

عيسى الأشعري من الرواية عنه».

76. Khoei, Majam Al-Rijal ,vol. 1 ,p.170
77. Ali ibn Hussein Khaghani, Rijal Al-Khaghani, p.183
78. Ibid, p.183
79. Shahid Thani, Zayn al-Din al-Juba'i al'Amili, ar-Rawda-l-Bahiyah fi Sharh allam'a-d-Dimashqiya
80. Bahā' al-Dīn Muḥammad ibn Ḥusayn al-‘Āmilī, p.277
81. Mir Damad, known also as Mir Mohammad Baqer Ešterabadi, p.82  
٨٢. معراج أهل الكمال في أحوال الرجال، p.٦٤ «وذكرنا أنه من مشايخ الإجازات. والظاهر أنهم في أعلى طبقات الجلالة والوثاقة»
83. Ešterabadi, Menhaj Al-Maqal ,vol .1 p.85
84. Ibid, However, Wahid attributes his acceptance to the Sheikh's implications of being allowed to be true. But as the researcher points out in the footnote, there is no explicit statement in this regard of Mohammad-Taghi Majlesi. But the fact that ignorance of the Mashāyikh al-Ijāza do not harm the accuracy of the document is evident in his words. Al-Sayyid Moḥammad Mehdī Baḥr al-‘Ulūm also makes this point. (Rijal al-Sayyid Baḥr al-‘Ulūm , vol. 3 p. 25).
85. Ahmad ibn Muhammad Ardabili, Majma al-Faedeh val-Borhan fi Sharh al-Adhhan, vol 5, p/71
86. Abu al-Qasim al-Khoeii, the Companion of Rajal al-Hadith, vol. 1 p. 77.
87. Ali bin Hossein Khaghani, Rijal Khaghani, p. 66
88. Ibid, p.97
89. Ibid, pp.181-187
90. Ibid, pp.203-204

67. Abu al-Qasim al-Khoei, Rijal al-Hadith, vol.1, p.104,

«وقد ذكر في توجيه ذلك وجوه لا يرجع شيء منها إلى محصل»

68. Ali ibn Hussein Khaghani, Rijal al-Khaqani PP.102-103

69. Seyed Mohsen Araj, edat , vol 1 p 256.

70. Rijal Al-Hadith: 1 p: 106

71. Al-Tusi, Rijal Al-Tusi, Entry 2678 and Entry 2681.

72. Ibid, Entry 2628 and Entry 2650

73. Al-Tusi, al-Edt fy auswl al faqih, , vol. 1, p.154, Sheikh al-Tusi describes the process of discussing the authority of a single news and some times states in the form of conflicting narratives of mursal (hadith)

«وإذا كان أحد الراويين مسندًا والآخر مرسلاً، نظر في حال المرسل، فإن كان ممن يعلم أنه لا يرسل إلا عن ثقة موثوق به فلا ترجيح لخبر غيره على خبره، ولأجل ذلك ساوت الطائفة بين ما يرويه محمد بن أبي عمير، وصفوان بن يحيى، وأحمد بن محمد بن أبي نصر وغيرهم من الثقات الذين عرفوا بأنهم لا يروون ولا يرسلون إلا عن يوثق به وبين ما أسنده غيرهم، ولذلك عملوا بمراسيلهم إذا انفردوا عن رواية غيرهم.»

74. al-Astarabadi , Menjaj al-Maqal, Volume 5, p. 112. Wahid Behbahani, in this position, considers most of Hassan ibn Maboub's Daoud ibn Kathir as a mark of his usthworthiness .

75. In the descriptions of Al-Shaykh al-Saduq's Documentation Software, which reflects the views of the late Sayyid Mohammad Javad Shabiri, there are many people based on the majority list. And the current impact on the literal weakening is preceded. For this reason, Shabiri asserts that Sinan is based on the majority of Ahmad ibn Mohammad bin Isa. Ibrahim Karkhi because of the majority of Hassan ibn Mahboob

«إمامي ثقة على التحقيق فقد أكثر الحسن بن محبوب من الرواية عنه» أبو الربيع الشامي  
«إمامي ثقة على التحقيق فقد أكثر خالد بن جرير من الرواية عنه». الحسن بن زياد الصيقل  
«إمامي ثقة على التحقيق فقد أكثر عبد الله بن مسكان من الرواية عنه» الحسن بن علي  
زيتوني «إمامي ثقة على التحقيق فقد أكثر سعد بن عبد الله القمي من الرواية عنه» الحسين  
بن إسحاق التاجر «إمامي ثقة على التحقيق فقد أكثر محمد بن يحيى العطار من الرواية عنه»  
علي بن أحمد بن أشيم «إمامي ثقة على التحقيق، وقيل: مجهول فقد أكثر أحمد بن محمد بن

54. Khatib Baghdadi, History of Baghdad, Vol. 5, p. 23.
55. Najashi, Rijal al-Nashashi, p. 94; Tusi, al-Fahraṣṭ, p. 68
56. Khatib Baghdadi has quoted: vol 1, p.37  
 «وصفهم الحديث بأنه مسند يريدون أنّ إسناده متصل بين راويه وبين من أسند عنه إلا أنّ أكثر استعمالهم هذه العبارة هو فيما أسند عن النبي، واتصال الإسناد فيه أن يكون كل واحد من رواته سمعه ممن فوقه حتى ينتهي ذلك إلى آخره وإن لم يكن فيه السماع بل اقتصر على العنونة» الخطيب البغدادي، الكفاية في علم الرواية
57. Seyed Mohammad Reza Hosseini Jalali, almuṣṭalah alrijaly asnad anha, turathuna, no.3
58. Seyed Mohammad Reza Hosseini Jalali, almuṣṭalah alrijaly asnad anha, turathuna, no.3, of course, he states in this article that only those who have had a comprehensive book of the hadiths of Imam Sadiq from the Prophet (pbuh) have been described, however, not everybody who has narrated from Imam Sadiq narration in this manner.
59. Ehsan Sorkhei, inquiry at the Concept of particular style of compilation of and Report of Hadith, Hadith Sciences, No. 70.
60. Tusi, Rijal Al-Tusi, p.17
61. Abu al-Qasim al-Khoei, Rijal al-Hadith, vol.1, p.104, for example, Becker ibn Mohammed al-Azadi, who is mentioned in both the Companions of Al-Kadhīm, the Companions of the Al-Reza and the «من لم يرو عنهم», while of the 59 narrations in the four Book have been cited 20 narrations has narrated directly from Imam Sadiq.
62. Al-Sayyid Moḥammad Mehdī Baḥr al-‘Ulūm – Bahrululoom , vol 4, p 142
63. Ibid
64. ‘Abd Allah Mamaqani , Tanqīḥ al-maqāl fī aḥwāl al-rijāl, vol 1, p.505
65. Muhammad Baqir Bahbudi, Marifat al-Hadith, p.97
66. Mohammad Kazem Rahman Setayesh, Mohammad Reza Jadidi nejad, Recognition of the Main Sources of the Rijal Shia , pp. 276-279, ‘Abd Allah Mamaqani , Tanqīḥ al-maqāl fī aḥwāl al-rijāl, vol 1, pp. 503-515

pp. 325-344; The authors in this book have quoted eleven comments on this term and have examined it.

44. Ali ibn Hussein Khaghani, Al-Rijal Khaghani, p.122 «وحيثئذ فلا يفيد مدحاً»  
«فضلاً عن كونه كالتوثيق»

45. Ibid ,p.123, The rejection mode is the same as that which explained in the Sahib Al-Muntaha word.

46. Ibid, p.124

47. Ibid, pp.122-123

48. Muhammad ibn Mohammad Ibrahim Kalbasi, al-Rasael al-Rijali, vol 3, p.374

49. Abu al-Qasim al-Khoei, Rijal al-Hadith, vol.1, p.101

50. Numbers: 2257, 2261, 2263, 2264, 2265, 2266, 2267, 2268, 2276, 2296, 2314, 2415

51. Seyed Mousa Shubairi Zanjani , Seyed Mohammad Javad Shubairi Zanjani, The annotations of the adimat alnazir fi 'ahwal 'abi bisyr Manual of Islamic law, The Legacy of Shiite Tradition, vol 13 p. 453.

52. Muhammad ibn Sarahang's version is the oldest version of the Rijal of Sheikh Tusi, written in 533, has Muhammad ibn Sarahang wrote at the end of his version. "atafaq alfaragh min naskh hdhaalktab ywm al-jameuh alhady w aleusharyn min shhrallh alasb sinah thlath w thulathyn w khamsamayih, ely yd aleabd almudhanib muhamadabn sarrahung ibn almrtdy alhsyny rizqah aleilm w aleamal bh" Rijal al-Tusi, p. 16 (Research introduction) Professor Seyed Mohammad Javad Shubairi Zanjani has introduced this version of Rijal al-Tusi's authoritative and valuable manuscript in his various articles. Seyed Mohammad Javad Shubairi Zanjani , Quotes from the Life of Sheikh Mofid, p. 68 Footnote 66.

53. Seyed Mousa Shubairi Zanjani , Seyed Mohammad Javad Shubairi Zanjani, The annotations of the adimat alnazir fi 'ahwal 'abi bisyr Manual of Islamic law, The Legacy of Shiite Tradition, vol 13 pp. 453.-454

Abdul Nabi Jazayeri (the owner of Al-Aqwal). Haeri, Al-Muntaha Al-Maqal ., Volume 1, p. 73. Of course, the Sahib Al-Muntaha does not consider this to be correct because sheikh al-Tusi used the expression “Asad al-Annah and Zaynah al-Islam al-Salam” in the words of Jabir Yazid, Muhammad ibn Muslim and Muhammad ibn Ishaq ibn Yassar; unjustified for the second time.

38. Mirdamad, al-Rawashih al-Samwai, p.110, Mirdamad explains that some of these people did not understand Imam Sadeq and did not read the hadith directly.
39. Khoei , Al Rijal al-hadith, vol 1 p 106. One of the aspect not accepted by Khoei is the mention of Jabir Yazid, Muhammad ibn Moslem and Muhammad ibn Isaac bin Yassar, who used the term *asnad eanh w ruy eanhuma ealyhuma* if *asnad eanh* means intermediate narrative and *w ruy eanhuma* the immediate narrative, how can be rolled up between these two statements?
40. Mohammad Taqi Majlesi ,Rawdat al-muttaqin (book) , vol. 14, p. 64 “*almarad bih ‘anah rawaa eanh alshuyukh w aietamadu ealayh w hu kaltawthiq w la shaka ‘ana hdha almdh ‘ahsan min ‘la bas bh* “ It can be said that Majlesi used the first of this authentication expression .he does not accept this because most of those whom Sheikh al-Tusi described as “Asad Anah” are unknown and some do not even have a narrative. (Al-Rijal Hadith, vol. 1, p. 107)
41. Muhammad ibn al-Hasan Al-Rijal (al-Tusi) p. 17
42. Al-Muntaha Al-Maqal , vol 1,p.76  
 «فيكون المراد: أخبر عنه ابن عقدة، وليس بذلك البعيد. وربما يظهر منه: وجه عدم وجوده  
 إلا في كلام الشيخ. وسبب ذكر الشيخ ذلك في رجاله دون الفهرست، وفي أصحاب  
 الصادق عليه السلام دون غيره»
43. Mohamad Ibrahim Kalbasi, al-Rajal Khaghani, alrasayil Al-Rijalieh vol. 3, pp. 369-374; Mohammad Kazem Rahman Setayesh, Mohammad Reza Jadinejad, Recognition of the Original Sources of the Rijal Shiites,

fore, the order of masyaka is completed the incomplete documentation of the book and is not limited to the third volume onwards. “Masadr al-Sheikh al-Tusi “ by Seyyed Mohammad Javad Shabiri Zanjani, Journal of Hadith Sciences, no 6, throughout.

25. Tusi, Tahdhib al-Ahkam , Vol. 7, p. 132, p. 49.
26. This is the order of the professors mentioned at the beginning of the masyaka
27. Tusi, Tahdhib al-Ahkam , Vol. 10, p. 52
28. al-Saduq, Man La Yahduru al-Faqih, vol 1 p.362
29. Ibid, vol 4 p.463
30. Tusi, Tahdhib al-Ahkam , Vol. .10, p. 88
31. Ibid, Alaištibsar, masyaka, p.342
32. Saduq, man laa yhadaruh al faqih, vol 1, p.4
33. Moḥammad Mahdī Baḥr al-‘Ulūm , Rijal, 77-73/4
34. Khaghani, Rijal Al-Khaghani. p.15
35. For research about the forms and modes of document alteration, see: Mohammad Kazem Rahman Setayesh, Mohammad Reza Jadidinejad, Recognition of Shiite Reference Sources, pp. 223-247.
36. People who have used this interpretation in the non-companions of al-Sadiq. Hamad ibn Rashid Azadi / Companions of al-Baqir (p. 132 AH 1360); Musa ibn Ibrahim Marawi (p. 434 A 5106), Yazid ibn Hassan (ibid, 346 A 5175) / Companions of al-Kadhim; Ismail ibn Muhammad ibn Ishaq ibn Ja’far (p. 351 A 5198) Ibn Suleiman Tae’i (p. 351 Au 5199), Da’ud ibn Suleiman ibn Yusuf (Au 357 Au 5292), Ali ibn Bilal (Au 359 Au 5321), Abdullah ibn Ali (Au Sufi 360 A 5330), Mohammad ibn Sohl Bajali Razi, ( P. 365, p. 5421), Muhammad ibn Aslam al-Tusi (p. 366, p. 5437) / Companions of Al-Reza; Muhammad ibn Ahmad ibn Abdullah Allah ibn Mansur (p. 391, p. 5762) / Companions of Al-Hadi .
37. Sahib Al-Muntaha attributes this quote to Sheikh Mohammed (son of Sahib Almoalem and grandson of the Shahid Thani ) as well as to Sheikh

listed this book as “Rijal al-Sheikh Ali” on page 134 ,vol 10.

19. Ali Ibn Hussein Khaghani , Rijal Al- Khaghani, p. 13 (Third benefit).
20. Al-Kulayni, al-Kafi, vol 3, p 373
21. Najashi writes of Abdullah ibn Bakir’s book, “ Ih ktaab kthyrat al-rawaata” (p. 222, p. 581). The direct narrator of this book is Hassan ibn Ali ibn Fadzal; according to a report by Najashi from Fazl ibn Shazan, Hassan ibn Ali ibn Fazal read this book to Fazl ibn Shazan.
22. Of the total 361 narratives quoted in al-Kafi by Abdullah ibn Bakir, the Zurarah narratives have dedicated the most stories with 118 narratives. Among the narrators of Abdullah ibn Bakir, Hassan ibn Ali ibn Fazal is the most prolific narrator with 177 narratives.
23. Of course, in some cases, the Sheikh does not narrate the book directly from the narrator, but rather through trusted people, such as Kulayni , and trusted through his order; narrates that book, to this method called “khadh tawsty “ .For further research see the article “Mojadr al-Sheikh al-Tusi fi ketab tahzib Al-Ahkam” (Text in Persian) Seyed Mohammad Javad Shabiri Zanjani, Journal of Hadith Sciences, no 6, throughout.
24. Sheikh Tusi writes about this: “w aiqtasarna mn ayrad alkhavar ealaa alaibtida’ bidhikr almusanaf aldhy ‘akhadhna alkhavar min kitabah ‘aw sahib al’asl aldhy ‘akhadhna alhadith min aslh>> (tdhyb alahkam, almshykht, s 4). wy daru muqadimhalaištibsar nyz mynwysd: <<w kunt salakat fi ‘awal alkitab ‘iirad al’ahadith bi’asanidiha w ealaa dhlk aetmdt fy aljuz’ al’awal w alththani. thuma aikhtasarat fi aljuz’ alththalith w eawlat ealaa alaibtida’ bidhikr alrawi aldhy ‘ukhidhat alhadith min kitabah ‘aw ‘asilah ealaa ‘ana ‘uwrid eind alfaragh min alkitab jumlatan min al’asanid yatawasal biha ‘iilaa hadhih alkutub w al’uswl hsb ma eamilath fi kitab tahdhib al’ahkam” (alaištibsar, masyaka , p 304). Of course, in the first and second volumes of insight, all the documents are not fully mentioned; only 218 documents are complete in Tazkiah book, 76 are fully documented in Salah, 20 are in al-Raqqa and 3 in al-Hajj. There-

proofs from the sixth and seventh and eighth centuries AD that relate directly to the early sources of the narrative.

9. Manhaj al-Maqal fy tahghigh al-Rijal's in 1422, with Wahid Behbahani's introduction and his five-fold benefits, was investigated by themuasasat 'iihya' trath published in 7 volumes.
10. almaqal fy 'ahwal alrijal was researched in 1416 by muasasat 'iihya' alturath published in 7 volumes.
11. Agha Bozorg Tehrani, aldirayeih , Volume 6, p. 40; Hossein ibn Hassan Khaghani ( hafyd almusanaf ), Introduction by Rijal Khaghani, p. 22
12. it seems His presence in Karbala was before 1280. Whether he graduated from a compilation in 1279 with the title "risalat fi mas'alat aldaewaa bialmuearid " he compiled it after attending Sheikh Zayn al-Abidine Mazandarni's lectures; It has lived in Karbala for a short time.
13. Ali ibn Hussein Khaghani, Rijal Khaghani, pp. 28-29.
14. Ibid. p.26
15. Mamqani, tnqyh almaqal fy eilm al-rijal vol 3.p.119
16. Mamqani, recorded his death on 26 Rajab the same year. tnqyh almaqal fy eilm al-rijal vol 3.p.119
17. The most important footnote of the book are the following ones: 1- Muhammad ibn al-Hassan ibn Zayd al-Din footnote (1030 AH), the grandson of the famous Shahid Thani , known as Sheikh Mohammed Sabte footnote , 2 - Molavi Enayatollah Ghahpai footnote , 3- Hashemiah Mohammedin Kazemi footnote , owner of the gift of al-Muhayth. Molavi Mohammad Taghi Majlesi footnote (1070 AH) 5 - Mirza Abdullah Afandi Owner of Riyadh al-Alma'ah footnote (1130 AH) 6- Sayyid Abdullah ibn Nur al-Din ibn Naimullah Allah Jazayeri footnote (1173 AH). Manhaj al-Maqal, vol. 1 pp. 29-30 (Research Introduction).
18. Agha Bozorg Tehrani, listed this book with title «Notes on the Behbahani» in the vol 4p. 40. of course,he added that this book is an introduction of the quintet benefits of Wahid, not an introduction of Wahid. He also

haps the only criterion of the narrator's credibility, relies on Trustworthiness or lack of Trustworthiness of the narrator, the result of which is to discuss the tradition of hadith in four categories: correct, good, reliable and weak. Hasan Sahib Almoalem attributes this view of Allameh to hadith because of his influence on his master Ahmad ibn Tawus. (muntqy aljaman , vol. 1 p. 18)

4. Hassan ibn Zayd al-Din Ameli, muntqy aljaman, vol 1.p.18)

«أنه لم يبق لنا سبيل إلى الاطلاع على الجهات التي عرفوا منها ما ذكروا حيث حظوا بالعين وأصبح حظنا الأثر وفازوا بالعيان وعوضنا عنه بالخبر فلا جرم انسد عنا باب الاعتماد على ما كانت لهم أبوابه مشرعة وضاعت علينا مذاهب كانت المسالك لهم فيها متسعة»

5. Ibid, vol.1 p.14,

«فإنَّ القدماء لا علم لهم بهذا الاصطلاح قطعًا لاستغنائهم عنه في الغالب بكثرة القرائن الدالة على صدق الخبر وإن اشتمل طريقه على ضعف كما أشرنا إليه سالفًا، فلم يكن للصحيح كثير مزية توجب له التمييز باصطلاح أو غيره، فلما اندرست تلك الآثار واستقلت الأسانيد بالأخبار اضطر المتأخرون إلى تمييز الخالي من الريب وتعيين البعيد عن الشك، فاصطلحوا على ما قدمنا بيانه، ولا يكاد يعلم وجود هذا الاصطلاح قبل زمن العلامة، إلا من السيد جمال الدين بن طاووس رحمه الله. وإذا أطلقت الصحة في كلام من تقدم فمرادهم منها الثبوت أو الصدق».

6. Baha'uddin Amali (Sheikh Baha'i), Mashraq al-Shamsin, p. 30

«الذي بعث المتأخرين نور الله مراقدهم على العدول عن متعارف القدماء، ووضع ذلك الاصطلاح الجديد، هو أنه لما طالت الأزمنة بينهم وبين الصدر السالف، وآل الحال إلى اندراس بعض كتب الأصول المعتمدة... وخفي عليهم قدس الله أرواحهم كثير من تلك الأمور التي كانت سبب وثوق القدماء بكثير من الأحاديث».

7. Faiz Kashani, Al-Wafi, vol. 1, p. 24; Ja'far Sobhani, Kaliyat fi alam al-rajal, pp. 47 and 187 and 359

8. Ehsan Sorkhi in the article "Analyzing the Views of Sheikh Baha'i and Akhbaran on the reasons for Changing the Validation Method of the predecessors" "Hadith Science Journal No. 87 Spring 1977 - Criticizing this Viewpoint, he does not accept the lack of evidence, that is, the destruction of resources until the time of the school of Hilla. He cites numerous

## Endnotes

1. One of the most important writings on the subject of Rijal and narrators of Hadith in the third century: Al-Rijal Abdullah ibn Jebelah Kanani's Book (List of Al-Nashashi, p. 216) Al-moshayekhe Hassan ibn Mahbub's Book (List of Al-Tusi, p. 122) Al-moshayekhe Book of Ja'far ibn Bashir al-Bajali (Ibn, p. 119) Al-Rijal Ali ibn Hassan ibn Fazal (Ibid, p. 257) Al-Rijal's Book of Muhammad ibn Isa ibn Abid, (Ibid, p. 334) Al-Rajjal's Book of Ahmad ibn Muhammad ibn Khalid Barghi (attributed to him) (Najashi List, p. 76; Tusi List, p. 51) . For further research: Talaeian, Rasul, Reja'al Shi'a scholarship, all over.
2. Najashi and Tous mention 11 list holders in total. 1- List of Sa'ad ibn Abdullah Ash'ari Qomi ( 301 AH) (List of Najashi, p. 215) 2- List of Abdullah ibn Ja'far Hammairi (List of Tusi, p. 294), 3- List of Hamid ibn Ziyad ( 310 AH) (List of Najashi, p. 123) 4- List of Muhammad ibn Ja'far ibn Banbatah (Ibid, 199) 5- List of Muhammad ibn Hassan ibn Waleed Qomi ( 343 AH) (Ibid, p. 33), 6- List of Ja'far ibn Muhammad ibn Qawluyeh (ibid, p. 109) , 7- List of Muhammad ibn Ali al - Babawayh Sheikh Saduq (d. 381 AH) (List of Tusi, No. 299) 8- Hassan ibn Hussein ibn al - Babawayh (4th century) (List of Najashi, p. 167) 9- Ahmad ibn Hussein ibn Abdullah Ghazairi 411 AH) 10- Ahmad ibn Abdal Wahed ibn Abdon ( 423 AH) (List of Tusi, No. 7) 11- List of Muhammad ibn Isaac nadim (Ibid., P. 32).
3. The system of validation of the school of Hilla was stated and declared by Allameh Helli ( 726 AL). (muntqy aljaman, Vol. 1 p. 14)  
 «و لا يكاد يعلم وجود هذا الاصطلاح قبل زمن العلامة، إلا من السيد جمال الدين بن طاووس رحمه الله»  
 According to Allameh and his professor, Seyyed Ahmad ibn Tawus, they are the founder of new validation terms that have a different meaning to the ancients. In this method of validation, the most important, and per-

Shabiri Zanjani, ( حاشية رسالة عديمة النظير في أحوال أبي بصير ) Legacy of Shiite Hadith) vol 13.

36. Hosseini Jalali, Seyyed Mohammad Reza, ( المصطلح الرجالي ) اسندعنه Trathena, No. 3.

27. Mamqani, Abdullah, تنقيح المقال في علم الرجال ,bita
28. Mamqani, Abdullah, تنقيح المقال في علم الرجال , Research of Mo-  
 hiuddin mamqani, I, alulbayt Institute, Qom, 1431 AH.
29. Majlesi, Mohammad Taghi, Rozeh al-Mutaqeen, research  
 by Hossein Moussa and Ali Panah Eshtehardi, Second, Is-  
 lamic Cultural Institute of Koushanpour, Qom, 1406 AH.
30. Mirdamad Astherabadi, Seyyed Mohammad Bagher, Al Ra-  
 washah al-Samavieh, Gholamhossein Qaysiriyyah, Naimol-  
 lah Jalili, I, Dar al-Hadith, Qom, 2001.
31. Najashi, Ahmad ibn Ali, Rijal al-Nashashi, Research,  
 Seyyed Musa Shabiri Zanjani, Sixth, Al-Nusra al-Islami In-  
 stitute, Qom, 1365

#### Articles;

32. Sorkhei, Ehsan, « inquiry at the concept of manuscript , A  
 style of gathering hadith report , «, Hadith Sciences, No. 70,  
 Winter 2013.
33. Shabiri zanjani, Seyyed Mohammad Javad, (مصادر الشيخ  
 الطوسي قدس سره في كتاب تهذيب الأحكام  
 Masjid Science of Hadith,  
 No. 6, Rajab and Dhi al-Haja 1420 AH.
- 34.-----, «Narratives of the Life of Sheikh Mofid», Pro-  
 ceedings of the Sheikh Mofid Congress, No. 92.
35. Seyyed Mousa Shubairi Zanjani , Seyyed Mohammad Javad

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## B. Comment of Sheikh Al-Khaqani

Al-Khaqani has discussed this issue on several occasions and has expressed his view in the Eighth Benefit:

((ولعلَّ من هذا الباب- أعني من المدح بالفعل- قولهم: من مشايخ الإجازة، فإنَّ مرجعه إلى أنَّه يميز كثيرًا حتى صار له دأبًا،... و كيف كان فلا ريب في إفادته المدح بل مدحًا معتدًّا به، بل لا يبعد إفادته الوثاقة والاعتماد))<sup>(87)</sup>

Al-Khaqani refers to the old reports and method of quoting books only with the Mashāyikh of al-Ijāza, which was an institutionalized method, then he writes:

((إذا عرفت هذا قلنا: ما كان العلماء و حملة الأخبار- و لا سيما الأجلاء، و من يتحاشى في الرواية عن غير الثقات، فضلًا عن الاستجازة- ليطلبوا الإجازة في روايتها إلا من شيخ الطائفة و فقيها و محدثها و ثقتها و من يسكنون اليه و يعتمدون عليه، و بالجملة فلشيخ الإجازة مقام ليس للراوي))<sup>(88)</sup>

In the Twelfth Benefit, Al-Khaqani also independently examines the existence of the Mashāyikh of al-Ijāza in the narration documents and emphasizes his point of view<sup>(89)</sup>. He also reiterates this in the Sixteenth Benefit.<sup>(90)</sup>

## 5. Trustworthiness/Lack of Trustworthiness of Authority of Permission (Mashāyikh of al-Ijāza (مشايخ الاجازة))

### A. Writing the dispute place

There are many people among the narrators of Shiite hadith where, despite the many traditions in the four book of Shiite, there are no descriptions of them in the hadith-narration writings, such as: Muhammad ibn Ismail Neyshaburi who in 836 orders, Ahmed ibn Mohammad ibn Hassan ibn Ahmad ibn Waleed in 586 orders, Ahmed ibn Mohammad ibn Yahya Al-Attar who is present in 83 orders through the textbooks. So, should we exclude the narratives in which they are present from the circle of correct traditions? Some believe that since these people are Mashāyikh of al-Ijāza, they do not need authentication in narration at all, and that the mere consent of the sheikhs is sufficient. Shahid Thani <sup>(79)</sup> and Sheikh Al-Baha'i<sup>(80)</sup>, Mirdamad<sup>(81)</sup>, Al-Bahrani<sup>(82)</sup>, Al-Wahid Al-Bahbahani<sup>(83)</sup>, Mohammad Taqi Al-Majlisi <sup>(84)</sup> are the authentications of all mashāyikh of al-Ijāza. In contrast, some jurisprudents such as Ahmad ibn Muhammad Al-Ardabili<sup>(85)</sup> and Al-Khoei do not allow to be one's trustworthiness. Al-Khoei writes:

((والصحيح أنَّ شيخوخة الإجازة لا تكشف عن وثاقة الشيخ كما لا تكشف عن

حسنه.))<sup>(86)</sup>

ni have also accepted <sup>(75)</sup>the implications of authenticity. But in contrast, Al-Khoei does not consider most of the narrators' old beliefs to be credible, because the old belief in one's narration is not the reason for trusting that person, because it may affect authenticity.<sup>(76)</sup>

### B. Comment of Sheikh Al-Khaqani

Al-Khaqani has on many occasions acknowledged the basis of the majority's signification of trustworthiness. In the Twelfth Benefit, he stated:

((قرائن الأحوال شاهدة ببعث اتخاذ أولئك الأجلاء الرجل الضعيف أو المجهول شيخًا يكثرون الرواية عنه... فرواية الجليل - فضلًا عن الأجلاء، و فضلًا عن اتخاذهم له شيخًا يأخذون عنه و يستندون إليه- من أعظم الإمارات الدالة على حسن حاله))<sup>(77)</sup>

He points out to the comparative case for Muhammad ibn Sinan, and wrote:

((ولأجل ذلك رجحنا- كغيرنا- حسن حال محمد بن سنان و ذلك لرواية جملة من العدول و الثقات من أهل العلم و الفضل عنه كيونس ابن عبد الرحمن، و محمد بن عيسى العبيدي، و محمد بن الحسين بن أبي الخطاب، و الحسن و الحسين ابني سعيد الأهوازيين، و أيوب بن نوح و الفضل بن شاذان))<sup>(78)</sup>

It is noticed that Al-Khaqani not only considers the majority to be good and perhaps reliable, but also considers the majority to be in sharp contrast with the weakening of the antecedent and he prefers Hassan Mohammad ibn Sinan to his weakness.

## 4. The Majority and its Implications on Trustworthiness and Goodness

### A. The Dispute

From the point of view of narrators, trustworthiness is divided into two types: general and specific. The special trustworthiness is often the same of the narrators where scholars' trustworthiness is applied in the same or similar trustworthy. General trustworthiness can be divided into two subgroups: a. trustworthiness which has a literal origin, such as the trustworthiness of Ibn Amir Mashaykh, Safawan and Bantzai rooted in the work of Sheikh Al-Tusi,<sup>(73)</sup> as well as the trustworthiness of narrators of Kamil Al-Ziyarat collections that used Ibn Qulawayh preface; b. trustworthiness that lacks the literal origin, which can be said to be the rule of the majority and one of the most widely one.

Illustration of the Rule of the Majority: If a narrator of trustworthy narrates to a narrator who has not introduced any weaknesses in his books, he will discover that the trustworthy narrator is a narrator who has narrated to his master many times. He considers his master reliable. From the perspective of this belief in the master's credibility, discovering is a necessary. Specialized scholars have expressed different views in adopting this rule. Al-Wahid Al-Bahbahani considers most of the narrations of one of the famous men to be a sign of praise.<sup>(74)</sup> Contemporary scholars such as Sayyed Mohammad Jawad Shabiri Zanja-

or negligently. Therefore, it should be said that the Sheikh with the intention of repeating is only reflecting without a diminution of his source. This is one of the cases where the name of the narrator has been repeated in Al-Tusi's because of the repetition of the narrator's name in his source. But sometimes the name of the narrator is repeated in two or more positions. For instance, we can refer to the Resin ibn Ans, both in the regular part of the companions of Al-Sadiq and in the non-regular part.<sup>(72)</sup> Muhammad ibn Abdullah ibn Ja'far Al-Hamyari is another example where one can eliminate the possibility of inadmissibility as a cause of repetition of the name associated with repetition in a single or multiple sources, because his name has been repeated in entries 6336 and 6374, and both entries refer to Ahmad ibn Haron al-Fami's follower and Sheikh Al-Saduq's disciple Fami in two different terms. The name of Muhammad ibn Abdullah Al-Hamyari is also cited in entry 6271.

explained to the occasion that Sheikh Al-Tusi also was a great jurist, (faqih), but his many occupations in teaching and literature, theology, and judgment have resulted in neglect and error; Al-Tusi points out:

((فمن ذلك) ذكره الرجل في باين متناقضين كباب من يروي و باب من لم يرو فيما علم اتحاده، فيوهم من لا تدبر له التعدد))<sup>(68)</sup>

Al-Araji in “Idat Al-Rijal” accepts this justification<sup>(69)</sup>, and this is precisely the justification provided by Al-Khoei scholar:

((والتوجيه الصحيح: أن ذلك قد صدر من الشيخ لأجل الغفلة والنسيان، فعندما ذكر شخصاً في من لم يرو عنهم أغفل عن ذكره في أصحاب المعصومين عليهم السلام، وأنه روى عنهم بلا واسطة، فإن الشيخ لكثرة اشتغاله بالتأليف والتدريس كان يكثر عليه الخطأ، فقد يذكر شخصاً واحداً في باب واحد مرتين، أو يترجم شخصاً واحداً في فهرسته مرتين.))<sup>(70)</sup>

To complement this view, it can be said that since sheikh Al-Tusi uses various sources, he explained that the narrators mentioned in his sources are without any shortcomings, and this does not necessarily mean that the sheikh is negligent, but that perhaps he neglected, and has reflected its sources without any diminution. This confirms that Sheikh Al-Tusi mentions Zayd ibn Al-Hassan al-Anmati in the )Companions of Imam Al-Sadiq<sup>(71)</sup> in brief - only three times. Sheikh Al-Tusi refers to his source in the companions of Al-Sadiq as the book of Ibn Aqda. This brief mention cannot be related inadvertently, inaccurately

case of the companions, only those who are the narrators of the Imam are mentioned, and in the case of ( من لم يرو عنهم ) only those who have not narrated from any Imam.<sup>(62)</sup>

Another justification is that the narrators mentioned in both parts are those who learned the narration in childhood and narrated it in adolescence. Such narrators are somehow the companions of the Imams: and somehow their narrations are belated than the Imams. Bahrululoom knows this justification better than any other justification<sup>(63)</sup>, but Abd Allah Al-Mamaqani accepted it<sup>(64)</sup>. The strangest justification seems to be of Muhammad Baqir Bahbudi. He believes that the existence of narrations in both types is in fact a form of Sheikh Al-Tusi's method of weakening. That is to say, if a narrator after sating the companions for ( من لم يرو عنهم ) revealed his narrations, books will be voided because Sheikh Al-Tusi in this act weakened him!<sup>(65)</sup> Other justifications for this discrepancy have been cited, which amount to about 20 cases.<sup>(66)</sup> Al-Khoei considered all of these justifications to be inexcusable<sup>(67)</sup>, and, after referring to a few cases, offered his correct justification.

### B. Comment of Sheikh Ali Al-Khaqani

Al-Khaqani, after presenting the trust and narrations of Qumi and Ibn Al-Ghazaeri, stated that in some cases Hadith narrators of Qumi were mistaken, pointing out to Sahw al-Nabī (Arabic: سَهْوُ النَّبِيِّ) or overlooking of the Prophet question. Al-Khaqani

### 3. Investigating the Common People of Narrators and the (باب من لم يرو عنهم) for Sheikh Al-Tusi

#### A. The Dispute Sheikh Al-Tusi stated in his preface:

((يشتمل على أسماء الرجال، الذين رووا عن رسول الله صلى الله عليه وآله وسلم [و سلم] و عن الأئمة عليهم السلام من بعده إلى زمن القائم عليه السلام، ثم أذكر بعد ذلك من تأخر زمانه عن الأئمة عليهم السلام من رواية الحديث أو من عاصرهم و لم يرو عنهم))<sup>(60)</sup>

According to this, it can be said that the narrators in Al-Tusi's are divided into two categories: 1) those who have narrated from the Imams directly, and 2) those who have not narrated from the Imams directly. However, some narrators are mentioned in both parts.

Some believe that the narrators in the classes of companions include both those who have narrated from the Imams (companions of the narration) and those who have only seen the Imams and have not narrated from them (companions of the assembly). So, if a narrator is mentioned in the classes and is mentioned in (من لم يرو عنهم) it means that this narrator was only from the companions of the assembly not the companions of the narration. It is clear that this justification cannot be accepted because, first of all, some of the people who (من لم يرو عنهم) have narrated from Imams directly<sup>(61)</sup>. Secondly, this justification is incompatible with the preface of the Sheikh, because he states that in the

tion) was a particular style of compilation of hadiths in which the narrator recorded only the hadiths of his contemporary Imam reaching to the Prophet or Amir al-Mu'minin or rarely to one of the Imam's fathers.<sup>(59)</sup>

panions of Al-Sadiq.<sup>(50)</sup> These pieces of evidence show that the source of some of the titles of the companions of Al-Baqir is the same as those of ibn Aqda, which is also the title of Hamad ibn Rashid. Therefore, the term (asnad ‘anhu) in Al-Baqir is also one of Ibn Aqda terms.<sup>(51)</sup>

Interestingly, the term is used in the other 10 titles only in the version of the narrators of Sheikh Al-Tusi, while in the authentic version of Ibn Sarahang<sup>(52)</sup>, there are no such titles. Only the margins of some of the titles are listed.<sup>(53)</sup> Therefore, it is very likely that this term has reached to Sheikh Al-Tusi from Ibn Aqda and is a term that should be analyzed in the context of Ibn Aqda’s views. Abu Al-Abbas Ahmad ibn Mohammed ibn Sa’id ibn Aqda (249 - 333 AH)<sup>(54)</sup> was introduced as a Zaidiyyah Jarudiyah supporter.<sup>(55)</sup> The (musnad hadith) in the popular narrators is used in most cases for a hadith that leads to the Prophet<sup>(56)</sup> being attached. In the tradition of popular hadith studies, if it is said that (The Book of Musnad Imam Al-Sadiq), this means that the book has hadiths from Imam Al-Sadiq connected with the Prophet. Now, in the explanation of the term (Asnad ‘anhu) it should be said that If Ibn Aqda and consequently Sheikh Al-Tusi used this term in the companions of Al-Sadiq, it means that this narrator has narrated hadith from Imam Al-Sadiq to the Prophet<sup>(57)</sup>,<sup>(58)</sup>. Similar to this interpretation in the culture of Shiite hadith scholars is the term (prescription). The (prescrip-

able. So, Al-Kalbasi, after quoting ten comments, writes:

((فإذن نقول: إنّه لم ينتهض شيء من الأقوال المذكورة، و بقيت تلك اللفظة آوية في زاوية الخفاء، و به اعترف غير واحد من الأجلاء.))<sup>(48)</sup>

Al-Khoei after expressing various views on the issue has also hinted at the meaning of the sentence:

((فتلخص: أنه لا يكاد يظهر معنى صحيح لهذه الجملة في كلام الشيخ - قدس سره - في هذه الموارد، و هو أعلم بمراده<sup>(49)</sup>))

It can be said that this wonder of hadith narration in explaining the meaning of the term derives from neglecting the context of the term. It was said earlier that out of 344 used cases, 333 were used in the companions of Al-Sadiq, of which only 11 remain. On the one hand, Sheikh Al-Tusi in the preface of his book to narrators, and even the content, in most cases did not intrude his views and whatever was in the source. Another point is that the term is used in the companions of Al-Baqir only in citation of Hamad ibn Rashid Azadi, which can be said to have been derived from the narrators ibn Aqda, since it is in accordance with the order of mentioning the companions of Al-Sadiq, compared to the order of mentioning Al-Baqir companions and its great similarity. It can be concluded that at least some of the titles of Al-Sadiq and Al-Baqir have been used as a single source. For example, the letter (Ha) from 1351 has the title (Habib ibn Abi Sabet Al-Asadi) to 1362 and the title (Hamran ibn Ayn Al-Shibani) has been repeated in the same way in the com-

related books<sup>(43)</sup>.

### **B. Comment of Sheikh Ali Al-Khaqani**

Al-Khaqani has discussed this issue when talking about Al-Wahid. He first criticizes the first Majlis's view that this term is credible, and not only does it not imply credulity but is also useful<sup>(44)</sup>. Sheikh Ali also rejects <sup>(45)</sup>the opinion of Sheikh Mohammed Sabbat as well as the proprietor of al-Aqwal, who understood the term to be a narrative of the Imam. He then criticizes Mirdamad - who referred to (asnad 'anhu) as the meaning of the narration by the trustees of Imam Al-Sadiq - and writes that there are narrators among those whose words are (asnad 'anhu) inscribed with their names which as directly and oral hadiths has been heard from Imam Al-Sadiq <sup>(46)</sup>. So, with what justification can we interpret this narrative as an indirect? In terms of Al-Khaqani, we deducted that he considers the verb to be read in the passive and the translated person is an abandoned, unknown, or untrusted person who is only occasionally narrated; thus Sheikh Ali prefers the term to be stronger than untrustworthy.<sup>(47)</sup>

### **C-Deliberation on the Narrators' Understanding of the term (Asnad 'Anhu)**

It seems that not all of the aspects mentioned to explain this term have not only been substantiated by various violations and criticisms. Therefore, it can be said that the term is not defend-

has heard directly from Imam Al-Sadiq 7 hadith.<sup>(36) (37)</sup> Some have argued that the term means that the person being translated has trusted Imam Al-Sadiq 7 through trusted intermediaries<sup>(38)</sup>; therefore, the active verb is as (asnad) and its subject refers to the translated narrator. So, ('anhu) refers to Imam Sadiq 7. Al-Khoei, although referring to this idea in accordance with the appearance of (asnad 'anhu), does not accept this meaning for several reasons<sup>(39)</sup>. Some have also understood that the meaning of the term refers to the earlier scholars of hadith who have relied on it and narrated it to the translated narrator. It is clear that in this case "asnad" is read in the passive and the pronoun in ('anhu) returns to the translated narrator.<sup>(40)</sup> Another aspect is to make the verb a readable active verb, referring to the subject pronoun Ibn Aqda, and the pronoun in the ('anahu) refers to the translated narrator; as Sheikh Al-Tusi writes in the preface of his (Al-Rijal):

((ولم أجد لأصحابنا كتابًا جامعًا في هذا المعنى إلا مختصرات قد ذكر كل إنسان طرفًا منها إلا ما ذكرها ابن عقدة من رجال الصادق عليه السلام فإنه قد بلغ الغاية في ذلك ولم يذكر رجال باقي الأئمة عليهم السلام. وأنا أذكر ما ذكره وأورد من بعد ذلك من لم يورده))<sup>(41)</sup>

This phrase is used by Sheikh Al-Tusi in the book of the companions of Ibn Sadiq, and it can be said that this term is used in the book of Ibn Aqda, which means (akhbar 'anhu) in the sense that Ibn Aqda refers to it. It has a valid document attached<sup>(42)</sup>. And of course there are quotes that can be found in

well-known in many orders.

Although Al-Khaqani does not refer to Sheikh Al-Tusi's weak order in masyaka with his correct order in the list, and only mentions those narrations that are not mentioned, it can be said that the weakened orders are the same, because if one accepts the list methods can compensate for the orders in which both the weakness and the ignorance accept this point, since they are single areas. Needless to say, the issue of alteration has many different forms and modes in which we are merely seeking to accept the principle of this basis on the part of Sheikh Ali Al-Khaqani.<sup>(35)</sup>

## 2. Meaning of the phrase (asnad 'anhu)

### A. Writing the dispute and some quotes in question

One of the specific terms used only in the book of ((Rijal Sheikh Al-Tusi)), and even the Sheikh himself has not used it in the list, is the term ((asnad 'anhu)). Sheikh Al-Tusi has used the term 344 times in the case of narrators, 333 (97%) of which have been used in the companions of Al-Sadiq 7. This is the expression of the term in the preface of ((Rijal Sheikh Al-Tusi)), which will be described below. There are various opinions on what Sheikh Al-Tusi meant by the term, but it is not unrelated to the proper recording of the term. Some believe that the term is read grammatically as an active verb and that its subject is translated and pronounced back to the Imam, meaning that one

## B. Comment of Sheikh Ali Al-Khaqani

He writes: ((wa ealaa hadha fa'iidha jahl altariq fi bed riwayat alshykh- rahimah alllh- ledm tabayunih min (almshykh) farajae faharsatih fa'iinah mutaeaid libayan alturuq w al'asanid 'iilaa al'usul w alkitub alty 'akhadha minha al'akhbaru, fa'iina eurif altariq fadhak, w 'iilaa faqad yaerif bialrujue 'iilaa rijalih kama fi tariqih 'iilaa harun bin musaa altilekbri, fanh- ealaa ma qyl- ghyr madhkur fi al'asanid w la fa alfahrast, w lakunh fi kitab alrijal))<sup>(34)</sup>

Based on these expressions, it can be said that Sheikh Ali Al-Khaqani substitutes for Sheikh Al-Tusi's documents through the lists and sometimes through the books of the hadith narration. He writes further:

((wa 'iin lm yueraf altariq bdhik faqad yaerif bialrujue 'iilaa tariq alsdwq- rahimah alllh- law kan hdha alkhavar almabhuth ean halih min murawayatih fa'iina lilshaykh tariqanaan maerufaan 'iilayh 'aw bialrujue 'iilaa tariq (alkafy) law kan hdha alkhavar min jumlat murawayatih 'iidh lilshaykh tariq maeruf alyh, w hkdha ghyrhm min 'ahl alkitub law kan lilshaykh tariq alyh))

In this phrase, Al-Khaqani states that if a narration is narrated by Sheikh Al-Tusi but his order is passive it can be obtained by the order of Sheikh Al-Saduq or Sheikh Al-Kulaini, if that narration is quoted in the books of the two, since Sheikh Al-Tusi is

the list of order to compensates masyaka order, citing the words of Sheikh Al-Tusi: ((wa alwajh fi dhlk ‘ana alshaykh dhakar ‘ana ma dhakarrah min alturuq fi akhir kitabah ‘iinama hu bed tarqihi, wa ‘ahal albaqi ‘iilaa kitabah alfahrasiti, fa’iidha kan tariquh ‘iilaa alkitab aldhy rawaa ‘anhu fi kitabiah shyhaan fi alfahrast hakam bisihat tilk alrawaya)). Even more, Ayatollah Khomei believes in compensating for the weakness of Sheikh Al-Tusi’s order of saying: ((bal law faradna ‘ana tariq alshaykh ‘iilaa kitab daeif fi almashikhat w alfahrasit w lkn tariq alnajashii ‘iilaa dhlk alkitab sahih, w shaykhuhuma wahid, hakam bisihat riwayat alshaykh ean dhlk alkitab aydaan, ‘iidh la yahtamil ‘an yakun ma ‘akhbarah shakhs wahid kalhusayn bin eubayd allah bin alghadayiri mthlaan llnajashii mghayraan lamaa ‘ukhbir bih alshaykha, fa’iidha kan ma ‘akhbarahuma bih wahdaan w kan tariq alnajashii ‘iilayh shyhaan, hakam bisihat ma rawaah alshaykh ean dhlk alkitab la mahalatan w yastakshif min taghayur altariq ‘ana alkitab alwahid rwy bitariqayni, qad dhakar alshaykh ‘ahdahuma, w dhakar alnajashi alakhara)). Sayyed Moḥammad Mahdi Bahr Al-‘Ulum also accepted this principle and considered the orders in the lists which can compensate for the weaknesses and defect of the order of masyaka. He even introduces Najashi order with conditions that compensation Sheikh Tusi’s order weakness.<sup>(33)</sup>

dhalik sharah yutul hu madhkur fi alfaharis almusanafat fi hadha albab lilshuyukh rahamahum Allah, min aradaha ‘akhdhah min hunak ‘in sha’ Allah wa qad dhakarna nahn mustawfaa fi kitab fihrst alshia))<sup>(30)</sup> Sheikh Al-Tusi also writes in (Al-Istibsar):

((qaal musinaf hadha alkitab; qad ‘awradtu jumlatan min alturuq ‘la hadhih almusanifat wa al’usul wa litafsil dhalik sharh yatul hu madhkur fi alfahrast lilshuyukha, faman ‘aradaha waqf alaih min hunak ‘in sha’ allah ta’laa)).<sup>(31)</sup> In these two statements, Sheikh Al-Tusi fixed the defect of masyaka referring to the compiled list by hadith. Sheikh Al-Saduq also, in a similar statement in the preface to ((Man laa yhdaruh al faqih)), referred to his compiled list and writes: ((gharuha min al’usul wa almusanafat allati turuqa ‘ilayha ma’rufatun fi fahras alku-tub allati rawaytuha ‘an almashayikh wa aslaf radya allah ‘an-hum))<sup>(32)</sup>

Ayatollah Khoei is one of those who accepted the theory of alteration. He writes in the (Mu’jam Al-Rijal) preface: ((wa hasil ma dhakarnah ‘an turuq alsaduq ‘aw alsheikh ‘ila shakhs ‘idha kan deyfaan hakam bidhaf alrawayat almarwiat ‘an dhik altariq la mahalalah. wa ‘iidha kan tariq alshaykh ‘ilaa ‘ahad deyfaan fima yadhakuruh fi akhir kitabih wa lakin kan ‘iilayh tariq akhar fi alfahrasit w kan shyhaan, yahkum bisihat alrawayat almarwiat ‘an dhalk altariq))

According to this statement, in the view of Ayatollah Khoei,

does not express his order to Hassan bin Mahbub. However, in the masyaka: ((wa min jumlat ma dhakartu ‘an Al-Hasan bin Mahbub ma rawaytu bihadhi alasanid<sup>(26)</sup>: ‘an Ealia ibn Ibrahim ‘an abih ‘an Al-Hasan bin Mahbub))<sup>(27)</sup> Sheikh Al-Saduq also used this method in the book ((Man La Yahduruhu al-Faqih)): ((wa rawaa Omar bin ‘Udhayna ‘an Zirarah ‘an ‘abi Ja’far, qala: sa’altuh ‘an almaridh...))<sup>(28)</sup> It is clear that in the above narration, Sheikh Al-Saduq does not express his order to the book or hadith at the beginning of the narration, but rather in the masyaka, in a general way, to all the narrations that he narrated from ibn Udhayna; ((wa ma kan fih ‘an Omar bin ‘Udhayna faqad rawaytuh ‘an ‘abi Radhi Allah ‘an Saed bin Abd Allahi, ‘an Ahmad bin Muhammad bin Esaa, ‘an Al-Hussein bin Saydun, ‘an Muhammad bin abi Amir, ‘an Omar bin ‘Udhayna.))<sup>(29)</sup> In the above chain, there are narrators in Al-Saduq’s masyaka or Al-Tusi who are weakened by the hadith narration scholars. The weakening of these narrations in the school of Hilla leads to the weakness of the narration as a whole. The question now is; can it be corrected by Sheikh Al-Tusi in the list of insight or purification of soul by replacing this weak order with the correct order that Sheikh Al-Tusi listed? Some have accepted the principle of substitution, in the light of the statements given by Sheikh Al-Tusi at the beginning of masyaka, who referred the list to complete their order. At the beginning of masyaka, Sheikh Al-Tusi is quoted: ((qad ‘awradtu jumlatan min alturuq ‘ila hadhi almusanafat wa alusul wa litafsil

## A Look at the Narrators' Comments of Al-Khaqani

### 1. Change of Method

#### A: Writing over the Dispute

Earlier scholars used various ways for expressing their views through books, such as Al-Kulaini where at the beginning of each narrative he cites it in its entirety, for example: ((Muhammad bin Yahya Al-Atar 'an Ahmad ibn Muhammad 'an Al-Hasan ibn Ali bin Fidhal 'an ibn Bakir 'an Zirarah, qala: qult li'abi Abd Allah))<sup>(20)</sup> It is likely that the narration is from the book of Abdullah ibn Bakir. So, the narrators after Abdullah ibn Bakir are the narrator of his book where the chain of narration forms Al-Kulaini access to Ibn al-Bakir's book<sup>(21)</sup>. Zirarah ibn A'yan is the intermediary of Ibn Al-Bakir in achieving the Imam's word<sup>(22)</sup>.

But Sheikh Al-Tusi used another way for expressing his views regarding the hadith writings of his companions. He begins at the beginning of each narration with the name of the book's owner, and at the end of the book, he describes his order<sup>(23)</sup> to the book in the title of ((masyaka)).<sup>(24)</sup>

Consider this example: ((Al-Hasan bin Mahbub 'an 'Abi Basir qala: sa'alt 'ahaduhuma 'an shira' alkhianat w alsariqta...))<sup>(25)</sup> It can be seen, in the context of narration that Sheikh Al-Tusi

## Narrators of Al-Khaqani

One of the most important hadith-narration writings is the book, *Manhaj al-Maqal fi Ahwal al-Rijal*, written by Mohammad ibn Ali ibn Ibrahim (1028 AH), known as Mirza Muhammad Estrabadi. This book has attracted the attention of many hadith narration scholars<sup>(17)</sup>. As a result, Al-Wahid Al-Bahbahani is one of the most famous people who wrote this book introduction along with five benefits. Ali ibn Hussein Khaqani believes that these benefits are very important and valuable. At the beginning, he has added about 16 hadith narration benefits, where almost half of the book is dedicated to himself, Khaqani's introduction or description on the benefits of Al-Bahbahani and also the sixteen benefits compiled in known as *Narrators of Al-Khaqani*.<sup>(18)</sup>

Al-Khaqani depended on sciences related to hadith, expressing the opinion of Sheikh Al-Hur Al-Amili about the definitive of the four narration books and the many arguments, writing: ((‘illa ‘ana alinsaf ba’d mulahadhatiha w altaamul fiha ila qutratiha la tufid ‘azyad min aldhani balsudwr fi aljamlah, kama awdhnah fi risalatan mustaqilat, fadawaa alqateiah fi ghyr mahaliha qatan))<sup>(19)</sup> According to this statement, we can say that Al-Khaqani has another treatise on the validation of hadiths which has no effect or report.

### Ali ibn Hussein Al-Khaqani (1829-1916)

Abu Al-Hassan Ali ibn Hussein ibn Abbas Mohammad Ali ibn Salim al- Khaqani was born around 1829 in Najaf. After learning tentative primary courses in the field, he attended the class of Sheikh Mortadha Al-Ansari (1281 AH) and was one of his closest students. He also attended his lectures prior to Al-Shirazi's return to Samarra in 1291. After a while, he attended the lectures of Sheikh Rashid Al-Sheikh Khadr and Al-Sheikh Mulla Ali Khalili. He stayed in Karbala for some time and attended Sheikh Zayn al-Abidine Mazandarni lectures <sup>(11)</sup> and compiled several treatises and books for him<sup>(12)</sup>. His works include ((sharah allamaeuh aldamashqyh)), ((rasa'il fi alasl aleimlyh)), ((zad almuhashir fi sharah bab hady aleashr)) and several jurisprudential treatises<sup>(13)</sup>. Sheikh Agha Bozorg Tehrani, in ((aldirayeih)) book introduced him as one of his scholars who regularly traveled to his home and received his permission in 1330 AH. Muhammad hassan Al-Mamqani <sup>(14)</sup> has described him as an expert in jurisprudence, principles and narration<sup>(15)</sup>. He died 1916, May 30 in Najaf and was buried in the shrine of Amir al-Mu'minin <sup>(16)</sup> .

Al-Ha'ri, also authored a great book entitled ((Motahi Al-Maqal fi al-Rijal)), known as Rijal Abu Ali. Similar to Al-Wahid Al-Bahbahani, he organized his book on Manhaj al-Maqal for Al-Esterabadi and added his comments after mentioning Al-Bahbahani 's introductions on Manhaj al-Maqal. In addition to these two famous scholars, Ali ibn Hussein Al-Khaqani (1334 AH) is another scholar of Karbala who has made a valuable contribution to the Biographical evaluation. In this article, some of his references are discussed.

late-ones; he believes that an access to abundant evidence of the authenticity of ancients, which inevitably leads to a new validation system of episodes and events, does not require documentary studies<sup>(4)</sup>. For this reason, in many cases, weak narrators were explicated in their books. In addition, they had no knowledge of the so-called ‘correct hadith’ among the late-ones<sup>(5)</sup>.

This analysis can be called the ((lack of evidence)) theory. Sheikh Baha’i also refers to this, citing the destruction of evidence as a major factor in changing the validation approach<sup>(6)</sup>. Many scholars have accepted the ((lack of evidence)) theory, which is an analysis of the predecessors approach to hadith validation<sup>(7)</sup>. However, at the same time, one can doubt this analysis. However<sup>(8)</sup>, none of the scholars in their school has mentioned this. After the school of Hilla, scholars specialized in narrators’ authenticity, with the acceptance of the narrator-based validation, focused their efforts on Hadith narrators. Meanwhile, Karbala scholars organized their own narrating books in the same manner. Their leader is Muhammad Baqir ibn Muhammad Akmal al-Wahid Bihbahani, (1205 AH). He wrote a detailed introduction to the *Manhaj al-Maqal fi tahqiq ahwal al-Rijal*<sup>(9)</sup> by Muhammad ibn Ali Esther Abadi (1028 AH) along with five narration benefits as an introduction. The collection of these introductions and benefits is known as ((ta’liqat al-Bahabani<sup>(10)</sup>)). Muhammad ibn Isma’il Al-Ha’ri (1216 AH), known as Abu Ali

## Introduction

From the earliest days of issuing hadith, the investigation of hadiths validity was strongly felt due to the false and fake traditions of hadith. This led to compiling the writings about the subject of the narrators of the episodes and events and the narrators of Hadith early in the third century and even earlier<sup>(1)</sup>. Gradually, with the abundance and variety of compiled books, along with the writings of narrators, indexing books were also written by the scholars of hadith, which contained important data in the validation of hadiths. Narrators and indexing books<sup>(2)</sup> were considered as two important elements for the validation of hadith. Validation of hadith can be divided into two periods: pre- and post- the school of Hilla, where there was a particular system at each period. The ((late-ones)) validation approach is based on documentary validation (narrator-based validation), while documentary validation has not had a significant impact among the ancients. The predecessors had a mirrored-based validation system where document review was just a proof. But the scholars of the Hilla school put forward a new approach to validation with a change of approach<sup>(3)</sup>. Different opinions were stated as to why the scholars of the Hilla school had depended on a new validation system. Hasan Sahib Almoalem (1602) is the first person to point out the difference between the ancient and the

### الملخص:

تمركز تقييم الأحاديث في زمن العلامة الحليّ وما بعده على عدالة الراويّ أو عدمها. وقد أدّى ذلك بالعديد من العلماء أن يؤلّفوا كتبهم في تقييم الحديث على أساس حال الراويّ ومباني الوثيق والتضعيف.

الشيخ عليّ بن الحسين الخاقانيّ (١٣٣٤ق) أحد هؤلاء الفقهاء، رحل إلى كربلاء وأقام برهة بالحائر الشريف، وألّف كتابًا قيمًا في أحوال الرواة يشتهر بـ«رجال الخاقانيّ».

وكان همّنا في هذا البحث دراسة آراء العلامة الخاقانيّ الرجاليّة حول بعض الموضوعات الرئيسيّة في علم الرجال؛ «تعويض وتصحيح الإسناد»، معنى المصطلح الرجاليّ «أسند عنه»، «التحقيق في الرواة المشتركة في الطبقات وفي باب من لم يرو عنهم عليه السلام من الرجال الشيخ الطوسي»، «إكثار الأجلّاء ودلالاتها على الوثاقة وحسن حال الراويّ»، «وثاقة مشايخ الإجازة أو عدمها».

الكلمات المفتاحية: الخاقانيّ، رجال الخاقانيّ، تعويض الإسناد، أسند عنه، باب من لم يرو عنهم، إكثار الأجلّاء، مشايخ الإجازة.

## Abstract

The validation of the hadith was moved to the central narrator after the school of Hilla. This has led many scholars to compile numerous books on the subjects of Hadith's consolidation and weakening. Ali ibn Hussein Al-Khaqani (1916) is a Jurisprudent whose scientific origins are both from Najaf and Karbala. He has compiled a book on Hadith narrating. In this article, we have tried to investigate Al-Khaqani's comments on narrators due to several important issues ahead: ((alteration/ amendment of legal document)); the term ((narrated on behalf)); the interlocutors of the narrators; the aspect of ((those who not been taken as narrators)); Sheikh Tusi's ((Implication of Majority on Trustworthiness)); and Trustworthiness or lack of Trustworthiness of the Mashayikh al-Ijaza.

**Keywords:** Al-Khaqani, Rijal Al-Khaqani, alteration of legal document, narrated on behalf, aspect of those who not been taken as narrators, Majority rule, Mashayikh al-Ijaza

**A Look at the Comments of Narrators  
of Ali ibn Hussein Al-Khaqani**

نظرة على تعليقات رجال علي ابن الحسين الخاقاني

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الحوزة العلمية / مشهد المقدسة



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**KARBALA HERITAGE**  
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**Licensed by Ministry of Higher Education and Scientific  
Research of Iraq and Reliable for Scientific Promotion**

**Issued by:**

**AL-ABBAS HOLY SHRINE**

**Division of Islamic and Human Knowledge Affairs**

**Karbala Heritage Center**

**eighth Year, eighth Volume, Third & Forth Issue (29&30)**

**December - 2021 A.D. / Jumada Al- Oula 1443A.H**