REFERENTIAL VALUE OF ḤADĪTH TRANSMITTER CRITICISM IN THE 2nd/8th CENTURY: THE CASE OF SHUʿBAH IBN AL-ḤAJJĀJ

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Abstract

Criticism of ḥadīth transmitters is established as a scientific field for ḥadīths in the second quarter of the 8th century (2nd century AH). Research is required to determine how acquisitions of discrediting and commendation (*al-jarḥ wa-l-taʿdīl*) were evaluated within the scope of transmitter criticism in the wake of the 2nd/8th century. It is important to identify how the principles and assessments of transmitter criticism, as determined during the establishment period, were perceived in the following era to monitor the progress of discipline of transmitter criticism over time. This paper examines the study of transmitter criticism based on Shuʿbah ibn al-Ḥajjāj, the founder of the discipline, and presents certain findings through a comparison between transmitter assessments by Shuʿbah with conclusions on discrediting and commendation and twelve critics who lived in the 3rd/9th century. Consequently, assessments on transmitters during and after the 3rd/9th century appear to be substantially coherent with those by Shuʿbah.

Key Words: Ḥadīth criticism, transmitter criticism, discrediting (*al-jarḥ*), commendation (*al-taʿdīl*), Shuʿbah ibn al-Ḥajjāj

Introduction

Discrediting and commendation is prominent among ḥadīth-related studies due to its central importance for the determination of the alleged origin of a text, i.e., the Prophet Muḥammad. The discipline began to take on a systematic aspect as of the second quarter of the $2^{nd}/8^{th}$ century, especially due to efforts by Shuʿbah ibn al-Ḥajjāj (d. 160/776). The discipline continued to progress due to contributions of the disciples of Shuʿbah and enjoyed its peak in the $3^{rd}/9^{th}$ century, in parallel with the highest point of the ḥadīth classification discipline. Towards the end of the $4^{th}/10^{th}$ century, original works in this discipline almost entirely faded.

It is crucial to identify how past knowledge and experiences were perceived and utilized in a given period, and to discuss the repercussions of methodological changes in transmitter criticism on its practice in order to track the historical progress of the study of discrediting and commendation, to establish and explain the relationship between the different periods, and note the essential differences between these eras. Thus, we can perform a chronological reading of transmitter assessments that are successively listed in the sources and references about discrediting and commendation.

The first discussion point about the progress of study of discrediting and commendation is the master-disciple relationship between critics. The disciple acquires some of the necessary knowledge about the study of discrediting and commendation from the master before analyzing the qualification of his contemporaneous transmitters either assessed or not by his master, about the ḥadīth narrative and ultimately forms his own opinion. The disciple, in turn, conveys his knowledge to his followers and fosters these scholars, who will play an effective role in transmitter criticism in future generations.

Another important point about the progress of the discipline is that the study of discrediting and commendation has followed a dynamic course throughout each period thanks to ever-present mechanism of independent reasoning (*ijtihād*) and that it is continuously updated via new terminology. At this stage, we should identify the reflections of the situation during the establishment period of study of discrediting and commendation, which was founded in the $2^{nd}/8^{th}$

century and essentially progressed pursuant to the structure of each epoch in the subsequent eras.

This paper discusses in a comparative manner how the views of Shuʿbah were perceived from the 3rd/9th century to the 9th/15th century because he was the founder of the study of transmitter criticism and was already an authority in his lifetime. Due to the large scope of the problem, this comparative analysis will only include prominent critics who studied a great number of narrators and mostly declared their justification and preamble in assessments about these narrators. Therefore, the following scholars are mentioned in our study: From the 3rd/9th century, Ibn Maʿīn (d. 233/848), Ibn al-Madīnī (d. 234/848-49), Aḥmad ibn Ḥanbal (d. 241/855), al-Bukhārī (d. 256/870), al-ʿIjlī (d. 261/875), Abū Zurʿah al-Rāzī (d. 264/878), Abū Ḥātim al-Rāzī (d. 277/890), and al-Nasāʾī (d. 303/915); from the 4th/10th century, Ibn Ḥibbān (d. 354/965) and Ibn ʿAdī (d. 365/976); from the 8th/14th century, al-Dhahabī (d. 748/1348), and from the 9th/15th century, Ibn Ḥajar (d. 852/1449).

Value of Information on Narrators by Shuʿbah as of the 3rd/9th Century

A critic contemporaneous with the narrators was able to determine the opinions of later colleagues, who were able to assess the same narrators exclusively through their respective narratives. Indeed, living in the same era as the narrators, a critic can determine the person's judicial status, civil registry details, dates of birth and death, as well as the actual words of these narrators. Thus, he creates an indispensable reference for the future.

Always aware of its functionality in concluding on the flaws and validity of ḥadīths, the literature on transmitters/narrators and works on the flaws of ḥadīths have given wide coverage to the details of transmitters. These details constitute significant data in writing the biography of a narrator and determining his position in the ḥadīth narrative system. Such information is always considered more sound and reliable when it is provided by specialists who are contemporaneous with the narrator. This is probably why later critics and biographers often referred to Shuʿbah, who collected historical data about the narrative chain (*isnād*) and transmitter. For example, among his contemporaries, Shuʿbah is the only scholar to assert

'Ubaydah ibn Mu'attib (d. ?) committed *ikhtilāṭ* (confusion);[1] and his report is adopted by al-Nasāʾī and Ibn Ḥibbān.[2] Again, determination by Shuʿbah on commitment of *ikhtilāṭ* by ʿUthmān ibn ʿUmayr (d. ca. 150/767) is included in the works of Ibn Ḥibbān[3] and Ibn Ḥajar.[4] Therefore, Shuʿbah has actually served as a reference for later critics.[5]

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1   Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl al-Bukhārī, *Kitāb al-tārīkh al-kabīr* (Hyderabad: Dāʾirat al-Maʿārif al-ʿUthmāniyyah, 1959), VI, 127-128; Abū Jaʿfar Muḥammad ibn ʿAmr al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ al-kabīr*, ed. ʿAbd al-Muʿṭī Amīn Qalʿajī (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1984), III, 129-130; Abū l-Ḥajjāj Jamāl al-Dīn Yūsuf ibn ʿAbd al-Raḥmān ibn Yūsuf al-Mizzī, *Tahdhīb al-Kamāl fī asmāʾ al-rijāl*, ed. Bashshār ʿAwwād Maʿrūf, 2nd ed. (Beirut: Muʾassasat al-Risālah, 1983), XIX, 274.

2   Abū Ḥātim Muḥammad ibn Ḥibbān al-Bustī, *Kitāb al-majrūḥīn min al-muḥaddithīn wa-l-ḍuʿafāʾ wa-l-matrūkīn*, ed. Maḥmūd Ibrāhīm Zāyed (Aleppo: Dār al-Waʿy, 1975), II, 173; ʿAlāʾ al-Dīn ʿAlī Riḍā, *Nihāyat al-Ightibāṭ bi-man rumiya min al-ruwāt bi-l-ikhtilāṭ: wa-huwa dirāsah wa-taḥqīq wa-ziyādāt fī l-tarājim ʿalā Kitāb al-ightibāṭ bi-man rumiya bi-l-ikhtilāṭ li-l-Imām Burhān al-Dīn Abī Isḥāq Ibrāhīm ibn Muḥammad ibn Khalīl Sibṭ ibn al-ʿAjamī* (along with Sibṭ Ibn al-ʿAjamī's *al-Ightibāṭ bi-man rumiya bi-l-ikhtilāṭ*; Cairo: Dār al-Ḥadīth, 1988), 236.

3   Ibn Ḥibbān, *Kitāb al-majrūḥīn*, II, 95; Abū l-Wafāʾ Burhān al-Dīn Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Khalīl Sibṭ Ibn al-ʿAjamī, *al-Ightibāṭ bi-man rumiya bi-l-ikhtilāṭ*, ed. Alāʾ al-Dīn ʿAlī Riḍā (along with Alāʾ al-Dīn ʿAlī Riḍā's *Nihāyat al-Ightibāṭ bi-man rumiya min al-ruwāt bi-l-ikhtilāṭ*, Cairo: Dār al-Ḥadīth, 1988), 503.

4   Abū l-Faḍl Shihāb al-Dīn Aḥmad ibn ʿAlī Ibn Ḥajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, ed. Muḥammad ʿAwwāmah (Aleppo: Dār al-Rashīd, 1986), 386.

5   Relevant works include biographical data provided by Shuʿbah about narrators – for example, Abū Isḥāq al-Sabīʿī being older than Abū l-Bakhtarī and Abū l-Bakhtarī having never seen ʿAlī ibn Abī Ṭālib; see Abū Zakariyyāʾ Yaḥyá ibn Maʿīn ibn ʿAwn al-Baghdādī, *Yaḥyá ibn Maʿīn wa-kitābuhū al-Tārīkh* (narrative via al-Dūrī), ed. Aḥmad Muḥammad Nūr Sayf (Mecca: Markaz al-Baḥth al-ʿIlmī wa-Iḥyāʾ al-Turāth al-Islāmī, 1979), III, 395; for use of this information prior to any reference to Shuʿbah, see ʿAbd al-Raḥmān ibn ʿAmr ibn ʿAbd Allāh Abū Zurʿah al-Dimashqī, *Tārīkh Abī Zurʿah al-Dimashqī*, ed. Shukr Allāh ibn Niʿmat Allāh al-Qūjānī (n.p., n.d.), I, 669; about al-Shaʿbī being one or two years older than him, see Abū ʿAbd Allāh Muḥammad ibn Saʿd ibn Manīʿ al-Zuhrī, *al-Ṭabaqāt al-kubrá* (Beirut: Dār Ṣādir, 1968), VI, 254; Abū Zurʿah al-Dimashqī, *Tārīkh*, I, 669; for Ḥumayd ibn Abī Ḥumayd al-Ṭawīl having heard only twenty-four ḥadīths from Anas while he actually heard others from al-Thābit, see Ibn Maʿīn, *al-*

Nevertheless, certain information provided by Shuʿbah about academic/scientific status of a narrator is not accepted by some scholars. For example, according to relevant sources,[6] the report that "ʿAlī narrated us before he committed *ikhtilāṭ*" by Shuʿbah, and his assertion[7] that even though ʿAlī ibn Zayd ibn Judʿān (d. 131/749) of Basra has become erroneous over time he narrated from ʿAlī when he was trustworthy and reliable in terms of memorization is not well accepted by Ibn Maʿīn.

Nevertheless, information about the confusion (*ikhtilāṭ*) of ʿAlī ibn Zayd, which is not accepted by Ibn Maʿīn, has been adopted by authors of works on transmitters such as al-Fasawī,[8] Ibn Qāniʿ[9] (d. 351/962), and Ibn Ḥajar (d. 852/1449)[10], as well as authors on the

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Tārīkh, IV, 318; about Abū Isḥāq al-Sabīʿī not having heard any ḥadīths from ʿAlqamah, see Abū Nuʿaym Aḥmad ibn ʿAbd Allāh ibn Isḥāq al-Iṣfahānī, *Ḥilyat al-awliyāʾ wa-ṭabaqāt al-aṣfiyāʾ* (Cairo: Maṭbaʿat al-Saʿādah, 1979 → Beirut: Dār al-Kitāb al-ʿArabī, 1985), VII, 152; For allegations that Muḥammad ibn Ziyād was Abū l-Ḥārith, Yazīd ibn Ḥumayr was Abū ʿUmar; Abū l-Muhazzim was Yazīd ibn Sufyān, and Wāthilah ibn al-Asqaʿ was Abū Qirṣāfah, see Abū Muḥammad ʿAbd al-Raḥmān ibn Muḥammad ibn Idrīs Ibn Abī Ḥātim al-Rāzī, *Kitāb al-jarḥ wa-l-taʿdīl*, ed. ʿAbd al-Raḥmān ibn Yaḥyá al-Muʿallimī al-Yamānī (Hyderabad: Maṭbaʿat Majlis Dāʾirat al-Maʿārif al-ʿUthmāniyyah, 1952), I, 159; about the claim there were 100 days between deaths of Ibn Sīrīn and al-Ḥasan al-Baṣrī, see Abū ʿAbd Allāh Aḥmad ibn Muḥammad ibn Ḥanbal al-Shaybānī, *Kitāb al-ʿilal wa-maʿrifat al-rijāl*, ed. Waṣī Allāh ibn Muḥammad ʿAbbās (Beirut: al-Maktab al-Islāmī, 1988), III, 491.

6   Ibn Maʿīn, *Suʾālāt Ibn al-Junayd li-Yaḥyá ibn Maʿīn*, ed. Aḥmad Muḥammad Nūr Sayf (Medina: Maktabat al-Dār, 1988), 456; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb* (Hyderabad: Maṭbaʿat Majlis Dāʾirat al-Maʿārif al-Niẓāmiyyah, 1325-1327 → Beirut: Dār al-Fikr, 1984), VII, 284.

7   Al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ*, III, 230; Abū Aḥmad ʿAbd Allāh Ibn ʿAdī al-Jurjānī, *al-Kāmil fī ḍuʿafāʾ al-rijāl*, ed. Yaḥyá Mukhtār Ghazzāwī, 3rd ed. (Beirut: Dār al-Fikr, 1988), V, 196.

8   Abū Yūsuf Yaʿqūb ibn Sufyān al-Fasawī, *Kitāb al-maʿrifah wa-l-tārīkh*, ed. Akram Ḍiyāʾ al-ʿUmarī (Medina: Maktabat al-Dār, 1410), II, 741.

9   Abū ʿAbd Allāh ʿAlāʾ al-Dīn Mughalṭāy ibn Qilīj al-Bakjarī, *Ikmāl Tahdhīb al-Kamāl fī asmāʾ al-rijāl*, ed. Abū ʿAbd al-Raḥmān ʿAdil ibn Muḥammad and Abū Muḥammad Usāmah ibn Ibrāhīm (Cairo: al-Fārūq al-Ḥadīthah li-l-Ṭibāʿah wa-l-Nashr, 2001), IX, 323.

10   Ibn Ḥajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, 379.

ikhtilāṭ of narrators, such as Sibṭ Ibn al-ʿAjamī (d. 841/1438)[11] and ʿAlāʾ al-Dīn ʿAlī Riḍā, who published a revised version of *al-Ightibāṭ bi-man rumiya bi-l-ikhtilāṭ*.[12] Apparently, Shuʿbah was the first person to mention the subsequent deterioration in the records of the narrator. Such information can exclusively be acquired in case one is closely acquainted with the narrator or follows him; accordingly, the determination of Shuʿbah was taken into account by the foregoing scholars. Therefore, despite certain individual objections, the information that is provided by Shuʿbah and had a decisive role in the criticism of the narrator has been accepted by the majority. The view of Ibn Maʿīn probably did not gain recognition since a long period of time passed between his life and that of ʿAlī ibn Zayd, compared to Shuʿbah. In fact, Ibn Maʿīn was born approximately twenty-seven years after the death of ʿAlī ibn Zayd.

Even though the information provided by Shuʿbah about the narrators is widely accepted, various scholars, including Aḥmad ibn Ḥanbal,[13] Abū Zurʿah al-Rāzī,[14] and Abū Ḥātim al-Rāzī[15] assert that Shuʿbah made mistakes regarding the names of narrators in narrative chains. However, as far as we can see, Shuʿbah was often criticized not for incorrectly determining the name or identity of a person[16] but

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[11]   Sibṭ Ibn al-ʿAjamī, *al-Ightibāṭ bi-man rumiya bi-l-ikhtilāṭ*, 264.

[12]   ʿAlī Riḍā, *Nihāyat al-Ightibāṭ*, 264.

[13]   For example, see Aḥmad ibn Ḥanbal, *Kitāb al-ʿilal*, I, 515-516; II, 156, 157, and 160.

[14]   Ibn Abī Ḥātim, *Kitāb al-ʿilal*, ed. Saʿd ibn ʿAbd Allāh al-Ḥumayyid and Khālid ibn ʿAbd al-Raḥmān al-Juraysī (Riyadh: n.p., 2006), I, 465-466.

[15]   Ibn Abī Ḥātim, *Kitāb al-ʿilal*, I, 466.

[16]   Shuʿbah was also subject to criticism for wrongly determining the name or identity of a narrator. For example, al-Bukhārī, al-Tirmidhī, Abū Dāwūd, al-Nasāʾī, Abū Zurʿah al-Rāzī, Ibn Abī Ḥātim, and al-Khaṭīb al-Baghdādī assert that Shuʿbah erred in naming Mālik ibn ʿUrfuṭah and his father and claim that the name of this narrator and his father was Khālid ibn ʿAlqamah (al-Bukhārī, *Kitāb al-tārīkh al-kabīr*, III, 163; Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, III, 343; id., *Kitāb al-ʿilal*, I, 614; Abū Bakr Aḥmad ibn ʿAlī ibn Thābit al-Khaṭīb al-Baghdādī, *Muwaḍḍiḥ awhām al-jamʿ wa-l-tafrīq*, ed. ʿAbd al-Muʿṭī Amīn Qalʿajī [Beirut: Dār al-Maʿrifah, 1987], II, 61). According to Ibn Maʿīn and Aḥmad ibn Ḥanbal, he incorrectly identified Muḥammad ibn ʿAbd al-Raḥmān al-Qurashī as Abū l-Thawwār, since the true name of the narrator was Abū l-Thawrayn (Ibn Maʿīn, *al-Tārīkh* [narrative via al-Dūrī], III, 102; Aḥmad ibn Ḥanbal, *Kitāb al-ʿilal*, I, 516).

quoting a ḥadīth from a specific narrator as being from a different person.[17] Nevertheless, such mistakes cannot prejudice the scientific nature of Shuʿbah.

Shuʿbah as a Source of Transmitter Criticism after the 2nd/8th Century

Shuʿbah processed information about biographical histories using a critical methodology and determined the position of narrators with regard to their narrative capabilities. Therefore, can we claim that all assessments by Shuʿbah were adopted as *unquestionable truths* based on the view that "as a critic of narrators, he was more

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Nevertheless, Ibn Mahdī argues that the identity of this narrator was correctly expressed by Shuʿbah (Aḥmad ibn Ḥanbal, *Kitāb al-ʿilal*, I, 516). Al-Fasawī is cautious in refusing the information provided by Shuʿbah about the identity of the mentioned narrator. According to al-Fasawī, the narrator may have had an epithet in line with the identification or may have even had two monikers (*Kitāb al-maʿrifah wa-l-tārīkh*, II, 211). Al-Khaṭīb al-Baghdādī and Ibn Ḥajar relate debates about the identity of the narrator before adopting a cautious approach, also quoting the view of al-Fasawī (al-Khaṭīb al-Baghdādī, *Muwaḍḍiḥ*, II, 390; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, IX, 261). Regarding mistakes by Shuʿbah regarding the names of narrators, see Aḥmad ibn Ḥanbal, *Kitāb al-ʿilal*, I, 515-517.

17 For example, Abū Zurʿah al-Rāzī criticizes Shuʿbah for his mistakes in the ḥadīth that the latter transmits through "Manṣūr → al-Fayḍ → Ibn Abī Ḥathmah → Abū Dharr," saying "most his mistakes are about transmitter names." Then, Abū Zurʿah al-Rāzī claims that the authentic chain was given by al-Thawrī as follows: "Manṣūr → Abū ʿAlī ʿUbayd ibn ʿAlī → Abū Dharr." Abū Ḥātim states that only Allah will know which chain is authentic, refraining from expressing a precise opinion: "Al-Thawrī is the best memorizer (*ḥāfiẓ*) of ḥadīths. Shuʿbah, on the other hand, has made some mistakes about names of transmitters." Thus, he indicates the possibility of Shuʿbah's mistake, albeit not being sure about it. (Ibn Abī Ḥātim, *Kitāb al-ʿilal*, I, 465-466). Abū Ḥātim finds that Shuʿbah erred in a paper, presenting the chain as "Yazīd ibn Khumayr → ʿAbd Allāh ibn Abī Musa → Āʾishah," and corrects it as follows: "Yazīd ibn Khumayr → ʿAbd Allāh ibn Abī Qays → Āʾishah" (Ibn Abī Ḥātim, *Kitāb al-ʿilal*, II, 101). Another narrative chain, where Shuʿbah made a mistake, was the following: "Muslim ibn Abī Maryam → ʿAbd al-Raḥmān ibn ʿAlī → Ibn ʿUmar." Abū Zurʿah and Abū Ḥātim al-Rāzī recall a mistake due to introduction of the name "ʿAbd al-Raḥmān ibn ʿAlī," before correcting it as "ʿAlī ibn ʿAbd al-Raḥmān al-Muʿāwī" (Ibn Abī Ḥātim, *Kitāb al-ʿilal*, II, 171).

knowledgeable about his contemporaries than any of us"? Data by Shuʿbah concerning the biographies of narrators are considered a significant asset in the system, where he is seen as an authority of the discipline. However, is he in a position where he is *immune from criticism* in the history of discrediting and commendation? Indeed, such a question can be reversed, considering the development of the discipline of discrediting and commendation over time, as in every other study. Did independent reasoning during the golden era of study of discrediting and commendation revise previous reasoning in the early stages of the discipline in accordance with the common logic of development?

Before answering these questions, one should determine whether Shuʿbah was really considered an authority on transmitter criticism in upcoming periods. Indeed, it is illogical to discuss the different views of a person who is not considered an expert of discrediting and commendation or to refer to him in the evaluation of transmitters. Many scholars, including al-Shāfiʿī[18] (150-204/767-820), Ibn al-Madīnī[19] (161-234/777-848), Aḥmad ibn Ḥanbal[20] (164-241/780-855), al-Tirmidhī[21] (209-279/824-892), Abū Ḥātim[22] (195-277/810-890), Ṣāliḥ Jazarah[23] (205-293/820-905), Ibn Abī Ḥātim[24] (240-327/854-938), Ibn Ḥibbān[25] (277-354/890-965), Ibn ʿAdī[26] (277-365/891-976), al-

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[18] Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, I, 127; IV, 370; al-Khaṭīb al-Baghdādī, *al-Jāmiʿ li-akhlāq al-rāwī wa-ādāb al-sāmiʿ*, ed. Maḥmūd Aḥmad al-Ṭaḥḥān (Riyadh: Maktabat al-Maʿārif li-l-Nashr, 1983), II, 170; Abū Zakariyyāʾ Yaḥyá ibn Sharaf ibn Mūrī al-Nawawī, *Tahdhīb al-asmāʾ wa-l-lughāt* (Beirut: Dār al-Kutub al-ʿIlmiyyah, n.d.), I, 245.

[19] Abū l-Faraj Zayn al-Dīn ʿAbd al-Raḥmān ibn Aḥmad ibn ʿAbd al-Raḥmān Ibn Rajab al-Ḥanbalī, *Sharḥ ʿIlal al-Tirmidhī*, ed. Nūr al-Dīn ʿItr (Damascus: Dār al-Mallāḥ, 1978), I, 52.

[20] Aḥmad ibn Ḥanbal, *Kitāb al-ʿilal*, II, 539.

[21] Abū ʿĪsá Muḥammad ibn ʿĪsá al-Tirmidhī, *Sunan al-Tirmidhī*, ed. Aḥmad Muḥammad Shākir, Muḥammad Fuʾād ʿAbd al-Bāqī, Ibrāhīm ʿAṭwah ʿIwaḍ (Cairo: Maktabat Muṣṭafá al-Bābī al-Ḥalabī, 1975/1395), V, 738 (Kitāb al-ʿilal).

[22] Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl,* I, 128-129.

[23] Al-Khaṭīb al-Baghdādī, *al-Jāmiʿ*, II, 201.

[24] Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, I, 10.

[25] Ibn Ḥibbān, *Kitāb al-majrūḥīn*, I, 40.

[26] Ibn ʿAdī, *al-Kāmil*, I, 150 ff.

Dhahabī[27] (673-748/1274-1348), Ibn Rajab[28] (736-795/1335-1393), and al-Sakhāwī[29] (831-902/1428-1497) either implicitly or explicitly state that they consider Shuʿbah an authority on the criticism of ḥadīth transmitters.

Efforts by Shuʿbah for the authorisation of certain apparently weak or rejected narrators point to his authority in the field. For example, Ghulām Khalīl[30] asserts that al-Ḥasan ibn Dīnār and Ismāʿīl ibn Yaʿlā, who are widely considered unreliable, are seen as reliable by Shuʿbah.[31] Indeed, this is an example of how the power of Shuʿbah in transmitter criticism has been abused.

Such data show that Shuʿbah has always been considered a significant authority in the study of discrediting and commendation. Accordingly, the data can constitute the essential argument that subsequent transmitter criticisms took shape based on the views of Shuʿbah. Nevertheless, such a conclusion can only be attained pursuant to information obtained through large-scale reading of the relevant literature.

Reference to Views of Shuʿbah

Studying the existence and number of references to Shuʿbah in transmitter evaluations after the 2nd/8th century is important when

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[27] Abū ʿAbd Allāh Shams al-Dīn Muḥammad ibn Aḥmad ibn ʿUthmān al-Dhahabī, *Dhikr man yuʿtamadᵘ qawluhū* in *Arbaʿ rasāʾil fī ʿulūm al-ḥadīth*, ed. ʿAbd al-Fattāḥ Abū Ghuddah (Aleppo: Maktab al-Maṭbūʿāt al-Islāmiyyah, n.d.), 175-184.

[28] Ibn Rajab al-Ḥanbalī, *Jāmiʿ al-ʿulūm wa-l-ḥikam*, ed. Shuʿayb al-Arnāʾūṭ and Ibrāhīm Bājis, 8th ed. (Beirut: Muʾassasat al-Risālah, 1999), II, 107.

[29] Abū l-Khayr Shams al-Dīn Muḥammad ibn ʿAbd al-Raḥmān ibn Muḥammad al-Sakhāwī, *al-Mutakallimūn fī l-rijāl* in *Arbaʿ rasāʾil fī ʿulūm al-ḥadīth*, ed. ʿAbd al-Fattāḥ Abū Ghuddah (Aleppo: Maktab al-Maṭbūʿāt al-Islāmiyyah, n.d.), 97.

[30] For severe criticisms about him, see Ibn Ḥajar al-ʿAsqalānī, *Lisān al-Mīzān* (Hyderabad: Maṭbaʿat Majlis Dāʾirat al-Maʿārif al-Niẓāmiyyah, 1911), I, 272-273.

[31] Abū Dāwūd Sulaymān ibn al-Ashʿath ibn Isḥāq al-Azdī al-Sijistānī, *Suʾālāt Abī ʿUbayd al-Ājurrī Abā Dāwūd al-Sijistānī fī l-jarḥ wa-l-taʿdīl*, ed. Muḥammad ʿAlī Qāsim al-ʿUmarī (Medina: al-Jāmiʿat al-Islāmiyyah bi-l-Madīnah al-Munawwarah, 1979), 367. For detailed information about transmissions by Ghulām Khalīl, see Halil İbrahim Turhan, *Ricâl Tenkidinin Doğuşu ve Gelişimi -Hicrî İlk İki Asır-* (Istanbul: Marmara Üniversitesi İlâhiyat Fakültesi Vakfı [İFAV] Yayınları, 2015), 144-150.

observing the practical repercussions of a critic who became a type of authority in his field. Critics after the 2nd/8th century indeed refer to Shuʿbah in their assessments. For example, in a comparison between ʿĀṣim ibn Sulaymān al-Aḥwal and Qatādah ibn Diʿāmah in terms of the power of memorization (*ḍabṭ*), Ibn Maʿīn refers to Shuʿbah.[32] Again, by reporting that narratives quoted by Ṭalḥah ibn Nāfiʿ from Jābir ibn ʿAbd Allāh are reliable, Ibn Maʿīn bases his assessment on the work of Shuʿbah.[33]

Ibn al-Madīnī reaches Shuʿbah's assessments through Yaḥyá al-Qaṭṭān. Ibn al-Madīnī asks his master Yaḥyá al-Qaṭṭān about the reliability of Ibrāhīm al-Saksakī and al-Qāsim ibn ʿAwf al-Shaybānī;[34] in response, his master relates not his own convictions and opinions but also assessments by Shuʿbah about these scholars. Such an answer by Yaḥyá al-Qaṭṭān demonstrates that he agrees with Shuʿbah about the mentioned narrators. Ibn al-Madīnī, who does not evaluate Ibrāhīm al-Saksakī and al-Qāsim ibn ʿAwf, has apparently adopted what his master Yaḥyá said and was satisfied with the information by Shuʿbah, at least in these two examples.

There is another notable indication to prove that Ibn al-Madīnī referred to Shuʿbah as a relevant source in his assessment of transmitters. Analyzing the status of al-Ḥasan ibn ʿUmārah with regard to the ḥadīth narrative, Ibn al-Madīnī says: "I do not need Shuʿbah to know his status. Indeed, the situation of Ibn ʿUmārah is too clear to apply to Shuʿbah."[35] Therefore, people asked, "Does he relate erroneous narratives?" and Ibn al-Madīnī said that Ibn ʿUmārah fabricates ḥadīths. This example shows that Ibn al-Madīnī accepted Shuʿbah as the decisive actor in the evaluation of many individuals, narrators above all, about whom there is a difficulty in determining reliability. Indeed, by advising his people to maintain a distance from al-Ḥasan ibn ʿUmārah, Shuʿbah already discredited him as a liar.[36]

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[32]   Ibn Maʿīn, *al-Tārīkh*, IV, 182.

[33]   *Ibid.*, II, 395, 396.

[34]   Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, I, 150; VII, 115; Ibn ʿAdī, *al-Kāmil*, VI, 37.

[35]   Al-Mizzī, *Tahdhīb al-Kamāl*, VI, 265 ff.; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, II, 263-266.

[36]   About al-Ḥasan ibn ʿUmārah, see al-Bukhārī, *al-Ḍuʿafāʾ al-ṣaghīr*, ed. Maḥmūd Ibrāhīm Zāyed (Aleppo: Dār al-Waʿy, 1975), 30; al-ʿIjlī, Abū l-Ḥasan Aḥmad ibn

In his *al-Ḍuʿafāʾ al-ṣaghīr*, al-Bukhārī cites criticisms by Shuʿbah about Abān ibn Abī ʿAyyāsh,[37] Ḥafṣ ibn Sulaymān,[38] Ḥākim ibn Jubayr,[39] Ziyād ibn Abī Ḥassān,[40] Yaḥyá ibn ʿUbayd Allāh,[41] and Yazīd ibn Sufyān[42] without expressing his own views. Following this method in a brief work, al-Bukhārī probably wanted to state his own conclusions after his own studies from the perspective of an expert. In *al-Ḍuʿafāʾ al-ṣaghīr*, al-Bukhārī says the following regarding Ziyād ibn Abī Ḥassān: "Shuʿbah used to criticize him." In his *Kitāb al-tārīkh al-kabīr* [43] and *al-Tārīkh al-awsaṭ*,[44] al-Bukhārī also declares that there is no follow-up (*mutābiʿ*) to the ḥadīth narrated by Ziyād through Anas. According to *Kitāb al-majrūḥīn* by Ibn Ḥibbān, the foregoing narrator was considered weak by al-Bukhārī.[45] These data reveal that al-Bukhārī did examine the mentioned person and criticized him in his own words. Another similar example is observable in the assessment of Ḥākim ibn Jubayr. In his *al-Ḍuʿafāʾ al-ṣaghīr*,[46] *Kitāb al-tārīkh al-kabīr*,[47] and *al-Tārīkh al-awsaṭ*,[48] al-Bukhārī discredits Ḥākim ibn Jubayr, saying "Shuʿbah used to criticize him." Nevertheless, in *ʿIlal al-Tirmidhī al-kabīr*,[49] which is an

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ʿAbd Allāh ibn Ṣāliḥ, *Maʿrifat al-thiqāt min rijāl ahl al-ʿilm wa-l-ḥadīth wa-min al-ḍuʿafāʾ wa-dhikr madhāhibihim wa-akhbārihim*, ed. ʿAbd al-ʿAlīm ʿAbd al-ʿAẓīm al-Bastawī (Medina: Maktabat al-Dār, 1985), I, 299; Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, III, 27; Ibn Ḥibbān, *Kitāb al-majrūḥīn*, I, 229, 230; Ibn ʿAdī, *al-Kāmil*, II, 283-296; al-Mizzī, *Tahdhīb al-Kamāl*, VI, 265 ff.; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, II, 263-266; id., *Taqrīb al-Tahdhīb*, 162.

[37] Al-Bukhārī, *al-Ḍuʿafāʾ al-ṣaghīr*, 24.

[38] *Ibid.*, 35.

[39] *Ibid.*, 38.

[40] *Ibid.*, 49.

[41] *Ibid.*, 125.

[42] *Ibid.*, 126.

[43] III, 350.

[44] [mistakenly published as *al-Tārīkh al-ṣaghīr*] ed. Maḥmūd Ibrāhīm Zāyed (Beirut: Dār al-Maʿrifah, 1986), II, 101.

[45] Ibn Ḥibbān, *Kitāb al-majrūḥīn*, I, 305.

[46] p. 49.

[47] p. 16.

[48] II, 20.

[49] Abū Ṭālib al-Qāḍī, *ʿIlal al-Tirmidhī al-kabīr*, ed. Ṣubḥī al-Sāmarrāʾī, Abū l-Maʿāṭī al-Nūrī, and Maḥmūd Muḥammad Khalīl al-Ṣaʿdī (Beirut: ʿĀlam al-Kutub & Maktabat al-Nahḍah al-ʿArabiyyah, 1989), 390.

important work with regard to assessments of narrators by al-Bukhārī, the mentioned narrator is criticized by al-Bukhārī without any reference to Shuʿbah and with the following phrase: "لنا فيه نظر" (For us, he is abandoned)."[50]

Abū Ḥātim al-Rāzī (d. 277/890) is another critic who refers to Shuʿbah in transmitter criticisms, albeit more rarely. Before commending Warqāʾ ibn ʿUmar with the expression *ṣāliḥ al-ḥadīth*, he says Shuʿbah used to praise him.[51]

Ibn ʿAdī is another scholar on the biographies of narrators who refer to Shuʿbah and even approves of his views in the wake of relevant studies. There are three different views about the competence of Qays ibn Rabīʿ with regard to the ḥadīth narrative;[52] in this regard, Ibn ʿAdī relates the following: "We can only say what Shuʿbah said about him; there is no problem of reliability about Qays,"[53] and confirms the conviction via reference to Shuʿbah. Following his studies, Ibn ʿAdī suppressed controversial opinions about Qays with respect to discrediting and commendation and reinforced his argument with the perspectives of Shuʿbah. Indeed, after relating several narratives by Qays, expression by Ibn ʿAdī, "Most of his narratives are reliable,"[54] apparently supports this approach. Ibn ʿAdī adopted a similar method[55] in evaluating Abān ibn

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[50] Al-Bukhārī uses this expression to signify that a narrator was abandoned.

[51] Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, IX, 50.

[52] Qays is considered trustworthy (*thiqah*) by Shuʿbah, al-ʿIjlī, Ibn Ḥibbān, and Ibn ʿAdī; weak by Aḥmad ibn Ḥanbal, Abū Ḥātim, and al-Dhahabī; and abandoned according to Ibn Maʿīn, Ibn al-Madīnī, al-Bukhārī, and al-Nasāʾī (al-ʿIjlī, *Maʿrifat al-thiqāt*, II, 220; Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, VII, 96-97; Ibn Ḥibbān, *Kitāb al-majrūḥīn*, II, 216-219; Ibn ʿAdī, *al-Kāmil*, VI, 39-47; al-Mizzī, *Tahdhīb al-Kamāl*, XXIV, 25 ff.; al-Dhahabī, *al-Kāshif fī maʿrifat man la-hū riwāyah fī l-Kutub al-sittah*, ed. Muḥammad ʿAwwāmah and Aḥmad Muḥammad Namr al-Khaṭīb (Jeddah: Dār al-Qiblah li-l-Thaqāfah al-Islāmiyyah & Muʾassasat ʿUlūm al-Qurʾān, 1992), II, 139; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, VIII, 350 ff.; id., *Taqrīb al-Tahdhīb*, 457.

[53] Ibn ʿAdī, *al-Kāmil*, VI, 46.

[54] *Ibid.*

[55] For reflections of this method on Mughalṭāy ibn Qilīj, see *Ikmāl Tahdhīb al-Kamāl*, III, 213.

Abī ʿAyyāsh[56] and Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Laylá.[57,]

In the wake of our analysis on 120 narrators evaluated by Shuʿbah, we can conclude that there is limited inclination in transmitter criticism to determine the position of a narrator in a ḥadīth narrative by exclusively referencing Shuʿbah as of the 3rd/9th century. For us, the essential reason behind this critical fact is that critics in general aim to share information with their disciples and write about their conclusions in line with previous assessments about narrators and their adopted principles on transmitter criticism. Especially during the first centuries AH, critics prioritize the individual evaluation of narrators pursuant to the obtained data and expression of conclusions in their respective terminology; accordingly, they refer to former critics only to the extent to which they serve this purpose.

Criticisms of Shuʿbah by Critics after the 2nd/8th Century and Analysis of These Criticisms

For a sound analysis on the relationship between Shuʿbah and later periods, it is necessary to determine whether his criticisms on transmitters are observed through a critical approach as of the 3rd/9th century and to identify the value of such comments, if any. According to a quotation by al-ʿUqaylī, when Ibn Maʿīn reported his view about the weakness of Jābir al-Juʿfī, the people around Ibn Maʿīn responded that Shuʿbah already narrated the ḥadīth through al-Juʿfī. Nevertheless, such a recollection does not dissuade Ibn Maʿīn from his convictions; he, even more insistently, said, "He is weak, weak."[58] The following phrase is ascribed to Ibn Maʿīn: "During the lifetime of Jābir al-Juʿfī, Zāʾidah (ibn Qudāmah) was his only contemporary who did not transmit ḥadīths from him. Nevertheless, al-Juʿfī is a liar."[59] Therefore, Ibn Maʿīn is apparently aware of the positive opinions of other critics, such as al-Thawrī, about the mentioned narrator. Interestingly, before stating his conviction, which is different from two authorities of discrediting and commendation in the 2nd/8th century, Shuʿbah and al-Thawrī, Ibn Maʿīn bases his view on someone who knows Jābir al-Juʿfī in person and cites the following words about the latter from Abū Ḥanīfah: "I have never seen a greater

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[56] *Ibid.*, I, 386.

[57] *Ibid.*, VI, 186.

[58] Al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ*, I, 195.

[59] Ibn Maʿīn, *al-Tārīkh*, III, 296; Ibn ʿAdī, *al-Kāmil*, II, 115.

liar than Jābir al-Juʿfī."[60] With this method, Ibn Maʿīn clearly wishes to stress the basis of his opinion. In other words, the assessment by Ibn Maʿīn on Jābir al-Juʿfī that "he is a liar and believes in the return of ʿAlī to Earth (rajʿah)" is based on the adversarial critics of al-Juʿfī, particularly Ayyūb al-Sakhtiyānī (d. 131/749), al-Layth ibn Abī Sulaym (d. 148/765), Abū Ḥanīfah (d. 150/767), and Zāʾidah ibn Qudāmah (d. 161/777).[61] It is important to remember that the position of Ibn Maʿīn is in line with the prevalent approach that Jābir al-Juʿfī was no longer considered qualified to transmit ḥadīth narratives as of the second quarter of the 2nd century AH. In fact, Jābir had been discredited by prominent critics of the late 2nd century AH such as Ibn ʿUyaynah, Yaḥyá al-Qaṭṭān, and Ibn Mahdī. Apparently, Wakīʿ defends the reliability of Jābir al-Juʿfī based on a similar approach by Shuʿbah and Sufyān al-Thawrī;[62] in later periods, however, there were almost no followers of this opinion.[63] Additionally, in the 4th/10th century, Ibn Ḥibbān claimed that Jābir was weak also in the eyes of Shuʿbah and al-Thawrī, taking sides with the dominant opinion of the day. Ibn Ḥibbān relates views of Ayyūb al-Sakhtiyānī, Abū Ḥanīfah, Zāʾidah ibn Qudāmah, Ibn ʿUyaynah, and Ibn Maʿīn about Jābir.[64] He adds that Shuʿbah could not disregard Jābir and narrated ḥadīths from him that he was required to, even though he did not think Jābir was reliable. To justify such an interpretation, Ibn Ḥibbān recalls the words of Shuʿbah from a question by Wakīʿ about why he narrated the ḥadīth from Jābir: "He transmitted narratives that we cannot

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[60] Ibn Maʿīn, *al-Tārīkh*, III, 296.

[61] For evaluations about Jābir, see al-Bukhārī, *al-Ḍuʿafāʾ al-ṣaghīr*, 25; id., *Kitāb al-tārīkh al-kabīr*, II, 210; al-ʿIjlī, *Maʿrifat al-thiqāt*, I, 264; Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, II, 497; Ibn Ḥibbān, *Kitāb al-majrūḥīn*, I, 208-209; Ibn ʿAdī, *al-Kāmil*, II, 119; al-Dhahabī, *al-Kāshif*, I, 288.

[62] Wakīʿ proves the reliability of Jābir al-Juʿfī as follows: "Who can ever criticize Jābir al-Juʿfī once Sufyān (al-Thawrī) and Shuʿbah have narrated ḥadīth through him?;" Ibn ʿAdī, *al-Kāmil*, II, 118.

[63] Analyzing narratives by Jābir al-Juʿfī, who had transmitted many ḥadīths according to several scholars from al-Kūfah such as Shuʿbah and Sufyān al-Thawrī, Ibn ʿAdī makes the following assessment: "I do not see any defect that can be defined as deniable in his ḥadīths." Nevertheless, probably under influence of the common negative opinion about Jābir, Ibn ʿAdī also said, "However, he is closer to weakness than veracity (al-ṣidq);" *al-Kāmil*, II, 120.

[64] Ibn Ḥibbān, *Kitāb al-majrūḥīn*, I, 208-209.

renounce."[65] According to this comment, Jābir al-Juʿfī is actually a weak narrator for Shuʿbah, and there is no controversy between the dominant view about Jābir and Shuʿbah's transmitting of narratives through him. A comprehensive analysis about evaluations by Shuʿbah on Jābir shows the inaccuracy of the argument of Ibn Ḥibbān.[66] Consequently, Ibn Maʿīn and Ibn Ḥibbān stated opinions in line with the common view of critics about Jābir al-Juʿfī.

Salm al-ʿAlawī was another person about whom Ibn Maʿīn disagreed with Shuʿbah. Shuʿbah criticized the narrator, saying "He saw the crescent two days before anyone else;" while Ibn Maʿīn responds to this comment as follows: "There is nothing wrong with this. As he had a sharp eye compared to others, he saw the crescent before anyone."[67]

ʿAbd al-Malik ibn Abī Sulaymān is another narrator subject to disagreement between Ibn Maʿīn and Shuʿbah. Asked about the authenticity of the ḥadīth on pre-emption (*shufʿah*) narrated by ʿAbd al-Malik through Aṭāʾ, Ibn Maʿīn states the following: "This ḥadīth is a narrative transmitted by no narrator except for ʿAbd al-Malik through Aṭāʾ. Therefore, scholars have criticized him; nonetheless, ʿAbd al-Malik is a reliable (*thiqah*) and sincere (*ṣadūq*) narrator. Such a person cannot be denied." One of his disciples then asks, "Did Shuʿbah criticize him?" Ibn Maʿīn responds, "Yes (he did). 'If ʿAbd al-Malik transmitted another ḥadīth like this one, I would reject it as well,' he said."[68] Pursuant to the response by Ibn Maʿīn to the second question, he was clearly aware that Shuʿbah discredited the mentioned narrator and opposed him, saying "Such a person cannot be denied."

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[65] *Ibid.*, I, 209.

[66] For praisings by Shuʿbah about Jābir, see Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, I, 136; II, 497; Ibn ʿAdī, *al-Kāmil*, II, 117, 118.

[67] Abū Ḥafṣ ʿUmar ibn Aḥmad ibn ʿUthmān Ibn Shāhīn al-Baghdādī, *Dhikr man ikhtalafa l-ʿulāmāʾ wa-nuqqād al-ḥadīth fīhi*, ed. Ḥammād ibn Muḥammad al-Anṣārī (Riyadh: Maktabat Aḍwāʾ al-Salaf, 1999), 90. There are also some indications through Ibn Maʿīn that Salm al-ʿAlawī was weak (Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, IV, 263).

[68] Bashshār ʿAwwād Maʿrūf, Jihād Maḥmūd Khalīl, and Maḥmūd Muḥammad Khalīl, *Mawsūʿat aqwāl Yaḥyá ibn Maʿīn fī rijāl al-ḥadīth wa-ʿilalihī* (Tunis: Dār al-Gharb al-Islāmī, 2009), III, 278.

Aḥmad ibn Ḥanbal also disagrees with Shuʿbah in regard to the reliability of Salm al-ʿAlawī. Ibn Ḥanbal validates Salm al-ʿAlawī, "I know him as a good person" before stating "Shuʿbah, however, has discredited him." This information shows that Aḥmad ibn Ḥanbal was aware of Shuʿbah discrediting al-ʿAlawī. Asked about whether Shuʿbah discredited the mentioned narrator due to the "story of the crescent," Aḥmad ibn Ḥanbal affirms this.[69] The story of the crescent is the previously mentioned narrative where Salm al-ʿAlawī saw the crescent two days before everyone else, for which Shuʿbah criticizes him. Aḥmad ibn Ḥanbal has no negative opinion about the narrator and probably does not consider such a story an acceptable motive for discrediting.

Abū Dāwūd is another traditionist/ḥadīth specialist (*muḥaddith*) who disagreed with Shuʿbah regarding his evaluations. Abū Dāwūd accuses ʿAbd al-Ghaffār ibn al-Qāsim of "fabricating ḥadīths" and claims that Shuʿbah is wrong to commend him.[70] However, before commenting on criticism by Abū Dāwūd about Shuʿbah, we should discuss the opinion of Aḥmad ibn Ḥanbal, who discredits ʿAbd al-Ghaffār as "unreliable," in that the opinion of Shuʿbah about the narrator changed over time.[71] When Aḥmad ibn Muḥammad ibn Hāniʾ (Abū Bakr al-Athram), disciple of Aḥmad ibn Ḥanbal, learns from the latter that Shuʿbah transmitted a narrative through ʿAbd al-Ghaffār, he probably cannot reconcile such a fact with the sensitivity of Shuʿbah in relating ḥadīth through reliable persons. He is surprised and asks his master, "Does Shuʿbah narrate ḥadīth from him?" In response, Aḥmad ibn Ḥanbal indicates that Shuʿbah transmitted narratives from ʿAbd al-Ghaffār before the latter became a heretic. When asked whether ʿAbd al-Ghaffār was considered weak due to ḥadīths or his personal views, Aḥmad ibn Ḥanbal responded "He abused ʿUthmān." Therefore, according to Aḥmad ibn Ḥanbal, this narrator was commended by Shuʿbah before he spoke ill of ʿUthmān ibn ʿAffān.[72]

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[69] Mughalṭāy ibn Qilīj, *Ikmāl Tahdhīb al-Kamāl*, V, 433.

[70] Al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ*, III, 100; Ibn Ḥajar al-ʿAsqalānī, *Taʿjīl al-manfaʿah bi-zawāʾid rijāl al-aiʾmmah al-arbaʿah*, ed. Ikrām Allāh Imdād al-Ḥaqq (Beirut: Dār al-Bashāʾir al-Islāmiyyah, 1996), I, 825.

[71] Al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ*, III, 100.

[72] Probably based on explanations by Aḥmad ibn Ḥanbal, al-Dhahabī indicates that Shuʿbah stopped transmitting ḥadīths from ʿAbd al-Ghaffār once he was

As for al-Dāraquṭnī, he tends toward commendation of the mentioned narrator by Shuʿbah on other grounds. More precisely, according to him, Shuʿbah was not wrong in his attitude because ʿAbd al-Ghaffār was criticized for confusion only after the demise of Shuʿbah. As far as we can see, al-Dāraquṭnī is the first scholar to declare the confusion (*ikhtilāṭ*) of ʿAbd al-Ghaffār. Nevertheless, we should adopt a cautious attitude towards such a determination by al-Dāraquṭnī about the personality of the narrator since the former lived some two centuries later than ʿAbd al-Ghaffār.[73] This is probably why the authors, who wrote about narrators who committed confusion,[74] did not include Abd al-Ghaffār in their works because they did not agree with al-Dāraquṭnī. Additionally, later critics such as al-Dhahabī and Ibn Ḥajar made no statements in line with the view of al-Dāraquṭnī, probably for the same reasons. In all likelihood, al-Dāraquṭnī, unaware of the explanation by Aḥmad ibn Ḥanbal about the problem, attempted to eliminate the apparent controversy with the one of the first arguments to spring to mind because he could not associate the expertise of Shuʿbah in transmitter criticism with his commendation of such a narrator. The fact that Shuʿbah transmitted only two ḥadīths from Abd al-Ghaffār[75] is also in line with the information by Aḥmad ibn Ḥanbal that Shuʿbah changed his mind about the previously mentioned narrator. After all, criticism by Abū Dāwūd on Shuʿbah for commending such a narrator is apparently due to lack of information.

Ibn Ḥibbān is one of a number of scholars who criticize Shuʿbah for his discrediting and commendations. He anonymously criticizes

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convinced of his weakness. Al-Dhahabī, *Mīzān al-iʿtidāl fī naqd al-rijāl*, ed. ʿAlī Muḥammad al-Bijāwī (Beirut: Dār al-Maʿrifah, 1963), IV, 380.

[73] It is assumed that al-Dāraqutnī obtained information about the *ikhtilāṭ* of the mentioned narrator from a source "whose name he did not need to mention." Nevertheless, such possibility is very weak, considering that any information that directly affects the reliability of a narrator from the 2nd/8th century is never mentioned in any source until 4th/10th century.

[74] See Sibṭ Ibn al-ʿAjamī, *al-Ightibāṭ bi-man rumiya bi-l-ikhtilāṭ*; ʿAlī Riḍā, *Nihāyat al-Ightibāṭ bi-man rumiya min al-ruwāt bi-l-ikhtilāṭ*; Abū l-Barakāt Muḥammad ibn Aḥmad ibn al-Khaṭīb Ibn al-Kayyāl, *al-Kawākib al-nayyirāt fī maʿrifat man ikhtalaṭa min al-ruwāt al-thiqāt*, ed. ʿAbd al-Qayyūm ʿAbd Rabb al-Nabī (Beirut: Dār al-Maʾmūn, 1981).

[75] Ibn ʿAdī, *al-Kāmil*, V, 327.

Shuʿbah[76] for accusing Abū l-Zubayr Muḥammad ibn Muslim of demanding increases in the product or price in trade (*istirjāḥ*):[77] "The person who criticized Ibn Muslim did not behave mercifully; indeed, the (narratives of) a person who opted for *istirjāḥ* on scales does not deserve abandonment for such a reason."[78] Clearly enough, for Ibn Ḥibbān, the discrediting grounds of Shuʿbah are not valid. In later periods, there is no significant objection to this argument by Ibn Ḥibbān.[79] It is also indicated that Shuʿbah discredited Abū l-Zubayr for performing prayers (*ṣalāh*) imprecisely (*isāʾah*).[80] However, according to Ibn ʿAbd al-Barr (d. 463/1071), this criticism by Shuʿbah

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76 For discrediting by Shuʿbah, see al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ*, IV, 131.

77 „رأيته يزن فاسترجح في الميزان فتركته.“ Eerik Dickinson and Cemal Ağırman hear "*istirjāḥ* on scales" as defrauding (Eerik Dickinson, *The Development of Early Sunnite ḥadīth Criticism: The Taqdima of Ibn Abī ḥātim al-Rāzī (240/854-327/938)* [Leiden: E. J. Brill, 2001], 91, 92; Cemal Ağırman, "Rivâyetlerin Değerlendirilmesinde Hz. Peygamber'in Şahsiyet ve Konumundan Yararlanmanın Rolü," *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 7, no. 1 [2003], 40). In dictionaries or *fiqh* books, we did not find any information about the specific meaning of *istirjāḥ*. The concept, which is explained in dictionaries, is *irjāḥ*. *Irjāḥ* means giving more than necessary of sold goods or the paid price; Abū Naṣr Ismāʿīl ibn Ḥammād al-Jawharī, *al-Ṣiḥāḥ tāj al-lughah wa-ṣiḥāḥ al-ʿArabiyyah*, ed. Aḥmad ʿAbd al-Ghafūr ʿAṭṭār, 2nd ed. (Beirut: Dār al-ʿIlm li-l-Malāyīn, 1979), I, 364; Abū l-Faḍl Jamāl al-Dīn Muḥammad ibn Mukarram ibn ʿAlī Ibn Manẓūr, *Lisān al-ʿArab* (Beirut: Dār Ṣādir, n.d.), II, 445; Abū l-Fayḍ al-Murtaḍá Muḥammad ibn Muḥammad al-Zabīdī, *Tāj al-ʿarūs min jawāhir al-Qāmūs*, ed. ʿAbd al-Sattār Aḥmad Farrāj (Beirut: Dār al-Hidāyah li-l-Ṭibāʿah wa-l-Nashr wa-l-Tawzīʿ, 1986), VI, 384.

78 Ibn Ḥibbān, *Kitāb al-thiqāt*, ed. al-Sayyid Sharaf al-Dīn Aḥmad (Beirut: Dār al-Fikr, 1975), V, 351-352.

79 Ibn ʿAdī, *al-Kāmil*, VI, 121-125; al-Mizzī, *Tahdhīb al-Kamāl*, XXVI, 402 ff.; al-Dhahabī, *al-Kāshif*, II, 216; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, IX, 390 ff.; id., *Taqrīb al-Tahdhīb*, 506.

80 Derived from the same root as "*sayyiʾah*," "*isāʾah*" signifies "commitment of evil or wrongdoing, abusing;" in *fiqh*, it is a general concept that is used for acts evoking disapproval; Mustafa Çağrıcı, "Seyyie," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi (DİA)*, XXXVII, 79. Therefore, "*isāʾah* of *ṣalāh*" means committing a deed, which is not approved by *fiqh* during *ṣalāh*.

is also void.[81] In the same regard, Ibn al-Qaṭṭān (d. 628/1231) indicates: "Performing *ṣalāh* imprecisely varies depending on *madhhab*; imprecisely performing, according to Shāfiʿī School, may not be considered so for another school," and rejects the discrediting by Shuʿbah.[82]

Ibn Ḥibbān also criticizes Shuʿbah for accusing al-Ḥasan ibn ʿUmārah of fabricating ḥadīths. According to Ibn Ḥibbān, Shuʿbah discredits al-Ḥasan ibn ʿUmārah as a "liar" because the latter misrepresents (*tadlīs*)[83] ḥadīths narrated by certain fabricators such as Mūsá ibn Muṭayr[84] or weak persons such as Abān ibn Abī ʿAyyāsh.[85] In other words, al-Ḥasan ibn ʿUmārah transmitted ḥadīths from mendacious or weak narrators by indicating their names and thus became responsible for such narratives. Unaware of this fact, Shuʿbah discredited al-Ḥasan ibn ʿUmārah by mistake. Once these findings by Ibn Ḥibbān are taken for granted, we can conclude that Shuʿbah made incorrect assessments about the mentioned narrator due to erroneous determinations. Nevertheless, when calling the narrator a liar, Shuʿbah means that he was a misrepresenter (*mudallis*); therefore, there is no controversy between comments by Shuʿbah and Ibn Ḥibbān. In contrast, the same fact is conceptualized in two unique ways by these two critics. Shuʿbah has always had severe opinions about misrepresentation (*tadlīs*): "Misrepresentation of ḥadīths is worse than adultery, and I prefer falling from heaven to earth to misrepresenting," "For me, adultery is not as bad as misrepresentation," and "Misrepresentation is the brother of lies." Accordingly, he might have forbidden relating ḥadīths through al-Ḥasan ibn ʿUmārah, who was known for misrepresentation. However, Ibn al-Madīnī, who was closer to al-Ḥasan ibn ʿUmārah (d. 153/768) than Ibn Ḥibbān with regard to history, also asserts that Ibn ʿUmārah fabricated ḥadīths. Therefore, such a possibility and the

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[81] Abū ʿUmar Jamāl al-Dīn Yūsuf ibn ʿAbd Allāh Ibn ʿAbd al-Barr al-Namarī, *al-Tamhīd li-mā fī l-Muwaṭṭaʾ min al-maʿānī wa-l-asānīd*, ed. Saʿīd Aḥmad Aʿrāb et al. (Maghreb: Wizārat al-Awqāf wa-l-Shuʾūn al-Islāmiyyah, 1992), XII, 143.

[82] Abū l-Ḥasan ʿAlī ibn Muḥammad ibn ʿAbd al-Malik Ibn al-Qaṭṭān al-Maghribī, *Bayān al-wahm wa-l-īhām al-wāqiʿayn fī kitāb al-Aḥkām*, ed. Ḥusayn Āyt Saʿīd (Riyadh: Dār Ṭībah li-l-Nashr wa-l-Tawzīʿ, 1997), IV, 322.

[83] Ibn Ḥibbān, *Kitāb al-majrūḥīn*, I, 229,230.

[84] Ibn Ḥibbān calls him a liar; *Kitāb al-majrūḥīn*, II, 242.

[85] Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, II, 295.

finding by Ibn Ḥibbān become questionable. We can claim Ibn al-Madīnī made such an evaluation pursuant to arguments by Shuʿbah — in other words, under the influence of Shuʿbah; therefore, such discrediting should not be used for approving of the finding by Shuʿbah. Nonetheless, Ibn al-Madīnī says, "I do not need Shuʿbah for his status. Indeed, the situation of Ibn ʿUmārah is too clear to apply to Shuʿbah."[86] Therefore, Ibn al-Madīnī should have reached this conclusion from his own assessments. Moreover, Aḥmad ibn Ḥanbal agrees with Shuʿbah and Ibn al-Madīnī. Aḥmad ibn Ḥanbal calls al-Ḥasan ibn ʿUmārah "abandoned in ḥadīth (*matrūk al-ḥadīth*)." When asked by his disciples whether Ibn ʿUmārah is a man practicing heresy (*bidʿah*), Aḥmad ibn Ḥanbal responds as follows: "No. However, his ḥadīths are rejected (*munkar al-ḥadīth*). His ḥadīths are fabrications and cannot be written down."[87] Therefore, he also discredits al-Ḥasan ibn ʿUmārah for fabricating ḥadīths. Despite occasional objections against Shuʿbah, Aḥmad ibn Ḥanbal agrees with him in this respect. Therefore, Shuʿbah is not alone in his opinion about this narrator, and Ibn Ḥibbān does not appear correct in his criticism.

To clarify the discrediting of al-Ḥasan ibn ʿUmārah by Shuʿbah, we need to use our own expressions of the latter to prove whether he was deceived by misrepresentation indicated by Ibn Ḥibbān or al-Ḥasan ibn ʿUmārah was a true fabricator of ḥadīths in his eyes. The response to this question will also reveal the soundness of the arguments of Shuʿbah while commenting on the mentioned narrator. As far as we can determine, the first ever justified discrediting of al-Ḥasan ibn ʿUmārah by Shuʿbah is as follows: "al-Ḥasan ibn ʿUmārah — I guess[88] — narrated seventy ḥadīths from al-Ḥakam bin ʿUtaybah. Nevertheless, they are groundless."[89] It is unclear whether al-Ḥasan ibn ʿUmārah heard these narratives from al-Ḥakam in person or transmitted them directly through al-Ḥakam, disregarding or identifying mendacious and weak narrators in between. Therefore,

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[86] Al-Mizzī, *Tahdhīb al-Kamāl*, VI, 265 ff.; al-Dhahabī, *Mīzān al-iʿtidāl*, II, 66; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, II, 263-266.

[87] Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, II, 296.

[88] This parenthetical expression is attributed to Aḥmad ibn Ḥanbal, who was unsure of the actual number.

[89] Al-Bukhārī, *al-Tārīkh al-ṣaghīr*, II, 109; id., *Kitāb al-tārīkh al-kabīr*, II, 303; al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ*, I, 237; Ibn ʿAdī, *al-Kāmil*, II, 283.

this transmission does not provide absolute criteria on whether the argument by Ibn Ḥibbān is right or wrong. In this report, the method employed by Shuʿbah in determining the groundlessness of narratives through al-Ḥasan ibn ʿUmārah is unclear.

Shuʿbah reports another justification for discrediting al-Ḥasan ibn ʿUmārah as follows: "Al-Ḥasan ibn ʿUmārah narrated seven ḥadīths through the chain of al-Ḥakam → Yaḥyá ibn al-Jazzār → ʿAlī ibn Abī Ṭālib. I asked al-Ḥakam about these narratives, and he responded: 'I did not narrate any of these.'"[90] Pursuant to this explanation, Shuʿbah directly went to al-Ḥakam to verify the ḥadīth allegedly narrated via al-Ḥakam by al-Ḥasan ibn ʿUmārah. Nevertheless, the comments for the foregoing narrative are applicable for this issue too; more precisely, al-Ḥasan ibn ʿUmārah had taken ḥadīths from fabricating narrators who ascribe these ḥadīths to al-Ḥakam. In the process, he probably deduced the names of these fabricators and is involved in misrepresentation. When Shuʿbah visited al-Ḥakam to verify the ḥadīths, he found they were not transmitted by al-Ḥakam. Since Shuʿbah heard these narratives from al-Ḥasan ibn ʿUmārah, he sees the latter as responsible for the transmission and accuses him of fabrication. In this respect, the findings by Ibn Ḥibbān appear appropriate. However, considering the possibility that Shuʿbah discredited al-Ḥasan ibn ʿUmārah for fabrication, this information remains insufficient for comprehending the argument in which criticism is pertinent.

Abū Dāwūd al-Ṭayālisī (d. 204/819) provides another explanation for the method employed by Shuʿbah in determining the falsity of al-Ḥasan ibn ʿUmārah. A question was asked: "How can you conclude al-Ḥasan ibn ʿUmārah is lying?" Shuʿbah gives the following answer: "Al-Ḥasan ibn ʿUmārah narrated us certain things from al-Ḥakam (*ḥaddathanā ʿan al-Ḥakam*), but we could not find their basis. I asked al-Ḥakam whether the Prophet performed funeral *ṣalāh* for the martyrs of Uḥud. 'He did not,' responded al-Ḥakam. Al-Ḥasan, however, narrated through the chain of al-Ḥakam → Miqsam → Ibn ʿAbbās that the Prophet performed their funeral prayers and participated in their burial. I then asked al-Ḥakam his opinion about the performance of funeral prayers for children born of adultery. 'Their funeral prayers are performed,' said al-Ḥakam. When I asked

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[90] Abū Isḥāq Ibrāhīm ibn Yaʿqūb ibn Isḥāq al-Saʿdī al-Jūzjānī, *Aḥwāl al-rijāl*, ed. Ṣubḥī al-Badrī al-Sāmarrāʾī (Beirut: Muʾassasat al-Risālah, 1985), 53.

him from whom this was narrated, he gave the name of al-Ḥasan al-Baṣrī. However, al-Ḥasan ibn ʿUmārah gives the following chain: [ḥaddathanī] al-Ḥakam → Yaḥyá ibn al-Jazzār → ʿAlī."[91] This narrative includes significant clues about whether criticisms by Shuʿbah on al-Ḥasan ibn ʿUmārah as a liar is based on misrepresentations by the latter. Evidently, a person who commits a misrepresentation does not transmit a narrative with wording that is merely based on hearing. If he were to transmit it via wording merely based on hearing, he would become a liar, not a misrepresenter, since he would have "transmitted a ḥadīth that he never heard with wording that signifies hearing." A misrepresenter cannot employ expressions such as "he reported to us (ḥaddathanā, ḥaddathanī)" since the entire use of this wordings signifies hearing. In the foregoing narrative, Shuʿbah criticizes al-Ḥasan ibn ʿUmārah about narratives that the latter claims to have heard from al-Ḥakam. In other words, Shuʿbah asked al-Ḥakam in person about the ḥadīths that al-Ḥasan ibn ʿUmārah transmitted with wording that note he had heard them from al-Ḥakam. As al-Ḥakam said he never transmitted such a ḥadīth, Shuʿbah accused al-Ḥasan of fabrication. In consideration of this conclusion by Shuʿbah about the narrative, as well as of accusations of the previously mentioned narrator by other critics regarding ḥadīth fabrication, Ibn Ḥibbān's criticisms on Shuʿbah do not appear appropriate.

Al-Khaṭīb al-Baghdādī criticizes Shuʿbah for not narrating ḥadīths through ʿAbd al-Malik ibn Abī Sulaymān while transmitting them from Muḥammad ibn ʿUbayd Allāh al-ʿArzamī (d. ca. 155/772).[92] Criticisms by al-Khaṭīb al-Baghdādī are based on validations by other critics about the mentioned narrators. Indeed, ʿAbd al-Malik ibn Abī Sulaymān is honoured with praise by other critics, while everyone, except for Shuʿbah, agrees that narrations transmitted by Muḥammad al-ʿArzamī be abandoned.[93]

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[91] Muslim, "Muqaddimah," 71. For comparison, see also al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ*, I, 238; Abū Bakr Aḥmad ibn al-Ḥusayn ibn ʿAlī al-Bayhaqī, *al-Sunan al-kubrá*, ed. Yūsuf ʿAbd al-Raḥmān al-Marʿashlī (along with Abū l-Ḥasan ʿAlāʾ al-Dīn ʿAlī ibn ʿUthmān Ibn al-Turkmānī's *al-Jawhar al-naqī fī l-radd ʿalá l-Bayhaqī;* Beirut: Dār al-Maʿrifah, 1996), IV, 13.

[92] Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād aw-Madīnat al-salām* (Beirut: Dār al-Kutub al-ʿIlmiyyah, n.d.), X, 395.

[93] Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, X, 395.

Later Ḥanbalī scholars, such as Ibn ʿAbd al-Hādī (d. 744/1343) and Ibn Qayyim al-Jawziyyah (d. 751/1350), also criticize Shuʿbah for his discrediting of ʿAbd al-Malik. According to Ibn ʿAbd al-Hādī, because Shuʿbah is not an expert in the field of *fiqh*, he could not reconcile between the pre-emption ḥadīth transmitted by ʿAbd al-Malik and the authenticated narratives about pre-emption that appears to contradict the one transmitted by ʿAbd al-Malik; consequently, Shuʿbah concludes that one cannot obtain ḥadīths from him.[94] Nevertheless, Muslim considers and uses narratives transmitted by ʿAbd al-Malik as evidence or proof, and al-Bukhārī uses them to bear witness (*istishhād*), therefore, ḥadīths on pre-emption transmitted by ʿAbd al-Malik are not rejected. In the end, Ibn ʿAbd al-Hādī asserts that critics such as Sufyān al-Thawrī, Ibn Maʿīn, Ibn Ḥanbal, and al-Nasāʾī authenticated the mentioned narrator and that al-Khaṭīb criticizes Shuʿbah for this discrediting. Indeed, Ibn ʿAbd al-Hādī points out that the criticism by Shuʿbah was not respected by other scholars and that he underwent criticisms due to previous discrediting.[95] According to Ibn Qayyim, ʿAbd al-Malik was discredited exclusively by Shuʿbah; thus, this discrediting was void before making the following explanation:

> Only because of this ḥadīth did Shuʿbah conclude that ʿAbd al-Malik was weak; nevertheless, such a deduction signifies a vicious circle. You cannot decide on the weakness of a ḥadīth before you determine that ʿAbd al-Malik is weak. Therefore, a ḥadīth, the weakness of which can only be known through the position of ʿAbd al-Malik, cannot be sufficient to claim that ʿAbd al-Malik is weak just in consideration of the weakness of such a ḥadīth. Indeed, the weakness of ʿAbd al-Malik is claimed merely through this ḥadīth. Therefore, such an assessment is inapplicable, and this narrator is among

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[94] Ḥadīth on pre-emption, narrated by ʿAbd al-Malik, reads as follows: "The neighbour has more right to his pre-emption. He is to be waited for even if he is absent, when their paths are the same." Al-Tirmidhī, "al-Aḥkām," 32; Abū Dāwūd, "al-Buyūʿ," 73.

[95] Abū ʿAbd Allāh Shams al-Dīn Muḥammad ibn Aḥmad Ibn ʿAbd al-Hādī, *Tanqīḥ al-Taḥqīq fī aḥādīth al-Taʿlīq*, ed. Ayman Ṣāliḥ Shaʿbān (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1998), III, 58-59.

reliable, authorized narrators about whom such discreditings should be disregarded.[96]

For Ibn Qayyim, the evidence for the reliability of ʿAbd al-Malik is his being utilized by Muslim for *iḥtijāj* and by al-Bukhārī for *istishhād*, in line with arguments by Ibn ʿAbd al-Hādī. In addition, Ibn Qayyim reconciles the mentioned ḥadīth via ʿAbd al-Malik with other narratives, believing that a contradiction between them may have pushed Shuʿbah to discredit ʿAbd al-Malik.[97]

The finding, indicated explicitly by Ibn ʿAbd al-Hādī and implicitly by Ibn Qayyim, that Shuʿbah discredits ʿAbd al-Malik since he (the former) is not a prominent *fiqh* figure is not accurate. To our understanding, al-Imām al-Shāfiʿī and al-Bukhārī, a figure known for his wisdom about ḥadīth knowledge, are also among those who criticize the pre-emption ḥadīth narrated by ʿAbd al-Malik on the grounds of its irreconcilability with the authenticated narratives.[98] Al-Imām al-Shāfiʿī is not grounded on narratives via ʿAbd al-Malik due to contradictions between the narrative transmitted by the latter from Jābir ibn ʿAbd Allāh and ḥadīths narrated by Abū l-Zubayr Muḥammad ibn Muslim and Abū Salāmah ibn ʿAbd al-Raḥmān from Jābir.[99] Furthermore, al-Khaṭṭābī relates that al-Shāfiʿī said the following about the matter: "There is concern that (the narrative through ʿAbd al-Malik) may not be well-memorized (*maḥfūẓ*). Similar to Abū Salamah, Abū l-Zubayr is also a memorizer (*ḥāfiẓ*) of ḥadīths. Thus, the narrative by ʿAbd al-Malik cannot be used for disputing narratives by these two narrators." In other words, al-Shāfiʿī considers the narrative by ʿAbd al-Malik erroneous and does not perceive him as qualified enough to yield a counterargument against

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[96] Abū ʿAbd Allāh Shams al-Dīn Muḥammad ibn Abī Bakr Ibn Qayyim al-Jawziyyah, *Tahdhīb al-Sunan*, ed. Ismāʿīl ibn Ghāzī Marḥabā (Riyadh: Maktabat al-Maʿārif li-l-Nashr wa-l-Tawzīʿ, 2007), II, 1730.

[97] *Ibid.*, II, 1730 ff.

[98] Al-Qāḍī, *ʿIlal al-Tirmidhī al-kabīr*, 216; al-Bayhaqī, *Maʿrifat al-sunan wa-l-āthār*, ed. ʿAbd al-Muʿṭī Amīn Qalʿajī (Cairo: Dār al-Waʿy, 1991), VIII, 316. According to al-Bukhārī, a ḥadīth that was inconsistent with this narrative was transmitted through Jābir, the companion narrator of the ḥadīth quoted from ʿAbd al-Malik about pre-emption.

[99] Abū ʿAbd Allāh Muḥammad ibn Idrīs ibn ʿAbbās al-Shāfiʿī, *al-Umm*, ed. Rifʿat Fawzī ʿAbd al-Muṭṭalib (al-Manṣūrah: Dār al-Wafāʾ, 2001), VIII, 249.

other narratives.[100] We also think that for two reasons, it is inaccurate to base the attitudes of Muslim and al-Bukhārī about narratives via ʿAbd al-Malik on claims about his reliability by Ibn ʿAbd al-Hādī and Ibn Qayyim. Ḥadīth authorities such as al-Bukhārī and Muslim classify their works to include exclusively authenticated ḥadīths; if they record the narrative by a narrator as "primary (*aṣl*)," this can signify that its narrator is reliable and that the recorded narrative is authentic according to the classifier. However, this does not mean that the classifier necessarily considers all ḥadīths transmitted by such a narrator as authentic. The foregoing explanation by al-Bukhārī about the defective quality of the pre-emption ḥadīth through ʿAbd al-Malik means the narrative is weak in the eyes of al-Bukhārī; this is probably why he did not include the mentioned ḥadīth in his *Ṣaḥīḥ*.[101] It is important to remember that it is indicated that in *Ṣaḥīḥ*, al-Bukhārī recorded the narratives through ʿAbd al-Malik for *istishhād* and not for *iḥtijāj*. This attitude of al-Bukhārī shows his hesitation and concerns about narratives transmitted by ʿAbd al-Malik.

As for criticisms of Shuʿbah, he notably abandoned all ḥadīths of the narrator because of his one isolated ḥadīth (*al-ḥadīth al-fard*). However, the common approach among ḥadīth scholars on isolated ḥadīths is as follows: If the narrator transmitting an isolated ḥadīth is trustworthy and reliable in terms of memorization, the narrative is considered authentic; if he has a poor memory (*sayyiʾ al-ḥifẓ*), the ḥadīth is declared weak.[102] Therefore, Shuʿbah must have, above all,

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[100] Abū Sulaymān Ḥamd (Aḥmad) ibn Muḥammad ibn Ibrāhīm al-Khaṭṭābī, *Maʿālim al-Sunan*, ed. Muḥammad Rāghib al-Ṭabbākh (Aleppo: al-Maṭbaʿah al-ʿIlmiyyah al-Ḥalabiyyah, 1932), III, 155; Abū Muḥammad Jamāl al-Dīn ʿAbd Allāh ibn Yūsuf al-Zaylaʿī, *Naṣb al-rāyah li-aḥādīth al-Hidāyah*, ed. Muḥammad ʿAwwāmah (along with *Bughyat al-almaʿī fī takhrīj al-Zaylaʿī*; Jeddah: Dār al-Qiblah li-l-Thaqāfah al-Islāmiyyah & Beirut: Muʾassasat al-Rayyān, 1997), IV, 174.

[101] According to al-Munāwī (d. 1031/1622), neither al-Bukhārī nor Muslim prefer the mentioned narrative in their respective *Ṣaḥīḥ*s because of the isolation (*tafarrud*; his being the only narrator in one *ṭabaqah* [generation]) of ʿAbd al-Malik and because scholars generally did not accept this narrative; Zayn al-Dīn Muḥammad ʿAbd al-Raʾūf ibn Tāj al-ʿārifīn ibn ʿAlī al-Munāwī, *Fayḍ al-qadīr sharḥ al-Jāmiʿ al-ṣaghīr*, 2nd ed. (Beirut: Dār al-Maʿrifah, 1972), III, 353.

[102] Ibn Rajab al-Ḥanbalī, *Sharḥ ʿIlal al-Tirmidhī*, II, 837, 841; Aḥmad al-Ṭāhir, "Sūʾ al-ḥifẓ wa-atharuhū fī qabūl al-ḥadīth: Dirāsah taʾṣīliyyah taṭbīqiyyah" (master's thesis, Damascus: Jāmiʿat Dimashq, 2009), 132. In consideration of the systematic

determined the accuracy of the memorization of the narrator within the frame of assessment criteria before assessing the isolated ḥadīth pursuant to these criteria. However, Shuʿbah apparently applied the procedure in reverse order and reached a conclusion about the narrator based on his isolated ḥadīth. In other words, Shuʿbah is convinced that the narrative of an isolated ḥadīth constitutes the basis for discrediting. The argument "an exceptional ḥadīth can only come from an exceptional narrator," appears to support this view.[103] For us, Shuʿbah is alone in discrediting ʿAbd al-Malik due to this methodological error.

Another criticism by al-Khaṭīb of Shuʿbah is that the latter is transmitted through Muḥammad al-ʿArzamī. Even though there is no direct commending of al-ʿArzamī, Shuʿbah was subject to negative comments by al-Khaṭīb pursuant to the view that no narrative should be transmitted through an unreliable person. Analyses on al-ʿArzamī before al-Khaṭīb reveal that critics mostly disagree with Shuʿbah about this narrator, but they neither directly nor indirectly criticize Shuʿbah for his opinion about him.[104] At this stage, it was not common among critics to criticize a scholar for a different opinion because of his assessment. Unlike other critics, Shuʿbah obtained a

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progress of the narrative chain, al-Dhahabī says the following about the isolated ḥadīth: "If a person among Followers (*Tābiʿūn*) narrates a ḥadīth on his own, his ḥadīth is authentic. If one among the next generation of tābiʿūn (*atbāʿ al-tābiʿīn*, i.e., Followers of the Followers) narrates a ḥadīth on his own, his narrative is rare (*ṣaḥīḥ gharīb*). On the other hand, a ḥadīth in the same manner narrated by only one of the *atbāʿ al-tābiʿīn* is referred to as isolated (*gharīb fard*). Nevertheless, they are seldom isolated in a ḥadīth narrative;" al-Dhahabī, *al-Mūqiẓah fī ʿilm muṣṭalaḥ al-ḥadīth*, ed. ʿAbd al-Fattāḥ Abū Ghuddah (Aleppo: Maktabat al-Maṭbūʿāt al-Islāmiyyah, 1985), 77. Pursuant to this classification by al-Dhahabī, some narrators whose narratives Shuʿbah considers *gharīb* should at least be grouped as *ṣaḥīḥ gharīb* if there is no defect in their trustworthiness (*ʿadālah*) or ability for memorization (*ḍabṭ*).

103   Ibn ʿAdī, *al-Kāmil*, I, 68; al-Khaṭīb al-Baghdādī, *al-Kifāyah fī ʿilm al-riwāyah* (Hyderabad: Dāʾirat al-Maʿārif al-ʿUthmāniyyah, 1357 [1937]), 141.

104   See Ibn Saʿd, *al-Ṭabaqāt al-kubrá*, IV, 368; al-Bukhārī, *Kitāb al-tārīkh al-kabīr*, I, 171; al-ʿIjlī, *Maʿrifat al-thiqāt*, II, 247; Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, VIII, 1; Ibn ʿAdī, *al-Kāmil*, VI, 97-101; Ibn Ḥibbān, *Kitāb al-majrūḥīn*, II, 246-247; al-Mizzī, *Tahdhīb al-Kamāl*, XXVI, 42 ff.; Ibn Ḥajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, 494.

narrative from the mentioned narrator; we have to identify whether this fact is related to the criteria of transmitter criticism of Shuʿbah, the status of narrator is subject to assessment or a mistake in the evaluation by Shuʿbah. First, explanations by other critics about the narrator should be examined to uncover how to comprehend the quotation of ḥadīths by Shuʿbah from al-ʿArzamī. Pursuant to the explanation "He was a pious person. His books were lost and he came to narrate via his memory. This is the reason behind the mistakes in his narratives" by Wakīʿ,[105] al-ʿArzamī was criticized due to erroneous narratives that he remembered incorrectly since his books were lost. Ibn Saʿd indicates "He heard and wrote down many ḥadīths; he buried his books in the ground. As he narrated ḥadīths after burying his books, people (critics) considered him weak,"[106] providing information about how he lost his books before coming to same conclusion with Wakīʿ. Ibn Ḥibbān, who talks about the weak memory of al-ʿArzamī,[107] puts forth a similar explanation. Relevant sources include no information about when this incident, which had a negative effect on the qualification of al-ʿArzamī about the ḥadīth, occurred. Nonetheless, any criticism about narratives through al-ʿArzamī may be classified into two groups: Those he transmitted through written material and those transmitted by memory. Pursuant to such a division, we can assume that the quotations by Shuʿbah were based on the book by al-ʿArzamī, while other critics invalidated his work because of narratives that he narrated via his weak memory.

Shuʿbah is also criticized for wrongly discrediting another narrator, al-Minhāl ibn ʿAmr. Reportedly, Shuʿbah did not quote ḥadīth from al-Minhāl since he recited the Qurʾān in a melodious voice (*taghannī*) or the sound of tambour was heard from his house; according to Ibn al-Qaṭṭān (d. 628/1231), *taghannī* cannot be a reason for discrediting unless it exceeds the limits of *ḥarām* and al-Minhāl, according to reports, never trespassed these limits. Ibn al-Qaṭṭān also reviews criticisms for the sound of the tambour from the home of al-Minhāl, saying "The injustice and arbitrariness in such an assessment is clear."[108] Because of the criticism by Shuʿbah, al-Dhahabī allows for al-Minhāl in his *Dhikr asmāʾ man tukullima fīhi wa-huwa*

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[105] Al-ʿUqaylī, *Kitāb al-ḍuʿafāʾ*, IV, 105.

[106] Ibn Saʿd, *al-Ṭabaqāt al-kubrá*, VI, 368.

[107] Ibn Ḥibbān, *Kitāb al-majrūḥīn*, II, 246.

[108] Ibn al-Qaṭṭān, *Bayān al-wahm wa-l-īhām*, IV, 322.

muwaththaq[109] and criticizes Shuʿbah in *Mīzān al-iʿtidāl*.[110] Criticising Shuʿbah for discrediting al-Minhāl because of "overhearing songs from his house," al-Dhahabī states that "such a reason does not necessitate the discrediting of a narrator." Ibn Ḥajar agrees al-Dhahabī.[111] We cannot assume that other critics agree with Shuʿbah in this respect because he was not criticized for discrediting until the 7th/13th century. Indeed, former critics such as al-ʿIjlī, al-Nasāʾī, and al-Dāraquṭnī also consider al-Minhāl reliable.[112] Traditionally, critics prefer not to make any evaluations of former experts who invalidated or rectified a narrator.

There are interesting examples of implicit criticisms against Shuʿbah. For instance, according to Shuʿbah, Muḥammad ibn Rāshid is a truthful man, but no ḥadīth should be transmitted through him due to his Qadarī and Shīʿī inclinations. Ibn Maʿīn and Aḥmad ibn Ḥanbal do not agree with him. According to them, "even though [Ibn Rāshid] is a Qadarī, there is no problem about him with regard to ḥadīth transmission. Thus, they do not consider the affiliation of Ibn Rāshid with Qadariyyah, which is the essential argument for discrediting by Shuʿbah, as a problem. Until the 3rd/9th century, Shuʿbah was the only person to criticize Muḥammad ibn Rāshid because of Qadarī tendencies. Ibn Maʿīn and Aḥmad ibn Ḥanbal's commendation of Rāshid can be interpreted as an objection against his discrediting by Shuʿbah, even though the latter is not mentioned by name.

Before a general assessment on eventual criticisms about Shuʿbah's opinions, it is important to remember that the basis for arguments against Shuʿbah is often not clarified by these scholars. To our understanding, among 120 assessments by Shuʿbah,

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[109] Al-Dhahabī, *Dhikr asmāʾ man tukullima fīhi wa-huwa muwaththaq*, ed. Muḥammad Shakūr el-Ḥājjī Amrīr al-Mayādīnī (al-Zarqāʾ: Maktabat al-Manār, 1986), 182.

[110] Al-Dhahabī, *Mīzān al-iʿtidāl*, IV, 192.

[111] Ibn Ḥajar al-ʿAsqalānī, *Hady al-sārī Muqaddimat Fatḥ al-bārī sharḥ Ṣaḥīḥ al-Imām Abī ʿAbd Allāh Muḥammad ibn Ismāʿīl al-Bukhārī* (Beirut: Dār al-Maʿrifah, 1379), 446.

[112] Al-Bukhārī, *Kitāb al-tārīkh al-kabīr*, VIII, 12; al-ʿIjlī, *Maʿrifat al-thiqāt*, II, 300; Ibn Abī Ḥātim, *Kitāb al-jarḥ wa-l-taʿdīl*, VIII, 356; Ibn ʿAdī, *al-Kāmil*, VI, 330; al-Mizzī, *Tahdhīb al-Kamāl*, XXVIII, 568 ff.; al-Dhahabī, *al-Kāshif*, II, 298; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, X, 283; id., *Taqrīb al-Tahdhīb*, 547.

approximately 10 have been subject to criticism. Pursuant to foregoing data and analyses, the objections against Shuʿbah as of the 3rd/9th century are mostly based on the refusal of his criteria for discrediting and commendation. For instance, certain discrediting reasons adopted by Shuʿbah are not deemed acceptable in the eyes of many scholars. It is likely that the subjective elements in transmitter criticism, which was still in the establishment stage during the early 2nd century AH, was abandoned in favor of an objective approach over time through a revision of its maxims and principles. In addition, the principles adopted by Shuʿbah in determining the status of narrators, who were adherents to innovations, with regard to study of ḥadīth, underwent questioning and refusal by other critics. Additionally, in their criticisms about Shuʿbah, scholars as of the 3rd/9th century grounded on discreditings and commendations by critics who lived in the 2nd/8th century. In other words, scholars as of the 3rd/9th century referred to other authorities of transmitter criticism from the 2nd/8th century to gather and evaluate information about narrators.

Criticisms about discrediting and commendations of Shuʿbah should be categorized in terms of pertinence. Certain critics after the 2nd/8th century objected to him for incorrect reasons or under erroneous deductions since they did not have a complete grasp of his work. Nevertheless, we can assert that the objections against Shuʿbah in the analyses with this title are mostly accurate.

Comparison between Discreditings and Commendations by Shuʿbah and Critics after the 2nd/8th Century

For a comparison between transmitter evaluations by Shuʿbah and discreditings-commendations by later critics as of the 2nd/8th century, we prefer scholars with more assessments of narrators: Ibn Maʿīn, Ibn al-Madīnī, Aḥmad ibn Ḥanbal, al-Bukhārī, al-ʿIjlī, Abū Zurʿah al-Rāzī, Abū Ḥātim al-Rāzī, and al-Nasāʾī from the 3rd/9th century; Ibn Ḥibbān and Ibn ʿAdī from the 4th/10th century; al-Dhahabī from the 8th/14th century and Ibn Ḥajar from the 9th/15th century. This study includes more scholars from the 3rd/9th century, principally because the discipline of transmitter criticism reached its climax in this period. Additionally, the period provides detailed reflections of opinions in the 2nd/8th century for the subsequent era. From the 4th/10th century, Ibn Ḥibbān and Ibn ʿAdī are particularly preferred since they, in no small measure, articulate the reasons and rules for the assessment of

narrators. The following diagram may help us compare the views of the previous critics with those of Shuʿbah:
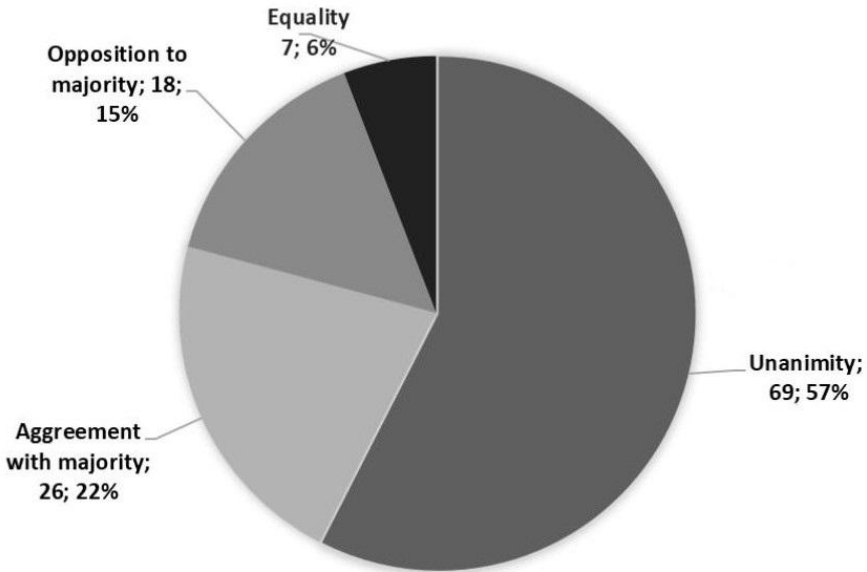

Diagram 1: Comparison between transmitter assessments by Shuʿbah and other critics

In *Diagram 1*, "unanimity" signifies the percentage of narrators about whom Shuʿbah agrees with other critics; "Agreement with majority" shows the proportion where he agrees with most critics, if not all; "Opposition to majority" signifies the proportion where Shuʿbah is alone or mostly abandoned in terms of narrator evaluation. For comments about the narrative qualification of a narrator, the critics are divided into two groups, and in some cases, these groups are equal (6-6) or almost equal (5-7) in number. To avoid erroneous conclusions, this item is shown in the diagram under a different category called "Equality." In light of these data, the rate of cases where Shuʿbah makes an assessment entirely or mostly different from 12 other critics is 15%.

The rates in *Diagram 1* overrule the argument by Eerik Dickinson that "transmitter criticisms by Shuʿbah are entirely inconsistent with the findings of later critics."[113] The rate of opposition by Shuʿbah against most critics is 15%. At this stage, we should underline another fact. This rate of 15% does not mean that Shuʿbah opposed all foregoing critics; in other words, it is not the percentage of views for which he was abandoned or alone in his criticisms. For this data, the following diagram may help:
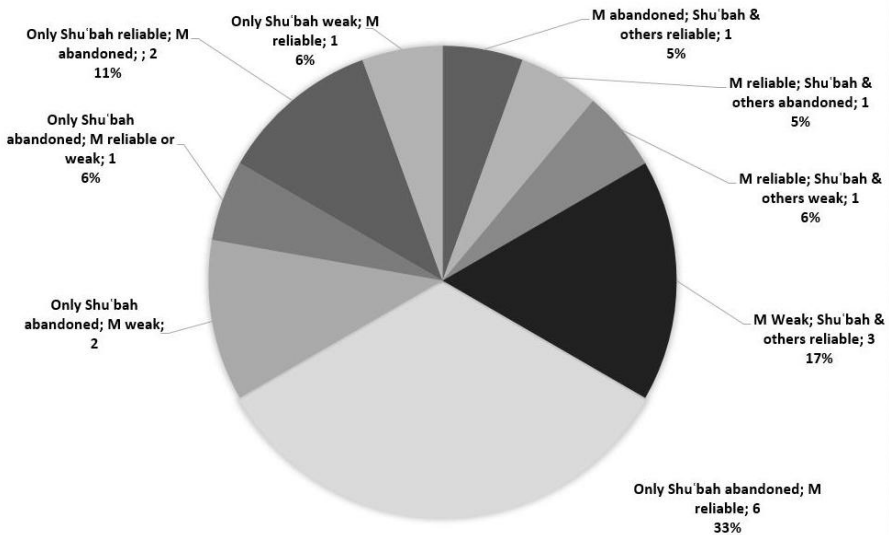

Diagram 2: Quantities and proportions with regard to transmitter assessments where Shuʿbah opposes the majority[114]

As shown in *Diagram 2*, Shuʿbah was abandoned in 67% of the group of assessments where he opposed the majority. For all assessments attributed to Shuʿbah, this rate is 10%. This rate, which is attained through a comparison with scholars as of the 2nd/8th century, is foreseeable. Indeed, even during 2nd/8th century, the rate of opposition against Shuʿbah by his own disciples was higher than this figure.[115] Pursuant to Diagrams 1 and 2, a significant number of

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[113] Dickinson, *The Development of Early Sunnite ḥadīth Criticism*, 92-93, 128.

[114] "M" in the diagram signifies the majority.

[115] Among disciples of Shuʿbah, the opposition rates are as follows: thirty percent (30%) by Ibn al-Mubārak, twenty-one percent (21%) by Yaḥyá al-Qaṭṭan, and seventeen (17%) by Ibn Mahdī. The average opposition by these three disciples

transmitter evaluations as of the 2nd/8th century are in line with Shuʿbah's views, while the latter was found entirely faulty by 10% of scholars. Therefore, since the 2nd/8th century, most experts in transmitter criticism have come to the same conclusions as Shuʿbah.

Conclusion

Three arguments can be put forth about the consideration of transmitter evaluations in the 2nd/8th century: 1. Thanks to the advantage of personal acquaintance, a critic is thought to know his contemporaneous narrators better than everyone, whereupon his judgments about discrediting and commendation are accepted as unquestionable final conclusions. 2. As the period of establishment is still in process and the principles have yet to be clarified, Shuʿbah's judgments of discrediting and commendation are seen to be rather primitive and lacking referential value. 3. These assessments have been reviewed and partially criticized by other critics. According to the comparison between transmitter criticisms by Shuʿbah and evaluations by scholars as of the 3rd/9th century, the abovementioned third argument appears more appropriate. Such methodology by critics has enabled not only the appraisal of accurate assessments by Shuʿbah but also detection of his inaccurate judgments. Additionally, this approach has provided the discipline of transmitter criticism with dynamic progress.

According to these results, critics as of the 3rd/9th century made referential use of discrediting and commendations by Shuʿbah only to a limited extent. Some scholars referred to studies by Shuʿbah only in cases where they reach similar conclusions about the reliability of a narrator.

Information obtained and used by Shuʿbah in narrator assessments was considered and employed as notable data by later critics. Data such as *ikhtilāṭ*, used in the determination of the narrative qualification of a narrator and determined by Shuʿbah through personal observation, are often adopted by others. Consequently, the presence of transmitter criticisms, which contradict Shuʿbah as of the 2nd/8th century, appears essentially unrelated to this fact.

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against Shuʿbah is twenty-three percent (23%); see Turhan, *Ricâl Tenkidinin Doğuşu ve Gelişimi*, 285, 337, and 399.

There is a significant reason about why different evaluations emerged as of the 2ⁿᵈ/8ᵗʰ century: Some rules, adopted by Shuʿbah, are no longer considered universal or applicable, and they were no longer among the common standards of transmitter criticism. Once a critical maxim adopted by Shuʿbah is not accepted by other critics, there is a tendency to validate or rectify the related narrator. In the natural progress of a scientific discipline, a criterion imposed during establishment period undergoes a review over time, and new benchmarks are stipulated. Another reason behind the dispute between Shuʿbah and later critics in the 2ⁿᵈ/8ᵗʰ century is the change of approach in issues such as the acceptance of transmissions through narrators among heretics (*ahl al-bidʿah*). During the 2ⁿᵈ/8ᵗʰ century and future eras, it was a point of debate concerning whether ḥadīths through *ahl al-bidʿah* should be accepted. In this respect, those who disagree with Shuʿbah have evidently yielded dissimilar assessments about narrators.

Pursuant to the analysis on the accuracy of criticisms about Shuʿbah, some critics occasionally criticized him on unjust grounds, probably due to lack of sufficient knowledge about his assessments. Nevertheless, most critics did have correct reasons to criticize Shuʿbah.

According to a comparison between 120 assessments by Shuʿbah and evaluations by 12 critics as of the 2ⁿᵈ/8ᵗʰ century, he was abandoned in 10% of his judgments. In this respect, the discipline of transmitter criticism appears to have attained a certain standard in principle as early as the establishment period, which is why later critics mostly agree with the experts in the era of establishment.

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