Otherwise, it is possible that chains were fabricated for corrupt texts containing ideas of those deviating from Islam, like the extremists (*ghulāt*). For example, if a copy containing ideas of delegationism (*tafwīḍ*) or reincarnation (*tanāsukh*) were attributed to a leading jurist like al-Shaykh al-Ṣadūq or al-Shaykh al-Mufīd, this attribution would be suspect, as is the case with the attribution of ʿUyūn al-Muʿjizāt to al-Sayyid al-Murtaḍā.

Other times, the author may be unknown to us, characterized by deviation from established Islamic principles, have some doctrinal deviations, or be lax in narration and characterized by a lack of discernment. In such cases, the texts of the narrations are examined. If they are corrupt, this does not harm the attribution of the book to him, since we know such a state suits him. An example is the attribution of al-Hidāyah al-Kubrā to al-Ḥusayn ibn Ḥamdān al-Khaṣībī.

Third Aspect:

Evidentiary Markers Related to Texts

Just as studying transmission chains impacts evaluating a book's attribution, so too does studying the texts. This provides a set of influential markers for judging the attribution of any hadith book to its author. The examination of texts can be approached in two ways:

First Approach: Where the text is considered alongside its transmission chains.

Second Approach: Where the text is considered independently.

Regarding the First Approach, its criterion is that the texts of the narrations within the copy have supporting evidence in authoritative books of narration. These evidences are of two types:

First Type: Evidences from the very path of the compiler, the owner of the copy, or his teachers. For instance, if some narrations of the copy are found in an authoritative book with the exact same chain as that of the copy's owner, this strengthens confidence in it. An example is the narrations of al-Barqī in al-Maḥāsin and al-Ḥimyarī in Qurb al-Isnād, many of which are narrated through their paths in the books of al-Kulaynī, al-Ṣadūq, and others.

Second Type: Narrative evidences transmitted with the same chain but from a path other than that of the copy's compiler. These support the validity of the copy and weaken the possibility of fabrication. An example is what al-Ḥimyarī narrated in Qurb

(*Amālī*) of the two Shaykhs al-Mufīd and al-Ṭūsī, the books of al-Ṣadūq considered collectively, or the ḥadīth books of al-Ṭūsī compared to his *Fihrist*. Furthermore, one can also utilize what is found in the chains of transmission within the *Fihrists* of al-Najāshī and al-Ṭūsī and measure them against the chains of the narrations mentioned in other ḥadīth books.

We will mention a number of illustrative examples demonstrating the utility of this marker when addressing the problem of circular reasoning.

compiler in authoritative ḥadīth books. This is not required for *all* chains in the copy, but this aspect should be observable in the attributed copy. There is no objection to the presence of unique chains not widely transmitted by other ḥadīth scholars, provided they are expected from him considering what we mentioned earlier.

Third Marker: The conformity of the chain sequences to established, definitive knowledge in the study of the generational layers of narrators. If the order of narrators in the chains is disordered in a way that contradicts their generational layers and known historical timelines, this strengthens the possibility that the chains were fabricated or invented by an ignorant forger unaware of generational layers and history.

Fourth Marker: The existence of correspondence between the chains of transmission for narrations in the copy and the chains of transmission for the *exact same narrations* in authoritative ḥadīth books. If we find a group of narrations with a specific chain, and then find them with the *same chain* in another authoritative book, this correspondence increases the probability of confidence in the copy. An example is the extant copy of the book *al-Maḥāsin*; a considerable proportion of its narrations are found in *al-Kāfī* and several books of al-Shaykh al-Ṣadūq, with the *exact same chains* narrated by al-Shaykh al-Barqī (r.a). This factor plays an influential role in weakening the possibility of fabrication. Through cross-referencing and comparison, many supporting pieces of evidence can be identified, especially between books that are interconnected to some degree. This is the case with the dictations

awayh al-Qummī wherein he frequently narrated from Saʿd ibn ʿAbd Allāh al-Ashʿarī[1], it would be difficult to readily attain confidence in a copy in this state, due to specific characteristics of these ḥadīth scholars.

In other words, there must be a convergence between the chains of the attributed copy and the famous, well-known chains of the

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of the elect, and it became confused for them. They would end up narrating traditions of the common populace from the elect, and traditions of the elect from the common populace. I disliked that this confusion should happen to me, so I abandoned that [practice] and devoted myself to this [knowledge of the elect].") See: Ikhtiyār Maʿrifat al-Rijāl, p. 629, Ḥadīth Number 1105.

And he (al-Kashshī) narrated with his chain from Ṣafwān: (Ḥumrān would sit with his companions, and he would constantly engage with them in narrating from the Family of Muḥammad (a.s). If they mixed into that [narration] anything else [i.e., from others], he would redirect them back to it [narration from the Ahl al-Bayt]. If they did that [mixed] three times, he would get up and leave them.) See: Ikhtiyār Maʿrifat al-Rijāl, pp. 253-254, Ḥadīth Number 310.

From this, it becomes known that studying the specific characteristics of narrators and authors may be integral to distinguishing attribution and its verification.

(1) Ibn Qūlawayh's narration from Saʿd ibn ʿAbd Allāh is exceedingly rare. Al-Najāshī reported from him that he said: ("I only heard four traditions from Saʿd.") See: Rijāl al-Najāshī, p. 123, Biography Number 318.

Al-Najāshī stated in another place: (Al-Ḥusayn ibn ʿUbayd Allāh (r.a) said: "I brought al-Muntakhabāt to Abū al-Qāsim ibn Qūlawayh (r.a) to read to him. I said: 'Did Saʿd narrate to you?' He replied: 'No. Rather, my father and my brother narrated to me from him. As for me, I only heard two traditions from Saʿd.' ") See: Rijāl al-Najāshī, p. 178, Biography Number 467.

This rarity has been reflected in Ibn Qūlawayh's corpus within the reliable books it is seldom that we find a narration from him on the authority of Saʿd al-Ashʿarī.

siderable number of chains in this copy are incompatible with its issuance from the person to whom the extant copy is attributed(1).

Second Marker: That the chains of transmission in the book are habitual for the compiler or expected from him. By ‹habitual chains›, we mean those known to be narrated by the author in his other ḥadīth books or bibliographies. This marker is highly influential in critiquing attribution. If we were investigating the attribution of a book to al-Ṣadūq (r.a), and most of its chains did not resemble his habitual chains found in ḥadīth books and bibliographies, this would weaken the attribution and cast doubt on its correctness. As for ‘expected chains’, these are chains that one would anticipate being narrated by the compiler, especially considering historical data about his scholarly personality, his academic travels, his methodology in narration, the history of when he received ḥadīth, and similar historical data. For example, if we found a copy attributed to Ḥumrān ibn Aʿyan or Muḥammad ibn Abī ʿUmayr, and its chains predominantly involved narration from Sunni narrators(2), or we found a copy attributed to Ibn Qūl-

(1) See: Uṣūl ʿIlm al-Rijāl bayna al-Naẓariyyah wa-al-Taṭbīq, pp. 164–165 / Kulliyyāt fī ʿIlm al-Rijāl, pp. 313–316 / Aṭyab al-Maqāl fī Bayān Kulliyyāt ʿIlm al-Rijāl, pp. 100–103.

(2) It is reported in some narrations that it was the consistent practice of these two narrators to avoid transmitting religious knowledge taken from the common populace and those like them. An example is what al-Kashshī narrated: (ʿAlī ibn Muḥammad al-Qutaybī said: Abū Muḥammad al-Faḍl ibn Shādhān said: My father asked Muḥammad ibn Abī ʿUmayr, saying to him: “You have met scholars of the common populace, so why did you not learn from them?” He replied: “I did learn from them. However, I observed that many of our companions had learned the knowledge of the common populace and the knowledge

The Second Aspect:
Evidentiary Markers Related to Generational Layers and Transmission Chains

Studying the chains of transmission (*asanid*) and the generational layers (*tabaqat*) of narrators within any ḥadīth book can alert the researcher to a set of evidentiary markers that assist in evaluating the attribution of the book to its author. Among these markers are:

First Marker: Ascertaining the compatibility of the chains of transmission in the copy – particularly regarding the direct teacher (*shaykh*) – with the generational layer of the compiler. The presence of discrepancies in this aspect can give rise to suspicion about the copy's authenticity. For instance, if the person to whom the copy is attributed lived in the 3rd century AH, yet his teachers according to the copy lived in the 4th century AH, this would be anomalous and cause for doubt, pushing towards suspicion about the correctness of the copy's attribution to him. This holds unless the discrepancy is due to similarities in names or other such factors, in which case verification and reliance on additional clues are necessary. This discrepancy cannot be inferred from a few rare or minor instances; rather, it must be of a degree that undermines confidence in the copy. Occasional errors due to scribes or others occurring rarely do not constitute a significant flaw weakening the book's attribution. An example is what has been mentioned concerning the *Tafsīr* attributed to ʿAlī ibn Ibrāhīm al-Qummī; a con-

in numerous places. It suffices here to mention what al-Shaykh al-Najāshī said in the introduction to his book: "I have collected from that what I was able to, and I did not reach its utmost limit due to the unavailability of most books. I only mentioned that as an excuse to anyone who comes across a book I did not mention."(1) As for the rest of the evidence, they should be observed in their relevant sources.

(1) Al-Najāshī, Rijāl, p. 3.

his book Man Lā Yaḥḍuruhu al-Faqīh, he mentioned some like ʿIlal al-Sharāʾiʿ[1], Kamāl al-Dīn wa-Tamām al-Niʿmah[2], Faḍāʾil Rajab[3], Faḍāʾil Shaʿbān[4], and Faḍāʾil Shahr Ramaḍān[5].

On the other hand, some scholars utilize the absence of a book's mention in an author's bibliography as a clue against its attribution. An example of this is what was mentioned concerning the denial of the attribution of the book al-Ikhtiṣāṣ to al-Shaykh al-Mufīd; for al-Najāshī and al-Ṭūsī enumerated a considerable number of his books and did not mention it among them.

It is essential to emphasize that this clue – whether the book is mentioned in bibliographies and other sources, or its absence – is not treated as a decisive clue for attribution. Rather, additional clues must be combined to support or negate the attribution. The mere absence of a book's mention in bibliographies and other sources does not necessarily prevent attributing the book to the one to whom it is ascribed. Other clues may exist that indicate this. The reason is that the authors of bibliographies among our scholars were not aiming for exhaustiveness when listing the books of narrators and scholars, as they did not obligate themselves to mention all the compilations of everyone they wrote biographies for. This is evident from the statements of al-Shaykh al-Najāshī and al-Ṭūsī

(1) Al-Ṣadūq, Man lā Yaḥḍuruhu al-Faqīh, vol. 1, p. 215.

(2) Al-Ṣadūq, Man lā Yaḥḍuruhu al-Faqīh, vol. 4, p. 180.

(3) Al-Ṣadūq, Man lā Yaḥḍuruhu al-Faqīh, vol. 2, p. 92.

(4) Al-Ṣadūq, Man lā Yaḥḍuruhu al-Faqīh, vol. 2, p. 94.

(5) Al-Ṣadūq, Man lā Yaḥḍuruhu al-Faqīh, vol. 2, p. 100.

The First Aspect:

Confirmation of the Title

Among the important indicators in researching a book's attribution is the existence of tangible testimonies from some scholars, indicating the existence of a book with a specific title among the works of the author. This could be a text within specialized bibliographies (*fahāris*) listing the books of the companions, within licenses (*ijāzāt*), or within the folds of other books of various types. Tangible testimonies hold value in proving the attribution of a book, especially if issued by scholars close in time to the author. This helps, to some extent, weaken the possibility that the origin of the copy was spuriously attributed to the author. Furthermore, paying attention to this matter can help resolve confusion regarding the naming of books or their attribution to someone other than their actual authors.

This clue can be utilized by including it among the clues supporting the book's attribution. Thus, reliance is placed on what al-Shaykh al-Najāshī and al-Ṭūsī mentioned – being authors of bibliographies – to support the attribution of some books that have reached us. Sometimes, some titles are mentioned outside bibliographical works, as is the case with the license of Abū Ghālib al-Zurārī (r.a), where he mentioned some compilations of the companions, or as al-Shaykh al-Ṣadūq (r.a) mentioned some of his books within a number of his compilations. For instance, in

books may possess other unique characteristics that can help provide evidence, clues, and indicators for the investigation. Addressing this issue requires studying the specific, particular details of each individual book. In this context, we have endeavored to present the major principles applicable to all ḥadīth and biographical books. As for the specific detailed particulars, they are investigated in their appropriate place.

ilā al-Kāẓim (a.s), and Qurb al-Isnād ilā al-Riḍā (a.s). The absence of the first two books attributed to him in the bibliographies does not prevent verifying the book's attribution to him by establishing various clues that clarify and confirm this, as became apparent to us through studying the ḥadīths of the book.

On the other hand, the absence of some clues can indeed harm the possibility of attaining certainty about the correctness of the attribution and even cause doubt about it. Examples include discrepancies in the transmission chains of the copy and their lack of harmony with the generational layer (*ṭabaqah*) of the author to whom the book is attributed, or the presence of numerous contents incompatible with the doctrinal methodology of the author to whom the copy is attributed. An example of this is the attribution of the book ʿUyūn al-Muʿjizāt to al-Sayyid al-Murtaḍā (r.a). Anyone who peruses this book knows it contradicts the theological and doctrinal methodology of al-Sayyid – may Allāh be pleased with him. Another example is the attribution of the book Nawādir al-Muʿjizāt to someone titled "Muḥammad ibn Jarīr al-Ṭabarī al-Ṣaghīr", who is estimated through some chains to be from the 5th century AH. However, a number of chains in the book are incompatible with this generational layer. The matter of this book requires consideration and detailed discussion to be mentioned in its proper place.

Fourthly: What we refer to in this research represents the general principles for investigating the attribution of ḥadīth books to their authors. This means that the clues and indicators proving or negating attribution are not confined to what we mention. Some

Al-Shaykh al-Najāshī listed several of his books: Kitāb al-Imāmah, Kitāb al-Dalāʾil, Kitāb al-ʿAẓamah wa-al-Tawḥīd, Kitāb al-Ghaybah wa-al-Ḥīrah, Kitāb Faḍl al-ʿArab, Kitāb al-Tawḥīd wa-al-Badāʾ wa-al-Irādah wa-al-Istiṭāʿah wa-al-Maʿrifah, Kitāb Qurb al-Isnād ilā al-Riḍā (a.s), Kitāb Qurb al-Isnād ilā Abī Jaʿfar ibn al-Riḍā (a.s), Kitāb Mā bayna Hishām ibn al-Ḥakam wa-Hishām ibn Sālim, al-Qiyās, al-Arwāḥ, al-Jannah wa-al-Nār, al-Ḥadīthayn al-Mukhtalifayn, Masāʾil al-Rijāl wa-Makātibātuhum Abā al-Ḥasan al-Thālith (a.s), Masāʾil li-Abī Muḥammad al-Ḥasan (a.s) ʿalā yad Muḥammad ibn ʿUthmān al-ʿAmrī, Kitāb Qurb al-Isnād ilā Ṣāḥib al-Amr (a.s), Masāʾil Abī Muḥammad wa-Tawqīʿāt, and Kitāb al-Ṭibb.(1)

Al-Shaykh al-Ṭūsī listed these books as follows: "He has books, among them: Kitāb al-Dalāʾil, Kitāb al-Ṭibb, Kitāb al-Imāmah, Kitāb al-Tawḥīd wa-al-Istiṭāʿah wa-al-Afʿāl wa-al-Badāʾ, Kitāb Qurb al-Isnād, Kitāb al-Masāʾil wa-al-Tawqīʿāt, Kitāb al-Ghaybah, his questions (masāʾil) via Muḥammad ibn ʿUthmān al-ʿAmrī, and other narrations, compilations, and the index (fihrist) of his books." Ibn Baṭṭah added: "Kitāb al-Fitrah wa-al-Ḥīrah, Kitāb Faḍl al-ʿArab".(2)

These lists do not include the books Qurb al-Isnād ilā al-Ṣādiq and Qurb al-Isnād ilā al-Kāẓim (a.s). However, when we examine the copy of Qurb al-Isnād that has reached us, we find that it contains three books: Qurb al-Isnād ilā al-Ṣādiq (a.s), Qurb al-Isnād

(1) Al-Najāshī, Rijāl, pp. 219–220, Biography No. 573.

(2) Al-Ṭūsī, al-Fihrist, p. 294, Entry No. 440.

lation. However, when combined with additional, diverse indicators, they can engender certainty regarding the correct attribution or non-attribution of a work. Thus, although not decisive on their own, they possess a probabilistic value that warrants careful consideration. An example is the presence or absence of a book's title in bibliographic catalogues (*fihrists*) or other scholarly works. While not inherently conclusive, such an indicator is nevertheless not devoid of value and significance.

Regarding signification, some indicators are directly useful for establishing an author's attribution. Others may not necessarily confirm a work's attribution to an author definitively, but they do weaken the probability of deception or deliberate fabrication of the manuscript. Consequently, it is essential to distinguish between the different types of evidentiary indicators and to employ each one correctly according to its nature.

Thirdly: The absence of some clues – which will be mentioned later – may not necessarily harm the possibility of attaining certainty about the correctness of the attribution. However, the absence or inversion of other clues can cause doubt about the correctness of the copy. For instance, among the clues mentioned to demonstrate the correctness of attribution is the presence of the book's title in bibliographical works, ḥadīth licenses, or other sources. Despite the probabilistic value of this clue, its absence is not necessarily a defect.

An example of this is the absence of the books Qurb al-Isnād ilā al-Ṣādiq (a.s) and Qurb al-Isnād ilā al-Kāẓim (a.s) from the list of works attributed to Shaykh ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī.

The Second Matter: Clarifying the Aspects of Investigation and Their Scope

The investigation concerns the general principles through which attribution can be evaluated. It addresses four aspects:

- **First Aspect:** The confirmation of the title in bibliographies and other sources.
- **Second Aspect:** The study of generational layers and transmission chains.
- **Third Aspect:** The study of the texts.
- **Fourth Aspect:** The study of manuscript copies.

Here, it is necessary to draw attention to several points related to these aspects:

Firstly: The discussion on the principles of critique and distinction includes principles suitable for general compilations written regardless of their subjects, and principles specific to books of ḥadīth and biographical evaluation (*rijal*). Since ḥadīth and biographical books are the subject of investigation in this research, we will refer to the principles and criteria for attributing these specific books to their authors. As for other books in different sciences, which have distinguishing characteristics setting them apart from ḥadīth books, we will not address their criteria in this context, although some of the points we mention could potentially be utilized in researching other books.

Secondly: Evidentiary indicators vary both in their probabilistic weight and in the nature of what they signify. Regarding their probative value, certain indicators may not be conclusive in iso-

forged by Muḥammad ibn Mūsā al-Sammān.' However, Abū Jaʿfar was mistaken in this statement, for I saw their books being heard from Muḥammad ibn Abī ʿUmayr."(1)

Also: What Ibn al-Ghaḍāʾirī said in the biography of al-Mufaḍḍal ibn ʿUmar al-Juʿfī: "And much was added to it, and the Ghulāh transmitted his ḥadīth excessively."(2)

It is well-known that books such as *Kitāb* al-Haft and *Kitāb al-Ṣirāṭ* were falsely attributed to al-Mufaḍḍal.

Also: What Ibn al-Ghaḍāʾirī said in the biography of Muḥammad ibn Awramah al-Qummī: "The Qummīs accused him of extremism (ghuluww). His ḥadīth is sound, without corruption. I have not seen anything attributed to him that causes unease, except for some pages on esoteric interpretation (*tafsīr al-bāṭin*) and things that do not befit his ḥadīth. I believe they are forged against him."(3)

These statements demonstrate the efforts of ḥadīth critics to verify the attribution of transmitted books to their originators. They also reveal the existence of scientific criteria they applied in the process of critique – irrespective of agreement or disagreement with their conclusions. This scholarly practice continued among ḥadīth scholars until the time of al-Majlisī, al-Ḥurr al-ʿĀmilī, al-Mīrzā al-Afandī al-Iṣfahānī, and others who exercised scrutiny and precision in verifying the attribution of books to their authors.

(1) Ibn al-Ghaḍāʾirī, Rijāl, p. 62, Biography No. 53.

(2) Ibn al-Ghaḍāʾirī, Rijāl, p. 87, Biography No. 117.

(3) Ibn al-Ghaḍāʾirī, Rijāl, p. 93, Biography No. 133.

Another example: What al-Najāshī said in the biography of ʿAlī ibn al-Ḥasan ibn Faḍḍāl: "I saw a group of our teachers mentioning the book attributed to ʿAlī ibn al-Ḥasan ibn Faḍḍāl, known as *Aṣfiyāʾ Amīr al-Muʾminīn*, and they said that it is forged against him, having no authentic basis, and Allāh knows best. They said: 'The narration of this book was attached to Abū al-ʿAbbās Ibn ʿUqdah and Ibn al-Zubayr. However, we have not seen anyone who narrated from these two men say: "I read it to the Shaykh." Rather, it is added to each of them by way of authorization (*ijāzah*).'"[1]

What this statement intends to clarify is that since Ibn 'Uqdah and Ibn al-Zubayr were the primary authorities relied upon by some associates for transmitting the heritage of 'Alī ibn Faddāl, and since this book was not heard directly from them, it consequently became a subject of doubt regarding its attribution.

Also: What al-Shaykh al-Ṭūsī said in the biography of Zayd al-Narsī and Zayd al-Zarrād: "They have two foundational texts. Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Bābawayh did not narrate them. He said in his Fihrist: "Muḥammad ibn al-Ḥasan ibn al-Walīd did not narrate them. And he [Ibn al-Walīd] used to say: 'They are both fabricated (mawḍūʿān).' Likewise, the book of Khālid ibn ʿAbd Allāh ibn Sudayr, and he used to say: 'Muhammad ibn Mūsā al-Hamadānī forged these foundational texts.'"[2]

Ibn al-Ghaḍāʾirī said: "And Abū Jaʿfar Ibn Bābawayh said: 'Their book [Zayd al-Narsī and Zayd al-Zarrād] is fabricated,

(1) Al-Najāshī, Rijāl, p. 258, Biography No. 676.

(2) Al-Ṭūsī, al-Fihrist, p. 201, Entry No. 299–300.

the book *Taʿbīr al-Ruʾyā*. Some people said: 'It is by Abū Jaʿfar al-Kulaynī,' but it is not his."[1]

He (al-Najāshī) had said in the biography of al-Kulaynī: "Besides the book al-Kāfī, he has: *Kitāb al-Radd ʿalā al-Qarāmiṭah, Kitāb Rasāʾil al-Aʾimmah, and Kitāb Taʿbīr al-Ruʾyā*."[2]

Another example: What al-Najāshī said in the biography of Jaʿfar ibn Yaḥyā ibn al-ʿAlāʾ: "His book is confused with his father's book because he narrates his father's book from him. Thus, it is sometimes attributed to the father and sometimes attributed to him."[3]

Also: What al-Najāshī said in the biography of Thubayt ibn Muḥammad al-ʿAskarī while listing some of his books: "And the book attributed to Abū ʿĪsā al-Warrāq refuting al-ʿ*Uthmāniyyah is his*."[4]

Second Evidence: What indicates their precision in critiquing fabricated and forged books.

An example is what al-Najāshī said in the biography of Jābir ibn Yazīd al-Juʿfī: "The epistle of Abū Jaʿfar [al-Bāqir] to the people of Basra and other ḥadīths and books are ascribed to him. That, however, is fabricated, and Allāh knows best."[5]

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(1) Al-Najāshī, Rijāl, p. 97, Biography No. 241.

(2) Al-Najāshī, Rijāl, p. 377, Biography No. 1026. Al-Ṭūsī mentioned similarly; see: al-Fihrist, p. 73, Entry No. 92.

(3) Al-Najāshī, Rijāl, p. 126, Biography No. 327.

(4) Al-Najāshī, Rijāl, p. 377, Biography No. 300.

(5) Al-Najāshī, Rijāl, p. 129, Biography No. 332.

The First Matter: Concerning the history of the investigation within the Imāmī heritage.

The issue of verifying the attribution of a book to its author is an established practice in the tradition of ḥadīth scholars since the earliest centuries. They would verify the accuracy of the transmitted foundational narrative texts, safeguarding the religion and demonstrating their care for its status – because it is not to be accepted randomly – and repelling innovations and falsehoods that fabricators attempted to attach to the pure religion. Therefore, the claim that scholars neglected the issue of book attribution, that they did not investigate it, and that they merely followed what they found before them, contradicts the historical evidence and what is indicated by the scholarly legacies they left behind.

This matter reveals the existence of established scientific principles and criteria in the minds of ḥadīth critics, through which the attribution of those books to their authors is evaluated. Although they did not produce independent studies on this topic in previously, their practice in evaluating those compilations clearly indicates the existence of a scientific methodology for assessment and meticulous scrutiny of the conditions of those works. Among the pieces of evidence for their precision and verification in this matter are:

First Evidence: What indicates their scrutiny to eliminate confusion and conflation in the attribution of books.

An example is what al-Najāshī said in the biography of Aḥmad ibn Iṣfahbudh al-Qummī: “Nothing is known from him except

In the Name of Allāh, the Most Compassionate, the Most Merciful

All praise is to Allāh, Lord of the Worlds. May prayers and peace be upon the Master of the Prophets and Messengers, the best of all creation, Muḥammad ibn ʿAbd Allāh, the Truthful, the Trustworthy, and upon his pure and immaculate Family. May perpetual curse be upon all their enemies until the Day of Judgment. Now then:

The discussion concerning the attribution of books to their authors constitutes one of the important investigations within the Islamic heritage. Deriving religious knowledge necessitates reliance on trustworthy sources. Just as jurists verify the authenticity of reports when deducing legal rulings, they also scrutinize the circumstances of the books that reach them. Consequently, the practice of scholars, from the earliest centuries to the present era, has been to verify the correct attribution of authoritative books to their authors. A number of critical researchers and evaluators have also engaged in investigating and verifying their attribution. Their statements contain a set of principles and criteria through which the correctness of a book's attribution can be assessed. Given that the exposition of these principles and criteria has not been extensively covered, we shall elaborate on this topic, God willing.

Before commencing the core discussion, we point out two fundamental matters related to the critique of book attribution:

الملخّص

يُعنى هذا البحث بدراسة المنهجيّة الصّحيحة للتحقق من نسبة الكتب الحديثيّة والرجاليّة إلى مؤلفيها، وهو أمر مهم في التراث الإسلاميّ، إذ لا يمكن الاعتماد على المصادر المعرفيّة الدينيّة إلّا بعد التأكد من صحّة نسبتها. وقد بيّن البحث أنّ علماء الإماميّة منذ القرون الأولى كانوا يمارسون نقد النسبة فعلياً، مستندين إلى ضوابط علميّة رصينة، وإنْ لم يدوّنوا فيها مصنفات مستقلة. ثمّ عرض البحث لجهات التحقيق الأربع: تأكيد العنوان في الفهارس والمصادر الأخرى، ودراسة الطبقات والأسانيد، ودراسة المتون، ودراسة النسخ الخطية. وناقش البحث إشكالية الدور، وخلص إلى أنّ التراث الإسلامي يتميز بشبكة متشابكة من الروايات والمصنفات بين المذاهب المختلفة، ممّا يساعد على إثبات النسبة أو نفيها، ولا سيّما عند الاعتماد على الكتب المتواترة أو المحفوفة بالقرائن القطعيّة. وقد ضرب البحث أمثلة تطبيقيّة من كتب الفريقين وغيرهم، تبيّن مدى الترابط والتوافق في الأسانيد والمتون، ممّا يستحيل معه القول بوضع هذه الكتب وتدليسها. وخلص البحث إلى أنّ دراسة هذه القرائن مجتمعة تؤدي إلى الاطمئنان أو اليقين بصحّة النسبة، مع مراعاة التفاوت في القيمة الاحتماليّة لكلّ قرينة.

الكلمات المفتاحية: نسبة الكتب، التحقيق الحديثي، الفهارس، الأسانيد، الطبقات، المتون، التراث الإسلامي، الإمامية.

uity) vary in probative value, their cumulative weight can yield strong confidence or even certainty regarding a book's correct attribution to its author.

Keywords: Book attribution, ḥadīth criticism, bibliographies (fahāris), transmission chains (asānīd), generational layers (ṭabaqāt), textual criticism, Islamic heritage, Imāmī scholarship.

Abstract

This research presents a systematic methodology for verifying the attribution of ḥadīth and biographical rijāl books to their authors, a critical investigation within Islamic heritage studies. It demonstrates that Imāmī scholars from the earliest centuries practiced such verification based on implicit scholarly principles, even though they rarely produced independent treatises on the subject. The study identifies four key areas of investigation: (1) corroboration of the title in bibliographies and other sources; (2) analysis of transmission chains and generational layers; (3) textual criticism of the content; and (4) examination of manuscript evidence. The research addresses the problem of circular reasoning - wherein proof of a book's attribution relies on other books whose own attribution may be unverified - and resolves it by appealing to the networked interconnectedness of Islamic heritage. Works that enjoy recurrent transmission, widespread recognition, or definitive evidentiary clues serve as foundational anchors. Moreover, the spontaneous cross-sectarian transmission of ḥadīths across Sunnī, Zaydī, Ismāʿīlī, and other traditions creates a complex web of corroboration that renders large-scale forgery implausible. The study provides numerous examples where identical or closely corresponding narrations appear with consistent chains across multiple schools and centuries, thereby strengthening attribution claims. It concludes that while individual indicators (bibliographical mentions, chain compatibility, textual coherence, manuscript antiq-

The Sound Methodology for Verifying the Attribution of Hadith and Biographical Books

مَنْهَج إِثْبَات نِسْبَة الكُتُب إلى أَصْحَابِهَا

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Iran

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