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## ***Criticism In The Narrators Of Hadith-A Prelude***

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### **Abstract:**

*In the light of the basic rules, abstracted from the teachings of Holy Quran, the news especially when the news belongs to Holy Prophet (S.A.W) was minutely examined. Hadith, sayings of The Prophet (S.A.W), his own actions and deeds from his companions (Sahaba) authorized by him, were critically appraised by different dimensions: As the time elapsed after the death of Holy Prophet (S.A.W), the chain of narration grew longer. Hadith critics concentrated more and more upon the continuity of the chain, numbers and authenticity of narrators. Resultantly the experts of sciences of Hadith formed different kinds of Hadith. The development of paradigms of critical appraisal was started in the early age of Islam. We will have a bird's eye view on early development of this critical appraisal in our paper. The development of this critical appraisal in early four centuries Hijrah is providing the foundation to the research methodology in Ilm Hadith. This discussion will help us in understanding the authenticity of the sayings of Holy Prophet (S.A.W) and the methodology by which Hadith been transmitted to forth coming generations. We will be able to know the development of this discourse immediate after the said demise of the Holy Prophet (S.A.W), the contribution of second, third and fourth century Hijrah.*

### **A Introduction:**

The Holy Quran and the Sunnah of the Holy Prophet (S.A.W) are basic and indispensable sources for the development of Islamic culture and civilization. To build up and to sustain this culture in society, the Holy Quran has ordered the Muslim community to obey the teachings of Holy Prophet (S.A.W) in different ways and manners; Quran says (4:59):

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يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

(O ye who believe! Obey Allah and obey the Messenger).

Muhammad Ashfaq Ahmad (1999a:352-353) English translator of tafsir Uthmani, while explaining the said verse, says:

Obedience to the person in authority is, in fact, the reflection of the obedience of the Holy Prophet (S.A.W) whose authority is supreme after God. So if order the rulers are compatible with Quran and Sunnah they are to be obeyed, if they are clearly against the Quran and Sunnah, they are not be obeyed. The Holy Prophet (S.A.W) said:

(No obedience in the disobedience of Creator). The first and foremost duty of a man is to obey the Creator, the owner of absolute power in the universe. He is Supreme Sovereign. All creatures of the heaven and the earth are His servants. The Rulers are His servants, The Kings are His servants, the presidents are His servants and the Emperors are His servants. The servants are not expected to go against the will of master. If they go against the master, they no longer remain His servants. They are rebels of God. A Muslim, who is a faithful servant of God, cannot be expected to obey those who are rebels of God.

According to Quranic teachings, the life of Holy Prophet (S.A.W) is an example for believers, Quran (33:21) says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

(Verily in the messenger of Allah ye have a good example).

## **B Need and Main Objectives of ‘Ilm Al Jarh Wa Al Ta’dil:**

The companions of the Holy Prophet (S.A.W) performed in accordance with the above mentioned direction of Holy Quran about the obedience of the Holy Prophet (S.A.W). They managed to memorize the sayings and acts of the Messenger (S.A.W), started to study the life of Holy Prophet (S.A.W), and arranged discussions among them. Hence the need of measures of safe transmission of Hadith appeared. This was the starting point of ‘Ilm Al Jarh Wa Ta’dil.

The leading entity in the concerns to the critical appraisal in ‘Ilm Hadith is to determine the dedication of narrators in Hadith as Hadith was main and basic source of law for the Muslims community. In this regard, they have to be very much careful and vigilant that anything the Holy Prophet (S.A.W) has not said should not be reported as the saying of Holy Prophet (S.A.W).

Allama Sayuti (1979a:4) reports about Yahya b. Sa’id al Qattan who was one of the greatest scholars of the second century that he was on his deathbed. He asked one of his attendants,

“What do the people of Basra say about me?” He replied, “They admire you, but they are only afraid of your criticism of the scholars”.

On which he said, “Listen to me in Here after I would prefer to be opposed by anyone rather than have the Holy Prophet’s blame that “you had a Hadith attributed to me, and it came to your mind that it was not true but you did not criticize it.”

This fear of Allah (S.W.T) constrained them to create some standards for accepting or rejecting any narration reported something as the sayings or acts of the Holy Prophet (S.A.W). To achieve this object the critical appraisal in ‘Ilm Hadith came into being, called ‘Ilm Al Jarh wa Al Ta’dil and gave a new dimension to research methodology.

### **C Different Characteristic of ‘Ilm Al Jarh wa Al Ta’dil**

In this methodology, critics formed two types of standards:

1. Standards for narrators with the help of terminologies alongwith the passion that no wrong narration should be attributed to Muhammad (S.A.W) and every genuine narration should be transmitted to forth coming generation. This type of criticism was called: نقد السند (criticism of chain of Narrators ).
2. Standard to check to the actual words of the text of sayings of the Holy Prophet (S.A.W) and this type of criticism called نقد المتن (criticism of text of the sayings of the Holy Prophet (S.A.W)). In this methodology a critic checks the word of the text of sayings of Holy Prophet (S.A.W) and their accuracy. In this regard, a critic compares the words of Hadith narrated by different students of same teacher (Shaikh) by this practice he becomes aware of mistake or difference in the text.

In the criticism of chain of narrators (نقد السند) the critics of Hadith used three dimensions:

I: As the time elapsed after the death of the Holy Prophet (S.A.W), the chain of narrators grew longer and longer. Hadith critics concentrated more and more upon the continuity of the chain and the authenticity of the narrators. As a result of it different kinds of Hadith emerged. This aspect was called Ittisal-i-Sanad.

II: The science through which the experts of 'Ilm al-Hadith ascertain the authenticity of the narrators came to be known as 'Ilm Sifat al-Ruwat.

III: The third significant part of the science of Hadith is to count the number of narrators in the chain, known as 'Ilm A'dad al-Ruwat.

One of these paradigms was called Sifat Al Ruwat (Characters of Narrators) commonly known as 'Ilm Al Jarh Wa Al Ta'dil. We will discuss the elementary development of this discourse in early four centuries.

## **D Early Development of 'Ilme Al Jarh wa Al Ta'dil.**

### **A 'Ilm Al Jarh Wa Al Ta'dil in First Century:**

The word of al Jarh wa Al Ta'dil as a term was not known in the early stage, however the basic concept of criticism in 'Ilm Hadith was very much in seen in this period. Dr Jamila Shaukat (2000:72) is justified to say:

The available material suggests a rudimentary start in this direction in the Holy Prophet's time (S.A.W) as an intrinsic consequence of activities focusing learning and imparting Ahadith and Sunnah of the Prophet

(S.A.W).

The social order prevailed by th Holy Prophet (S.A.W) was based on confidence on each other's and truthfulness. According to Sayuti's (1357:385) and Hakim Neshapuri's (1400:46) observation, the critical appraisal of news in this society was very limited, they said:

Those who received the sayings of the Holy Prophet (S.A.W) while confident the veracity of their informers, nevertheless asked whether it had been transmitted from the Prophet (S.A.W) himself.

How ever, some symbols of criticism were seen in this age. Dr. Mustafa A'zami ( 77:212) says:

If criticism is, the effort to distinguish between what is right and what is wrong; then we can say that, it began in the life of the Prophet. But at this stage, it meant no more than going to Prophet and verifying something he was reported to have said. Actually at this stage it was a process of consolidation so that the hearts of the Muslims might be at ease, as has been described by Quran in case of Ibrahim (A.S), Dimam b. Tha'labh came to Prophet(S.A.W) and said ,”Muhammad! Your messenger came to me told us ....so and so. “The Prophet said, “He told the truth”.<sup>1</sup>

Imam Tirmizi (NDd: 420) narrates that after death of Holy Prophet (S.A.W), the first Khlifa Hazrat Abu Bakr Siddique (R.A) maintained a certain norms regarding this matter. It has been reported that Hakim Neshapuri (1400:46) has said,

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<sup>1</sup> This narration has been reported by Sayuti, refer Sayuti Tadrib Al Ravi fi Taqrib Al Nawawi:1:4

Abu Bakr was the first who safeguarded the prophet (S.A.W) against the falsehood.

According to Sayuti (1979a:4) the norms for accepting the traditions settled by him were followed by other Caliphs and the succeeding generation.

Jamila Shaukat (2000:74) describes this situation and says:

They seem to have based their criticism of Traditions on principles of the Quran and the Sunnah of Holy Prophet (S.A.W). Thus criticizing and evaluating the transmitters with a noble purpose and without fear and favor.

## **E 'Ilm Al Jarh Wa Al Ta'dil in Second Century:**

Precise commencement of critical appraisal in Ilm Hadit with a new methodology called Chronology commenced in second century. Zubair Siddiqui (1961:167) narrates an illustration from Hafs b.Ghiyath (D:160A.H/776A.D) and Sufyan Thauri (D:161A.H/777A.D) says:

Whenever you have a doubt about the veracity of narrator, test him by the mean of year" (Dates of birth and death).

We never used against the forgers any device more effective than the Tarikh.

In first half of the second century, some scholars with deep insight into the Hadith literature endeavored in setting basic standards along with the Chronology for critical appraisal and assertion of Hadith, especially the narrators. Most prominent among are:

**(1) Sha'uba b. Hajjaj (D:100A.H/718A.D)** There is no saying that Sha'uba was the king of Hadith in this era. According to Ibn Abi Hatim (NDa: 126) many of his contemporaries like Abdurrahman b.Mehdi, Sufyan Thauri, Yahya b.Sa'id and others called him the most eminent scholar of the century. Ibn Abi Hatim (NDa:128) has also said that I asked my father Abi Hatim about the proficiency of Sufyan and Sh'uba in Hadith, my father replied that no doubt Sufyan is very keen for Hadith but he cannot

compete the deep insight of Sh'uba in Hadith. According to Ibn Athir (1381:126-130) he does not persuade by hearing Hadith once so that he hears Hadith repeatedly.

**(2) Yahya b. Sa'id b. Farukh Al Qattan (D:145A.H/762A.D).**

According to Ibn Abi Hatim (NDa: 248) Yahya b. Sa'id was an eminent scholar of this age and set some standards for criticism in Hadith. He was very much careful in this meter, as his conversation with his attendant on deathbed was reported, shows his deep concern in this regard. Yahya lived in Basra and had edified from most popular luminaries of Basra.

According to Ibn Hajar (1984n:192) Sulaiman Al Tamimi, Humaid Al Tawil and Ibn Juraij were his teacher while 'Ali b. Almadini, Yahya b. Ma'een and Ahmad b. Hanbal were his student. Ibn Abi Hatim (NDa:233) reported that Ahmad b. Hanbal says that nobody has skill in acquaintance of Hadith and in identification of narrators like Yahya.

Ibn Abi Hatim (Ibid) and abu Zur'a said about him that he is very much reliable (ثقة) In Hadith.

**(3) Hisham b. Hassan, Abu 'Abdullah Al Firdausi Al Basri (D:145A.H/762A.D).**

According to Ibn Hajar (1984n:32-35) Hisham was the student of Humaid b. Hilal and Hasan Basri as Sh'uba, Sufyan Thauri, Ibn Juraij and Yahya Alqattan were his students. Abu Hatim, Al'Ajli Al Basri, Abu Dawud, Ibn Hibban and Ibn Sa'ad have considered him reliable (ثقة) in Hadith.

**(4) Ma'mar b. Rashid (D:152A.H/769A.D).**

Ibn Hajar (1984m:219-220) while describing the chronological details of M'mar said that he edified Thabit Al Bannani, Zuhri and Humam b. Munbbah while Ibn Juraij, Sh'uba and Sufyan Thauri were his students. Abu Hatim, Zuhri Nisai and Ibn Hibban called him a reliable (ثقة).

The above-mentioned four luminaries 'and eminent scholars of the first half of second century led the foundation stone of 'Ilm Jarh wa Ta'dil. According to Zubair Siddiqui (1961: 68) Horovitz very rightly says:

The earliest work on the subject was composed about the middle of the second century.

The scholars belonging to later time of second century followed the footsteps laid down by the above-mentioned celebrities, they are:

**(5) ‘Abdurrahman b.’Amr Auza’i(D:157 A.H/774 A.D).**

‘Abdurrahman b.’Amr known as Auza’i was very famous critic in ‘Ilm Hadith in second century hijra. According to Ibn Kathir (1977m:110), a well known historian, he was born in 88 A.H in B’alabak. According to Ibn Abi Hatim (Nda:184) Auza’I was very much conscious and careful in narrating the Hadith.

**(6)Abu Khaithamah Zuhair b.Mu’awiah (D:177A.H/793A.D).**

Ibn Hajar (1984c:303-304) writes about Abu Khaithamah was the student of Abu Ishaq al Sabi’I, Sulaiman al Tamimi and Yahya b.Sa’id Ansari while Yahya b.Sa’id Alqattan, Ibn Ma’in and Abu Zur’a edified from him. Generally he was called reliable by the critics of Hadith.

**(7) Sufyan Thauri (D: 161 A.H/797 A.D).**

Abu ‘Abullah Sufyan b. Said known as Sufyan Thauri was born in Kufa. Ibn Athir while describing the methodology of Thauri said:

He narrates Hadith after having deep sight in narrator by three dimensions:

Narrator’s religious perception.

Narrator cannot be blamed of any falsehood.

Well behaved personality.

**(8) Malik b. Anas b. Malik (D:179A.H/795A.D).**

Malik b. Anas, known as Imam of Al Madinah passed his whole life in Madinah studied there and then taught there. He was the founder of Maliki doctrine. According to Ibn Hajar (1984j:8) Malik was student of ‘Amir b.’Abdullah, Zaid b. Aslam Nafi’ servant of Ibn ‘Omar while Zuhri, Yahya b.Sa’id Anasari were his student. Imam Shaf’i said that Malik was a blessing from Allah (S.W.T) after tab’in (Followers of Companions)

**(9) ‘Abdullah b. Mubarak (D: 181A.H/797 A.D).**

Ibn Hajar (1984e:334-338) narrates Ahmad b.Hanbal’s quotation that he says that ‘Abdullah was born in 118 A.H and had a residence in Makkah.Sulaiman Al Tamimi, Humaid Al Tawil, Yahya b.Sa’id Ansari,were his teachers and despite of them Ibn Hajar has presented a big panel of his teachers. Abu Osama said that I have not seen anybody more enthusiastic for knowledge than ‘Abdullah b. Mubarak. Along with Hadith, he was expert of Islamic Jurisprudence and ‘Arabic language and literature.



**(10) Hushaim b. Bashir Sulami (D:183A.H/799A.D).**

According to Dhahabi (1968a:248-249) Hushaim, another key person in 'Ilm Al Jarh wa Al Ta'dil and belongs to this century, was born in 194 A.H. Luminaries like Zuhri 'Amr b.Dinar and Yahya b.Sa'id Al Ansari were his teachers while Sh'uba, Yahya b.Sa'id Al Qattan, Ahmad b.Hanbal and 'Ali b.Al Madini were his students. Ahmad b.Hanbal stayed with Hushaim for 4 years and edified from him. Dhahabi reported that Y'qub Duraqi has said that Hushaim has twenty thousand narrations from Holy Prophet (S.A.w). Critics of 'Ilm Hadith like Ibn Hajar, Zahabi, Ibn Sa'ad and Sh'uba considered him as reliable (ثقة) narrator. He died in Sha'ban 183 A.H.

**(11) Sufyan b. 'Uyainah (D: 198A.H/813A.D).**

Dhahabi (1968d:104-107) narrates that Ibn Al Madini says:

Sufyan was born in 107 A.H and he had abode in Makkah, again the student of Yahya B. Sa'id Ansari and Humaid Al Tawil. while Imam Shafi, Yahya b.Main and 'Ali B. al Madini where his renowned students. Ahmad b.Hanbal says that I have not witnessed anyone more expert of Islamic Jurisprudence, Hadith And Quran than Sufyan.

According to Khatib (NDb: 174) he has a great position in knowledge and edified form more than eighty followers of companion (Tibi'in).

**(12) 'Abdurrahman b.Mehdi (D: 198 A.H/813 A.D).**

Ibn Mehdi belongs to Basra. According to Ibn 'Adi (NDa :173) he was expert in criticism in narrators.

**C 'Ilm Al Jarh Wa Al Ta'dil in Third Century:**

In second half of third century A.H, several basic books on critical appraisal of 'Ilm Hadith were written. Prominent scholars and authors adopted the following two methodologies:

- Books written exclusively on critical appraisal (Al Jarh wa Al Ta'dil).
- Critical appraisal of narrators in commentaries of different books of Hadith.

Books written exclusively on critical appraisal consist of four types:

- **Biographies:** Some books written on biographies of narrators in general despite of narrator is trustworthy or otherwise.
- **Biographies of Trustworthy Narrators:** The second type of books consists of the biographies of only trustworthy narrators.
- **Biographies of Non- trustworthy Narrators:** In this type of books biographies of only non-trustworthy narrators were included.
- **Technical Biographies:** In this type of critical appraisal, books were written on Identification of names of narrators and their patronymic (Kunniyat) and these books are called books on معرفة (الأسماء والكنى).

Books on Jarh wa Al Td'adil come into being in this century in all above mentioned methodologies and in all types referred above. Some significant writers on critical analysis of narrators are discussed here:

(1) **Abu 'Abdullah Muhammad b. Sa'ad Al Basri**(D:230A.H/844 A.D). Known by Ibn Sa'ad, was the most prominent figure in this era. According to Ibn Hajar (1984d: 182) he was born in 168 A.H/784 A.D. He was the student of luminaries of his age who had deep insight in Hadith literature like Hisham, Sufyan Thuri, Ibn U'yaina, ibn 'Ulaia and Walid b. Muslim. Ibn Sa'ad is very much trustworthy, truthful, ingenious and pious person in the view of all authorities of critical appraisal in 'Ilm Hadith. Ibn Abi Al Dunya, a well-known scholar and famous literary contemporary person used to attend the class of Ibn Sa'ad as a student.

Ibn Sa'ad compiled a book named **Al Tabaqat Al Kubra** consists of biography of Prophet Muhammad (S.A.W), life history of companions (Sahaba) of the Holy Prophet (S.A.W) and their followers (Tabi'in). Ibn Sa'ad's Tabaqat contains the biographies of 4000 traditionists. Tabaqat is basic and primary source for the biographies of the first and second century dignitaries.

(2) **Yahya b. Ma'in** (D:233A.H/847A.D). Ibn Ma'in is a very prominent name in 'Ilm Jarh wa Al Ta'dil. He is considered as leader of this discourse. The authority in biographies of

traditionists, Ibn Hajar (1984I:182) says about Yahya Ibn Ma'in that Outstanding scholars of Hadith in that age were the teacher of Ibn Ma'in like 'Abdul Al Salam b. Harb 'Abdullah b. Mubarak Hafs b. Ghyas 'Abdul al Razzaq, b. U'yaina and Wak'i. Imam Bukhari, Muslim and Ahmad b. Hanbal were the student of Yahya. Alkattani (1960:106) reports that Ibn al Madini says about Yahya :

We know that no one in human race has written in 'Ilm Hadith like Ibn Ma'in has written.

According to Ibn Nadim (ND: 322) he was the author of many books, Kitab Al Tarikh was his most prominent book. In this book, he has collected biographies of traditionists alphabetically.

**(3) 'Ali b. 'Abdullah b. Ja'far Al Madini: (D: 234 A.H/848 A.D).**

Accordin Ibn Nadim (Ibid) Madini was an authority in caustic remark in Hadith. Hafiz Dhahabi (NDc: 140) very well said:

Ibn Al Madini was the authority in caustic remark in saying of Holy prophet (S.A.W), expert in critique in narrators, had a remarkable memory and deep knowledge in Hadith.

According to Imam Bukhari (Ndf: 284) he died in Samra in Dhi Qa'adah 234 A.H. According to Dhabi (1968c:140) He wrote many of the books in critical appraisal in Hadith some of them are:

**Kitab Musnad Bi E'lalihi**

**Kitab Al Mudllisin**

**Kitab al Du'afa**

**Kitab Al Asma wa Al Kuna.**

**(4) Ahmad b. Hanbal (241A.H/254 AD)**

Ahmad b.Hanbal was Imam of Hanbli school of thought in Islamic Jurisprudence. According to A'zami (1424:298), Ahmad has deep knowledge in text of Hadith along with the Narrators with a distinguished retention powers.

**(5) Muhammad b. Isma'il Al Bukhari (D: 256 A.H/870 A.D)**

Known as Imam Bukhari unquestionably the highest dignity person in Hadith. Muhammad Mohsin khan (1986a:Preface) English translator of Bukahri's book Al Jame' Al Sahih described detailed biography of Imam Bukhari based on basic sources, said that he was born on 13<sup>th</sup> Shawal in the year 194 A.H, In Bukhara

in the territory of Khurasan(West Turkistan).His father was died when he was a young child. At the age of ten, he started acquiring the knowledge of Hadith. He traveled to Makkah when he was sixteen years old and stayed in Makkah and Madinah for six years. Then he traveled Kufa, Basra, Baghdad, Egypt and Syria. Imam Bukhari died in 256A.H. in Khartang, a place near Bukhara. He wrote a book on biographies of narrators named **Al Tarikh Al Kabir**. According to Zubair Siddiqui (1961:32) in this book, he collected 13715 biographies and the character of narrators of Hadith. Ibn Abi Hatim describes the methodology of Imam Bukhari said:

He started with Holy Prophet's name then his companions and then other narrators alphabetically.

According to the research of Ibn Hajar <sup>2</sup>(Nd: 9-12) the salient features of Imam Bukhari's research methodology are as under:

- According to Ibn Hajar Imam Bukhari narrates the Hadith reported only by the reliable narrators. In addition, their reliability should be approved by the critics unanimously.
- The chain of narrators should be continued to the companion of Holy Prophet (S.A.W).
- It is better that the two of companions narrate the narration if it is narrated by single companion and the other narrators are reliable, the narration will be acceptable.
- All narrators of the chain should be Muslim, trustworthy, non-deceit, impartial, cautious, should not be nonconformist keeping accuracy of the words of the text of the narration, acute, short conjecture and credulous.

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<sup>2</sup> Ibn Hajar has written a commentary of Imam Bukhar's Book Al Jam'I Al sahih, before starting the original work he wrote a preface named Hadu Al Sari. In this he has expressed biography of Imam Bukhari and his methodology.

- A narrator should meet his teacher (شيخ) directly, have a long companionship with him, should be aware of his state of affairs, conscious of narrations narrated by him and can distinguish his first rate narrations and blemished one.

According to ‘Allama ‘Aini (Nda: 8) Bukhari adopts the methodology of subjective approach (منهج الأعتبار). In this methodology, he used to search the second narrator of Hadith in every category of narrators.

In spite of Al Tarikh Al Kabir Dhabi (NDc: 142) has describes that he wrote the following books in the above-mentioned methodology:

**Al Tarikh Al Saghir**

**Al Tarikh Al Ausat**

**Kitab al Asma wa Al Kuna** (Belongs to Technical Biographies)

**Kitab al Du’afa.**

Siddiqui’s (1961:170) research describes that Imam Bukhari’s books deal with more than 42,000 traditionists.

**(6) Muslim b. Hajjaj Al Qusheri (D: 261 A.H/874 A.D).**

An outstanding scholar in Hadith, expert in criticism in narrators, wrote several books on Al Jarh wa Al Ta’dil named:

**Kitab Al Musnad Al Kabir ‘Ala Al Rijal.**

**Kitab Al Asma wa Al Kuna.**

**Kitab Al Tabaqat ( Tabe’in).**

Imam Muslim has written a preface (Muqaddimah) of his book Sahih Muslim. In this preface, he very scholarly discussed basic principles of Hadith and explained the basics of ‘Ilm Jarh wa Al Ta’dil.’ Abdul ‘Aziz muhaddith Dehelwi (ND: 177-180) says:

In addition to all of his books on Jarh wa Ta’dil, he has a critical approach about the transmitters in his book Sahih Muslim.

The main features of his research methodology derived from his ideology and known by his preface (Muqaddimah) are as under:

- He mentioned the importance and disgrace of telling a lie, especially when it has been attributed to Holy Prophet (S.A.W). In this connection he narrated four narrations

from Holy Prophet (S.A.W), moreover he has narrated the Hadith belongs to real definition of arrogation. In these traditions, Imam Muslim explains that to describe and narrate every thing, which has been heard with out confirmation is also arrogation.

- Imam Muslim in the light of traditions cited above states that one should be very much careful about the text of Hadith and its actual lexis.
- In spite of care about the text, the narrator should be vigilant and suspicious about the person he is getting Hadith from. In this connection he has made Ibn Sirin's and 'Abdullah b. Mubarak's opinions the base of his ideology.<sup>3</sup>
- Imam Muslim endorses all conditions led by Imam Bukhari for narrators with the exception of one condition in which Imam Bukhari believes that the meeting of a student with his teacher (Shaikh) is essential. Imam Muslim says that if the student is cotemporary of his teacher and there is possibility of their meeting, tradition can be narrated.
- The narration attested by sparingly but narrated by two or three trustworthy narrators, which is called Khabar Wahid (خبر واحد) is also authoritative and will be valid for acting upon.

The second half of third century A.H was the age of various kinds of critical appraisal in Hadith. We can see Abu Hatim and Ibn al Mulqin who colored the sketch drawn by the above-mentioned luminaries. Abu Hatim's methodology will come into sight when we will discuss his son's illustrious book **Kitab Al Jarh wa Al Ta'dil** while discussing 'Ilm Al Jarh wa Al Ta'dil in fourth century.

The above-mentioned personalities were the luminaries of third century. They led milestones in research methodology in 'Ilm Hadith. Their methodologies in 'Ilm Al Jarh wa Al Ta'dil concreted the basics of this discourse on which a graceful building

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<sup>3</sup> The opinion of Ibn Sirin and 'Abdullah b.Mubarak has been cited few pages ago.

can be built and it was built in future as it will come into sight by our further discussion, however some authors like Muhammad Ziaurrahman Al A'zami (1424:321-337) have included several names belong to this century. They are:

(7) **Abu Zur'a Al Razi (D: 264A.H/)**

(8) **Abu Dawud (D: 275 A.H)**

(9) **Yaqub b.Sufyan Al Faswai (D: 277 A.H)**

(10) **Ibn Kharrash, Abu Muhammad 'Abdurrahman (D:283A.H/ )**

Hence, the third century A.H ends with the creation of the basics of critical appraisal in Hadith and this is the starting point for the prosperity of this discourse.

#### **D 'Ilm Al Jarh Wa Al Ta'dil in Fourth Century:**

This century is the age of development in critical appraisal of Hadith. Many of the personalities and their valuable research work appeared at the surface of history. Some of them are:

(1)**Abu 'Aburrahman Ahmad b. Shuaib Al Nasai (303 A.H/ 913 A.D)**

Known as Nasai born in 215 A.H in Khurasan and started his education in early childhood. He traveled Egypt, Iraq and Syria. Nasai was authority in criticism of narrators especially in fourth century. Ibn Salah (1398:440) very rightly said:

Nasai was the leader (Imam) and authority in criticism in narrators.

According to 'Azami (1424:340) he wrote many books including **Kitab al Du'afa wa Al Matrukin**. Nasai's criticism on narrators is an essential base of Dhabī's books.

(2)**Zakarya b. Yahya Al Saji (D: 307 A.H/917 A.D)**

Al Saji belongs to fourth century. According to Ibn Khair (1382:211) he has written a book named: **Kitab Al Duafa** but 'Azami's research describes (1424:342) that the said book is not accessible.

(3)**Abu Ja'far Muhammad b.'Amr Al 'Uqaili (D: 322 A.H/933 A.D)**

(4)**Abu Muhammad 'Abdurrahman ibn abi Hatim (D:327 A,H/938 A.D)** known as Ibn abi Hatim who was a famous name in 4<sup>th</sup> century. He was an sparkling student of Abu Zur'a Razi, Muhammad ibn Muslim and Imam Muslim. He wrote a

book named: **Kitab Al Jarh wa Al Ta'dil**. Ibn abi Hatim's book is a basic source of 'Ilm Al Jarh wa Al Ta'dil with a one volume introduction (muqaddimah). In this introduction, he discussed with details the fundamentals of critical appraisal, rules of Jarh and Ta'dil and prerequisites of a person who is going to be a critic. Ibn abi Hatim's book is very popular in criticism of transmitters of Hadith.

**Ibn Abi Hatim's Methodology:**

Ibn Abi Hatim's book Kitab Al Jarh Wa Al Ta'dil consists of nine volumes with a comprehensive introduction of basic principles of Jarh and Ta'dil. Methodology has been adopted by Ibn Abi Hatim can be described as under:

- Imam Bukhari's books on Jarh wa Ta'dil were well-liked at that time in which he discussed with 4200 traditionists. He restricted himself to their biographies despite of the credibility for narrators of Hadith or otherwise. Abu Zur'a Razi and Ibn Abi Hatim felt the need of a book that should consist on biographies along with the criticism and evaluation of narrators. They directed to 'Abdurrahman to compile such book based on primary information's about narrators provided by Imam Bukhari's books.
- 'Abdurrahman started his glorious book with a magnificent introduction (Muqaddimah). In this introduction, he presented very comprehensively the fundamental principles of Jarh and Ta'dil. In spite of these principles, he mentioned the names of celebrities from whom or their thoughts and knowledge, 'Abdurrahman has edified in compiling his book.
- 'Abdurrahman while collecting the martial for his book usually made critical quarries about the narrators of Hadith from the following personalities:
  1. His father Ibn Abi Hatim
  2. Abu Zur'a Al Razi
  3. Muhammad b. Ibrahim b. Shua'ib (He asked Muhmmad about the opinion of 'Amr b.'Ali Al Fallas).



4. ‘Abdurrahman b. Mehdi
5. Yahya b.Said Al Qattan (He also narrated the traditions of Sufyan Thauri and Sh’uba from Ibn Mehdi and Qattan).
6. Saleh b. Ahmad (He transmitted the thoughts of Ahmad b.Hanbal from Saleh).
7. Muhammad b.Ahmad Albarra (He presented the thought of ‘Ali b.Almadini from Muhammad).

Keeping in view the above-mentioned methodology, we can say that the book of Abdurrahman is very beautiful wreath of flowers of second, third and fourth century’s orchard of knowledge. A reader can smell the pleasant fragrance of every flower.

- Kitab Al Jarh wa Ta’dil consists of nine volumes. Name of traditionists has been arranged alphabetically. This book deals with 18040 narrators of Hadith.

**(5)‘Aburrahman ibn Khallad Ramaharmazi (D: 360A.H/966 A.D).**

Ramaharmazi wrote a book named **Al Muhaddith al Fasil Bain Al Ravi wa Al wa’i**. In this book the author discusses the principles of Hadith in very well managed way along with the different kind of Jarh wa Ta’dil .

**(6)Abu ‘Abdullah ibn ‘Adi Al Jurjani (D 365 A.H/970A.D)** known as Ibn ‘Adi wrote a book named **Al Kamil Fi Du’afa Al Rijal**.According to Zakkar (1988:1) Ibn ‘Adi was born in 277A.H and was brought up in Jurjan. He traveled to Makkah, Madinah, Syria, Egypt and Iraq for getting Hadith knowledge. He got Hadith education from more than one thousand leading light personalities.

After having a great skill, he compiled a book named **Al Kamil fi Du’afa Al Rijal**. He divided this book in to two parts. Part 1 consists on the name of celebrities who are authority in criticism in Hadith including an introduction consists of 30 chapters and 161 pages. In this introduction, he explained the compassion of narrating Hadith and narrated the sayings of The

Holy Prophet (S.A.W) regarding the condemnation of arrogation along with the sayings of companions (Sahaba) and their followers (Tabi'in). In part two Ibn 'Adi has accumulated names of the transmitters of Hadith Who have been weakened by any authority of criticism in Hadith.

**Methodology of Ibn 'Adi:**

Ibn 'Adi has adopted the following methodology in his book:

- Ibn 'Adi incorporated the biographies of narrators in his book according to third type<sup>4</sup> of biographies.
- Dhahabi ( 1402p:155) says that Ibn 'Adi has criticized the tradionists and evaluated as weak narrators even the narrators of Bukahri and Muslim about whom any light criticism has been narrated by any one critic. However, he supported the narrator where there is a possibility.
- According to Ibn Hajar (1984a:15) Ibn 'Adi has accumulated all the names of narrators about whom any reliable critic has criticized.
- According to Ibn Abi Hatim (NDa:154), Sakhawi while discussing Ibn 'Adi's methodology, said:

Ibn 'Adi has collected in his the biographies of following type of narrators:

Feeble narrators.

The reliable narrators who have been criticized by any critic or the narrators whose traditions has not been accepted.

The traditionists whom reliability is contentious among the critics.

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<sup>4</sup> It has been referred that there are four types of biographies; the said type consists of the biographies of narrators who have been weakened by authorities of criticism in narrators.

The narrators who have not been criticized by any critic but it is deep-rooted that their traditions are not vindicated.

Names of narrators has been arranged alphabetically.

- Ibn ‘Adi has described the qualities of unreliable narrators whose traditions have not been narrated in the illumination of citations of different scholars.

In the light of above discussion about Ibn ‘Adi’s methodology, we can say that Ibn ‘Adi’s book consists of feeble narrators if he has not included a name in his list, he cannot be an unreliable narrator.

### **E Conclusion:**

The above discussion we presented the development of ‘Ilm Jarh wa Al Ta’dil its commencement in the era of Holy Prophet (S.A.W) and in the time of four rightly guided Kaliphs (R.A). Precise commencement came into being in second century Hijra with a new methodology called Chronology. Besides this methodology the traditionists traveled thousands mile journey to get Hadith and to achieve information about the transmitters of Hadith. In the fourth century books on ‘Ilm Jarh wa Al Ta’dil were written and different methodologies were adopted in compilation of books. In the result of compilation of books, different terminologies and standards were maintained and the narrators of Hadith were accepted or rejected with different ranks according to their reliability or unreliability respectively. These standards developed a unique research methodology in ‘Ilm Hadith.

### **F Future Work:**

After having discussion on the early development of research methodology in ‘Ilm Hadith, we have to further discuss about the developed era of this discourse, terminologies used in this methodology and standards developed by critics of Hadith.

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