Evolution of Mu'Jam Literature in Ḥadīth Collection

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ABSTRACT

We are living in post modern era that flashes numerous problems for humanity in general and for Muslim in particular. Every Muslim wishes to solve all his problems in the light of Islamic teachings. Besides the Qur'ān, Aḥādīth have played an important role in making and developing of the Islamic Shari'ah and Law because it contains exhaustive material and comprehensive guidance on all aspects of a Muslim's life (it is a treasure chest of good manners and excellent moral aimed at impressing material life of a person). Without such knowledge of Ḥadīth it would be difficult for a Muslim to adopt the proper approach and to have divine source for solving out the problems of his life. When for taking guidance in the light of the sayings of Holy prophet(may Allah Bless him and Grant him peace), he is referred to the compilation of Ḥadīth. In such condition he feels great difficulty in proper understanding. While to go ahead in his busy material life, considering the details about the evaluation of compilers, narrators and their narrations is the only job of the students of Ḥadīth, who also identify their fields of researches in Ḥadīth literature. Hence there is one brief compilation of Ḥadīth, having systematic arrangements for direct assessment to the narrators. This kind of compilation is called Mu'jam. In spite of having lot of uses and applications especially for present modern age, it can be enlarged very familiar among general Muslims. So in my research, I have tried the utmost to present the complete concept of Mu'jam literature in Ḥadīth collections for understanding its methodology as well as its importance in a Muslim's routine life. I hope that it will create positive impact on the minds of modern Muslims as well as those who are very affectionate to become familiar with different kinds of Ḥadīth literature.

KEYWORDS*:* Hadith Collection; Methods of Compilations; Mu'jam literature in Hadith.

1 INTRODUCTION

As Ḥadīth has maximum status among Muslims practices at the beginning of Islam, believers had their best to act upon the Holy Prophet (may Allah Bless him and Grant him peace) as well as they also preserved themselves as a role model. They memorized each and every word and action of Prophet (may Allah Bless him and Grant him peace) and for its preservation until to end of world, they started the series of huge storage of the Ḥadīth as compiled into many books.

For that determined, interesting and continuously compilation, scholars of Ḥadīth adopted different methods and ways which reached on climate with the passage of time. These methods and ways of compilation of Ḥadīth were developed according to the individual taste of compilers, which they compiled in a book shape on Ḥadīth. So it is very essential for readers of Ḥadīth book, to well aware of all methods, ways, tastes and styles of the compilers of different kinds of Ḥadīth books.

Here, it will be discussed on some methods for the selection of Ḥadīth literature for its compilation by covering the position of Mu'jam among these methods. First of all, during the lifetime of Prophet (may Allah Bless him and Grant him peace), some of his companions and their followers wrote down the sayings of Prophet (may Allah Bless him and Grant him peace). They made notes for their own guidance, and these notes resulted for larger works produced later. These collections are called Ṣaḥīfah. Collection of Abū Hurairah, which was taught and handed over by his student Hammam b. Munabbih, is one of the examples of Ṣaḥīfa. The most important Ṣaḥīfah was collected by Abd Allah b. Amr b. al 'Āṣ with the title of "Alṣaḥīfah al Ṣadiqah". [iii] According to Ibn Athir, this Ṣaḥīfah al- Ṣadiqah includes two thousand Aḥādīth. [iii] Except these, Prophe (may Allah Bless him and Grant him peace)t made many

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letters, orders and treaties on different occasions, which were preserved by different companions individually for their own information.[iv]

In the time of 'Umar b. 'Abd al-Azīz,m the compilation of ḥadīth were not in the form of ṣaḥīfah but in the form of Books. Many books came to appear e.g. "Kutub al-Qāzī" by AbiBakr, "Risālah" by Salim b. 'Abd Allāh, "Diftar" by al-Zuhrī and "Abwāb" by Sha'bī etc.[v]Mostly in this period, compilers had collected Aḥādīth without any sequence of subject but few had adopted the method as imam Sha'bi, divided his collection, "Al-Abwāb" into chapters and each chapter contains Aḥādīth related to one Topic. However, this method was not perfect as it was only for its initial stages.

After 125 A.H, ulema ul ḥadīthstarted to collect Aḥādīth according to chapters on fiqh , as "Kitab al-Athār" by Imam Yousaf. Then Imam Mālik also followed the same methods in his collection, "Muwatta". In which first he mentioned Aḥādīth related to prescribed chapter then the sayings of companions and followers. These both collections are the first example of chapter wise arrangement, which is called as **"Muṣanaf"**. So, *Muṣanaf* are those large collections of Aḥādīth in which Aḥādīth relating to most or all of the various topics mentioned above are put together and arranged in various books or chapters, each pertaining with a particular topic.[vi]

At the end of second century, another new method was adopted, according to this method, Aḥādīth are collected and arranged irrespective of their subject matter. In other words **Masanīd** means those collections of Aḥādīth arranged according to the names of companions including their various Isnād. The compilations according to this method are called Masanīd. Musnad Imam Aḥmad b. Ḥanbal and Musnad Ishāq b. Rahwiah are examples of such methods of compilation.[vii]

When Masanīd works were started, people felt difficulty to find out the relevant ḥadīth in their objects. So Ulema of ḥadīth thought about the compilation according to content wise. However, this method is divided into three categories. Firstly, some ulema compiled only those Aḥādīth, which are ṣahih according to them. e.g. Imam Bukhārī , Muslim and Tirmidhī etc and their compilations are called **Al-Jāwami'**. Al-Jawāmi' are those books which contain Aḥādīth about eight prescribed topics as 'Aqāid(Beliefs), Ahkām(including all subjects of fiqh from Taharat(purity to waṣāya(exhortation), Al-Raqa'iq (piety, asceticism, mysticism), Adab (etiquette in eating, drinking, traveling etc), Tafsīr (commentary on Qur'ān), Tarīkh and Siyar(historical and biographical matters which includes the lives of Prophet (may Allah Bless him and Grant him peace), his companions and successors), Munaqib(denunciation of person or places etc) and Fitn(crices).[viii]Second kind is that compilation, for which only contain Aḥādīth al –Ahkām(legal- liturgical traditions), omitting material relating to historical, spiritual and other matters which has been done by Imam Darīmi(d.255A.H), Abu Daud(d.275A.H), Imam Nisa'I(d.303A.H) and Imam Darqutnī (d.85A.H)etc. these collections are called **Sunan**. According to Ulema ul ḥadīth, Sunan are those compilations which contain only Marfu'Aḥādīth on fiqhi chapters.[ix] Third kind is such compilation which is arranged according to fiqh chapters including Marfu', Muquf and Maqtu' Aḥādīth and called as **Muṣanafāt**. Muṣanaf Abd al-Radhāq and Muṣanaf Ibn Abi Shaybah are the famous kinds of these collections. [x]

Some scholars have selected the method of **Mustadrak** . It is called such collections of ḥadīth in which compilers, having accepted the conditions laid down by any previous compiler, collects together such traditions fulfill those conditions but neglect the previous compiler. Mustadrak of Al-Hakam belongs to this category, which collected together such Aḥādīth which fulfilled the conditions laid down by Bukhārī and Muslim, but not included by them in their ṣahih'in.[xi]

Ulema of ḥadīth adopted another new method, in which a later compiler of them collected together fresh Isnād for such Aḥādīth as were collected by pervious compiler on the basis of different chains of Isnād. This method is called Mustakhraj. Al-Mustakhraj of Isma'il on ṣahih al-Bukhārī , Mustakhraj of Abu Nuaym on the ṣahih al-Bukhārī and Muslim belong to this category. They have given them a fresh chain of Isnād for some Aḥādīth, which were already included by Bukhārī and Muslim in their ṣahih but different Isnād[xii]

The **Ijza** are such collections of ḥadīth which have been written down on the authority of one single individual whether a companion or any subsequent generation e.g. Juz of Abū Bakr, in which all the narrations of Abū Bakr are compiled. The term Juz is also applied to such collections of ḥadīth which have been compiled on a particular subject matter- e.g. "intentions" "the wisdom of God" etc. According to some ulema the collection of forty Aḥādīth, **Arba'in āyāt** belongs to this category as mentioned above.[xiii]

Some ulema of ḥadīth adopted one more new method of **Mu'jam** for the compilation of ḥadīth. The term Mu'jam is generally applied to such work on various subjects. These are different from one author to another. Sometimes it is arranged according to alphabetical listing of the companions. Sometimes, according to region, and some time according to alphabetical listing in which names of teachers of the compiler are mentioned as Imam Tabarānī had done in his Mu'jam al- Saghīr.[xiv]

Hence every compiler has adopted his own style. These all-different methods and style of the compilation do not affect the authenticity of ḥadīth books. Sometimes, ignorance from these important methods creates confusion in the mind of readers.

However great care and attention has been paid by Ulema al- ḥadīth while adopting these methods. This was not done by accidentally but Ulema al- ḥadīth devoted them to preserve it forever shining.

However, among the great numbers of collections of the ḥadīth literature, it can be said that Mu'jam is a useful and effective method for the compilation of ḥadīth, with a specific methodology in which all Aḥādīth are presented with full sequence of narrators in alphabetical indicate a special interest to the compiler. These Ma'ajim are related to a variety of the subjects which may appear according to special interest of compilers. It can be related to his particular teachers, companions or cities.

2.1 Definition and Meanings of Mu'jam:

The word Mu'jam is derived from the root " ع- ج - م " that means;

<div dir="rtl">

[عجم الكتاب او الحرف نقطه بالسواد]

</div>

(He put dots on the word or book with ink.)[xv]

So when it is used with Fathah (فتح) as معجم. It becomes noun (مصدر ميمى) like مخرج or مدخل, that means doting upon words. Otherwise in case of dummah (') معجم, it becomes objective (اسم مفعول) from افعالباب as from اعجام (making dots on words or book or removing of the perplexity between the similarities of words) to معجم , that means words with dots/ منقوطهحروف . Anyhow, Mu'jam means putting dots on the words to remove the confusion due to their similarities.

Because of that Arabic Alphabets are called as Mu'jam. Those are twenty eight. Keeping in view that in the beginning there were no dots on Arabic alphabets and it was difficult to distinguish the analogous letters of alphabets, Therefore dots were put down on those alphabets for convenience. For example two dots on Ta(ت)or three on tha(ث),one on Fa(ف) while Two on qaf(ق) etc.[xvi] That is why the word Mu'jam(معجم) is selected from 'Jam (عجم).

Technically, according to **Linguistics**, it means;

Those books which material is arranged alphabetically, are called Mu'jam.[xvii] That is why most of the dictionaries or Encyclopedias are called Mu'jam.

According to **Muḥaddithīn**;

Mu'jam is a kind of collection of ḥadīth, in which a compiler arranges the Aḥādīth, on the basis of the chain of companions, Shuyūkh or regions etc. Normally these chains are arranged alphabetically. As Ja'far al- Kattāni said;

<div dir="rtl">

[و هو في اصطلاحهم ما تذكر فيه الا حاديث على ترتيب الصحابه او شيوخ او البلدان او غير ذلك و غالب ان يكونوا مرتبين على حروف الهجاء]

</div>

> *"Technically (it means) those books in which Ahadith are mentioned according to companions, Shyukh or regions etc, and mostly those are arranged alphabetically."[xviii]*

'Abd al 'Azīz Muḥaddith e- Dehlvī , while mentioning different kinds of the compilations of Ḥadīth discussed Ma'ajim as a collection in which Aḥādīth are mentioned along with the sequence of Shuyūkh, considering their dates of deaths or listing of the names alphabetically or the ranks of Excellencies and pieties. Mostly those are arranged according to alphabets. While discussing the Masanid, he wrote that it is a collection in which Aḥādīth are mentioned on the basis of the narrations of companions either this arrangement is according to alphabet or the basis of the dates of their acceptance of Islam or reality. Then he presented some examples for those sequences in his book " Fawā 'id Jami'ah 'A'jī la Bar Nafi'ah".[xix]

If these definitions are taken into consideration, it becomes evident that Shah 'Abd al 'Azīz makes a difference between Masānīd and Ma'ājim by saying that Masānīd are arranged according to sequences of companions and Ma'ājim are arranged by the sequence of Shuyūkh of a particular compiler.[xx]

Both definitions given by Shah Abdul Aziz are not lucid and one can not differentiate one from other. Infact, he took that definition from Syed 'Abd al Hayyi al Kattānī in his book "Fahris al Fahāris wa al Athbāt", and quoted it under the discussion of Ma'ajim e- Thalathah. Kattānī said;

[المعجم عبارة عن الكتاب الذي يترجم فيه الشيخ شيوخه مرتبين على حروف المعجم، ويذكر ما رواه عن كل واحد في ترجمته من حرفه.]

"Mu'jam refers to that book in which one sheikh (compiler) presents alphabetically the biographies of his teachers and mentions the narrations of each of them".[xxi]

Kattānī 's definition is also based on Sakhāwī . Quoting him Kattānī words:

[وقالا الحافظ السخاوي في شرح على الجزرية و من نسخه كتبت في حياته(نقلت) المعاجم في الكتب المصنقة على حروف المعجم فشيوخ ال مصنف كالمعجم الصغير والاوسط لطبراني واو اسماء الصحابه كالمعجم الكبير ايضاً...]

"And Sakhāwī said in Sharah 'al al Jazariah and I have quoted this statement from that manuscript which had been written in his life, that Mu'jam are those books which are compiled according to the names of the teachers of the compilers as Mu'jam al Saghir or Mu'jam al Awsat by Imam Ṭabarānī , or which is compiled according to the names of companions as al Kabīr by the same writer."[xxii]

Above mentioned statement shows that Hafiz Sakhāwī added the companions in its definition. Al-Kattānī did not clarify this point while presenting the definition about Mu'jam whether the arrangement according to companions is included or not? Many great scholars were confused by it. As it can be seen, that at the same time Ja'far Al-Kattānī used the term Musnad for Mu'jam al Kabīr by Ṭabrānī, in his book Bustān al- Muḥaddithīn. The question is as to why he entitles Mu'jam al Kabīr as Musnad? For this ambiguity, the difference and similarities between Mu'jam and Musnad and Mu'jam and Mashīkhī are to be defined clearly.

2.1.1 Difference between Mu'jam and Musnad:

Ma'ajim are those books which are arranged according to the companions, Shuyūkh or cities. For instance, a Mu'jam by Ṭabarāni; his Mu'jam al Kabīr is arranged on the basis of the names of companions while Mu'jam al Awsat is arranged according to Gharā'ib Shuyūkh and Mu'jam al Saghīr is according to the names of his teachers. All three are arranged alphabetically.

Masanīd are the collections of Ḥadīth, in which narrations of each companions are mentioned under his name without considering their subject matter or status as Ṣaḥīḥ, Ḥasan or Da'if. The priority in the arrangement is usually based upon the position of their excellence (as top of the list are rightly guided Caliphs, then 'Shrah Mubashrah then others etc) or the period of the acceptance of Islam or the names according to alphabets. Some famous Masanīd are as follows:

 Musnad Abi Da'ūd al Ṭiyalsi (d.204A.H), Musnad Imam Shaf'i (d.204A.H), Musnad Imam Aḥmad b. Ḥanbal (d.241A.H), Musnad Baqī b. Makhlad(d.272A.H), Musnad Abī Bakr al Humaydi(d.219A.H). Musnad Isḥaq b. Rahwayh (d.241A.H) and Musnad Abu Y''ala Al Musali(d.307A.H) etc.[xxiii]

Therefore, it can be concluded that difference between them due to their focus on a particular aspect. Following diagram can illustrate their distinctions:
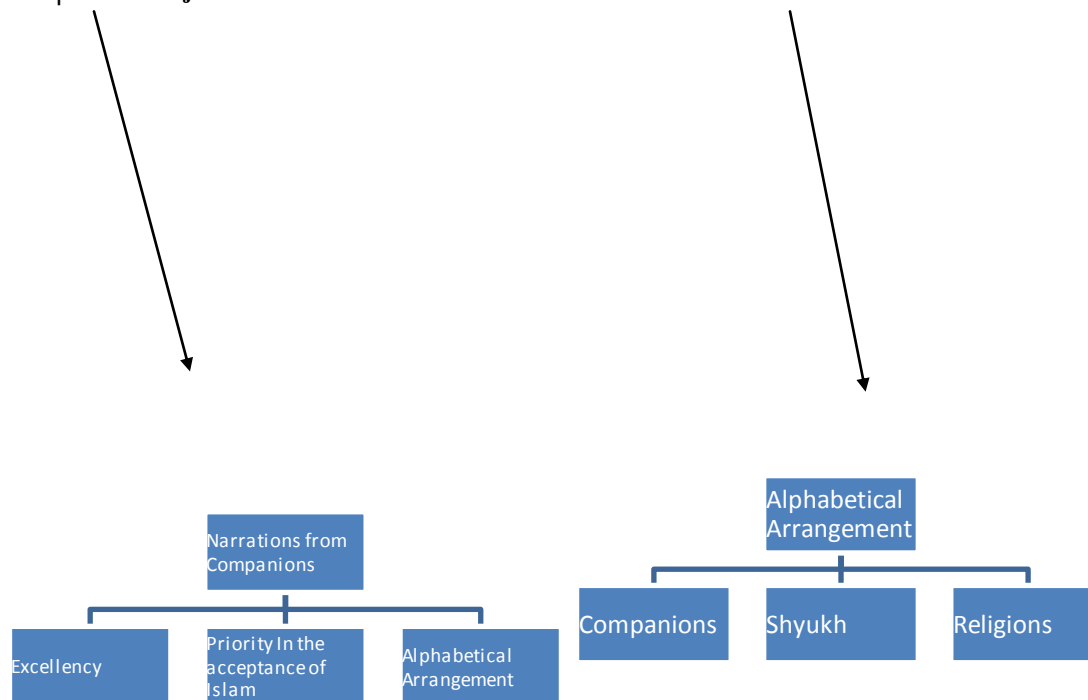
Mus┐n⌐d Ma'ajim

Figure 1. Dimentions of Mu'jam and Musnad

As explained in the diagram, (Figure.1), the basic factor in Mas┐n⌐d is the methodology adopted by the compiler. He compiles the A┌d⌐th of a companion in one section and then arranges these sections either by alphabetical arrangement or by the position of Excellence or by their priority in the acceptance of Islam.

As for Mu'jam are concerned, Basic factor is that; A┌d⌐th are collected in alphabetical order. Then different methodologies are adopted. Sometimes it is arranged according to the Shuy⌐kh of narrators or sometimes according to the narrations of different regions or cities.

It is evident from the above chart that there is one similar point between Mas┐n⌐d and Ma'ajim. If compilers have narratedA┌d⌐th by the chains of companions along with alphabetical arrangement then it will be called as Musnad as well as Mu'jam.

It is clear from the above mentioned discussion that the confusion regarding Shah 'Abd al 'Az⌐z, statement of calling "Al -Musnad" also the "Mu'jam al Kab⌐r" by Imam ∥abar┐n⌐ is removed. It may be the reason as to why he excluded the category of companions' narrations from the Mu'jam literature. Infact, it was common with the compilers of Mus┐n⌐d literature in ┌ad⌐th *;* that is Why Shah 'Abd al 'Az⌐z did not mentioned it in the definition of Mu'jam.

2.1.2 Difference Between Mu'jam and Mash⌐kh┐t:

For understanding the exact meaning or definition of Mu'jam literature in ┌ad⌐th , one has to know the confusion regarding different terminologies in ┌ad⌐th sciences specifically which are similar to

Muʿjam. One of those terminologies is "Mashīkhāt". As one can be confused about Muʿjam and Musnad similarly someone may be confused about Mashīkhāt:

There is a slight difference between Muʿjam and Mashīkhāt as, Mashīkhāt are those compilations of Aḥādīth which are arranged:

a. According to the dates of the deaths of Shuyūkh. As Mashīkha al Nʿal.

b. According to those cities which compiler himself has visited. As Mashīkha Yʿaqūb b. Sufiyān al Faswi.

c. According to dates of Tahammul al ḥadīth (by Samʿaʾ, ʿArd, Ijaza, Munawalah, Kitabah, Iʾlam, Wasiyah, Wjādah etc). As Sabat by ʿUmar b. Ahmad b. Ali al ḥalabī, Mashīkhāt b. Shazan(d.426A.H), Mashīkh h Abi Yʿala al Khalilī (d.442A.H), Mashīkha Abi Qasīm al Qazwanī (d.582A.H) and Mashīkha Abi ḥafs al Suhrwardī (d.632A.H).

While in Muʿjam Aḥādīth are collected from Shyukh but the criteria for its arrangement is different. As the Statement of Nawāb ḥadīque Hasan Khan is mentioned in ʿUjala bar Nafi'ah that;

قلت و المشيخات فى معنى المعاجم ال ان المعاجم يرتب المشائخ فيهما على حروف المعجم بااسمائهم بخلاف] المشيخات[

"I said Mashikhat are same with the meanings of Mu'jam except
thatMu'ajim are arranged alphabetically rather than Mashikhat."[xxiv]

So Nawāb ḥadīque ḥasan mentioned with reference to his teacher Mulana ʿAbid Sindhī that Mashīkhāt are same with Muʿjam but difference is that Maʿajim are arranged by names of Shuyūkh alphabetically but no alphabetical arrangement is considered in Mashīkhāt.[xxv]

It can be said on the basis of above discussion that the exclusive definition ofMuʿjam which distinguishes it from all other kinds may be described as follows:

It is one kind of the compilation of ḥadīth literature in which Aḥādīth are collected with alphabetical listing of chains. Moreover, chains are considered sometimes by the names of companions, some times by the names of Shyukh of compilers and sometimes by different regions or cities.

2.2 Significance of Muʿjam in ḥadīth Collection:

Collection of ḥadīth by any means is a great work. The Holy Prophet (may Allah Bless him and Grant him peace) always encouraged his companions to understand and memorize his sayings and promised a reward to one who preserves his Aḥādīth and conveys them to others. There is a ḥadīth in which Prophet (may Allah Bless him and Grant him peace)ordered to transmit and preserve his Aḥādīth. In the last address of Hajj he said:

«الا ليبلغ الشاهد الغائب فلعل بعض من يبلغه يكون اوعى له من بعض من سمع»

["Let him who was present among you inform to whom was absent.
May be the person, who listen ḥadīth has deep understanding than the
transmitter."][xxvi]

ʿAmr b.ʿ ās reported that he has heard the Prophet (may Allah Bless him and Grant him peace) once said:

«بلغوا عنى و لو اية و حدثوا عن»

"Convey from me even if it one verse."[xxvii]

In another occasion the Prophet prayed (may Allah Bless him and Grant him peace) for those who devoted in collecting Aḥādīth and transmitting them to other. The Prophet (may Allah Bless him and Grant him peace) said;

« نضر الله امرأ سمع منا حديثا فبلغه كما سمعه ، فرب مبلغ أوعى من سامع »

"May Allah make Radient (the face of) someone who has heard what I
have said, has learnt it by heart and he transmitted it to others as he
heard it, because may be the person who got the ḥadīth has deeper
understanding than the transmitter."[xxviii]

Imam al Nawāwī in the introduction of his collection of forty Ḥadīth has discussed that above mentioned Ḥadīth were encouraging him to make that collection of Arba'in. Of course he said that Ḥadīth regarding virtues of Arba'in Ahadith are weak Ḥadīth but it is permissible by ulema al-Ḥadīth to apply them in the process of encouragement to obey Allah. However, al-Nawāwī mentioned that above Ḥadīth are actually basis of his work in collecting Ḥadīth.[xxix]

However, one example of Imam Nawawi, is presented in response to these Ḥadīth as he mentioned to collect Ḥadīth. Similarly majority of ulema intended to compile Ahadith by different ways. So as the result of above sayings of Prophet(may Allah Bless him and Grant him peace) as well as work of great ulema in the collecting Ḥadīth shows importance of the collection of Ḥadīth. Since Mu'jam is also one method of compiling Ḥadīth which has a great significance in its all aspects.

The Qur'ān has given an important principle regarding the authenticity of information. It says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ﴾

"O people who believe, if a debaucher come to you with any information, do investigated it..."[xxx]

It explains to find out the authenticity or reliability of any information which is obtained by other means, is extremely important. That's why along with the gathering of all information's about the Prophet(may Allah Bless him and Grant him peace), determining the validity of that information is essential, As the Prophet(may Allah Bless him and Grant him peace) himself said about the authenticity of the information in the following words:

«كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

"It is enough for a man to become a liar that he transmits further whatever he listen (without clarifying)."[xxxi]

Therefore, many Ulema intended to collect Ḥadīth. They also took great care for the arrangement of those Ḥadīth and made efforts to determine the status of narrators. In Mu'jam, compilers have arranged their collected information (Ahadith) in such a way that one can easily checks all its narrators.

Mu'jam is a kind of literature in which compiler adopts a method to arrange the Ḥadīth according to companion, regions and the teachers of the compiler. He arranges it systematically so that one can easily find access to the credibility of narrators on the basis of science of Isma ul Rijal by taking them alphabetically.

As Abu Bakr Ahmad b. Ibrahim b. Ismail b. al Abbas al Ismaili mentioned in the introduction of his Mu'jam that;

[فإني استخرت الله عز وجل في حصر أسامي شيوخي الذين سمعت منهم وكتبت عنهم وقرأت عليهم الحديث ، وتخريجها على حروف المعجم ؛ ليسهل على الطالب تناوله ، وليرجع إليه في اسم إن التبس أو أشكل]

"Infact I took help from Allah for covering the names of my all those teachers to whom I listen, wrote or made him to read any Ḥadīth . I arranged them alphabetically so that students can get them easily and if there would be any confusion or contradiction about any name they can be satisfied."[xxxii]

One compiler of Mu'jam indicating the significance of Mu'jam says: by this way (alphabetical listing) readers or students can get very quick access to different material of Ḥadīth text and if they want to inquire (by following the instructions of Holy Prophet(may Allah Bless him and Grant him peace) about the narrators as well as they can do it with this present arrangement rather than any other method.

Some times, importance of the collection of Ḥadīth is clear, but another time one may wonders as to why some scholars restricted their efforts to Alphabetical listing (Mu'jam).There are several possible reasons for this. It can be argued that they may have chosen it as a sufficient basis for collecting a large number of Ḥadīth by different narrators along with their brief introduction and status in reliability. As Abū Muṣṭafa Ḥāmdī 'Abd al Majid al Salfi, in his introduction to Mu'jam al Kabīr said;

[و المعجم الكبير بحرز احز ترجم فيه الحافظ الطبراني للصحابه تراجم و جيزة و يروى عن كل واحد منهم بعض أحاديثهم أوجميعها] xxxiii

Secondly, they have the opportunity for mentioning entire list of their teachers, their meeting places as well as dates for taking Sama' (listening of Aḥadīth) to them.xxxiv It can be supported by the statement of Abdul Muqr' about his Muʻjam quoted by Aḥmad b. Mirān Sayḥd al Blāshā :

[هذا الكتاب جمعت فيه اسماء المحدثين الذين سمعت منهم بالحجاز ،و بمكة، والمدينة، و مصر، و الشام، والعراق، و غير ذلكر رحمهم الله تعالى]

*"In this book I have collected the names of all Muhaddithin to whom I listen in Hijaz, Makkah, Madinah, Egypt, Syria, and Iraq etc, may Allah Mercy upon them."*xxxv

Similar reason has been given by Abū al Ḥasan Jumaʻi in the introduction of his Muʻjam that;

[هذا ما اشتمل عليه ذكر شيوخي الذين لقيتهم في سائر الآفاق بمكة والعراق ، وفارس ، وأرض إصطخر ، والثغور وديار بكر والشام ومصر ، مرتب ذلك على حروف المعجم]

*"Iit includes the mentioning of my teachers to whom I met in all over the world, i.e Makkah, Iraq, Faris, the place of Istakhr, Thaghur, diyar Bikr, Siriya Egyptets and I arranged them alphabetically."*xxxvi

Above examples show that compilers have got good chances for mentioning their teachers' names, teaching places as well as circumstances of their learning or taking Ḥadīth.

Alternatively one of the reasons for stressing Alphabets is to provide the opportunity for the students of Ḥadīth as well as readers which they directly approach to the narrators and their specific traditions narrated by them as Al-Ismaʻilī said that;

[والاقتصار منهم لكل واحد على حديث واحد يستغرب أو يستفاد أو يستحسن أو حكاية ، فينضاف إلي ما أردته من ذلك جمع أحاديث تكون فوائد في نفسها]

*"I took from every one at least one Ḥadīth, which is considered as Gharīb or which have some benefits. I also mention the events of those Ahadith so that along with this effort, some Ahadith having some benefits would also be collected along with the Informations of Shuyūkh."*xxxvii

However, the importance of Muʻajim is clear. Despite of having multi purposes, many Ṣahih Aḥadīth Showed the important virtues of compilations and transmissions of Ḥadīth on which our great ʻUlema al Ḥadīth took steps for compilation of Ḥadīth. Subsequently there are many methods in collecting Ahadith, one of them is Muʻjam which possess lots of consideration.

2.3 Origin and Development of Muʻjam:

In the beginning, terminology of Muʻjam was applied to all those books, which were arranged alphabetically in their subject matter. All Muḥaddithīn used this style in their books of Isma ulr Rijāl (in which they discussed large number of the narrators of Ḥadīth and important informations about them) because they wanted to arrange their huge collections of narrators' informations in sequence. So, a reader can gets easy access to any narrator. First effort regarding this was done by Imam Muḥammad b. Ismaʻil Al- Bukhārī (d.256A.H), when he arranged the whole informations of 40,000 transmitters of Ḥadīth including companions up to his time alphabetically. However, title of his book was "Tarīkh al- Kabīr" not Muʻjam . He also wrote down "Tarīkh al Saghīr" arranged by century wise.xxxviii

At the same time, Aḥadīth were being compiled with different methods. Muḥaddithīn had adopted different styles for their collections. After the second century of Hijrah some Muḥaddithīn had started to compile Aḥadīth with the names of companions who narrated Aḥadīth without considering as whether these Ahadith are Ṣahih, Ḥasan or Daʻif or whether these are relevant to one topic or various topics. Those types of books are called Masānīd. Their basic objective was to compile each and every thing that is coming from narrators in a book form. Then in later century, some scholars' of Ḥadīth formulated that method and arranged alphabetically and also included the names of their teachers as well as cities.

Thus, it can be explain that after third century, method of Muʻjam was used by both dimensions, in field of Isma ur Rijāl (or the names and circumstances of Companions) as well as in the compilation of

⌐ad⌐ th. One of the great Mu⌐addith of Al Jaz⌐ rah, Ab└ Ya'la A⌐mad b. 'Al⌐ b. Halah al Tam⌐ m⌐ al Musl⌐ wrote a formal book entitled with Mu'jam us ⊓ahabahin 307A.H.[xxxix] At the same time, he also compiled A⌐ d⌐ th narrated from his teachers and arranged them alphabetically. Then another Scholar, Ab└ Al- 'Abbas Mu⌐ammad b. 'Abd al Rahman b. Mu⌐ammad al- Daghul⌐ (d.315A.H) wrote, " Mu'jam ul ⊓ ahabah".[xl]

One more famous scholar Abu al Qasim 'Abd 'All⌐ h b. Mu⌐ammad b. Abd al Aziz al Baghw⌐ (214-317A.H0, wrote a Mu'jam al Kab⌐ r and Mu'jam al Sagh⌐ r with the names and other informations about companions. It has been reported by Ab└ al Qasim Isa b.Jarah.[xli] Its manuscript is present in Maktabah Zahriyah Damascuss with the serial no. 11/94.[xlii] Ibn e Nad⌐ m has mentioned his two Ma'ajim; Mu'jam al Kab⌐ r and Mu'jam al Sagh⌐ r in his book Al- Fihrist.[xliii]

It is said that in earlier times, people have formulated above style of Mu'jam. The later scholars (Mutakhir⌐ n) expanded its scope to all those books in which the narrators took A⌐ d⌐ th from their teachers. 'Abd al ⌐a'i Al Katt⌐ n⌐ wrote in his book "Faris al Faharis wa al Athb⌐ t" that;

<div dir="rtl">

[وتوسع المتأخرون فسموا المعجم الكتاب الذي يخصه الشيخ بشيوخه وأقرانه أو من أخذ عنه، أو يفرده أحد المحدثين بشيوخ حافظ أو تلاميذه، كمعجم شيوخ الصدفي لعياض، ومعجم تلاميذه لابن الأبار، سمي بذلك لذكرهم الرواة فيه على ترتيب حروف المعجم تسهيلاً للمطالع والمستفيد.]

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"And later scholars expended it and gave the title of Mu'jam to all those books, in which narrators collect his Shyukh or contemporaries or students or Mu⌐addith⌐ n collected the teachers of any ⌐fiz or (sometimes) the students of that ⌐afiz also."[xliv]

In response to above inclination, a great scholar of Basra , Ab└ Sa'id A⌐mad b. Mu⌐ammad b. Zy⌐ d b. Bashr b. Darhm ibn al 'Ar⌐ b⌐ (d.340 A.H) compiled Kitab al Mu'jam (Mu'jam al Shuy└kh) in which he mentioned the names and circumstances of all his Shuy└kh along with their narrations of A⌐ d⌐ th. This Mu'jam has been published with the research work of A⌐mad b. Mir⌐ n Sy⌐ d al Bl└sh⌐ with the title of "Kitab al Mu'jam" from Maktabah al Kowthar, Riy⌐ d in 1992. It is also called Mu'jam Ibn al 'Ar⌐ bi. In this book, author presents both dimensions as purpose of writing the biographies as well as compilation of ⌐adith too.

Another Scholer of Bughdad, Abd al Baq⌐ b. Qani' b. Mardhuq(d.351 A.H) compiled , "Mu'jam al ⊓ ahabah", Where in, he wrote all biographies of the companions as well as Compiled A⌐ d⌐ th.[xlv]

As a result, the term Mu'jam was frequently used in many other fields of knowledge. For instance, in the same era of Ibn e Qan'i, another scholar of Musal, Ab└ Bakr Mu⌐ammad b. ⌐assan Nafs al Musal⌐ (d.351 A.H) wrote a book on the knowledge of Qirat al-Qur'an wa Lifaz al-Qu'r⌐ n with the methodology of Mu'jam with the title of "al Mu'jam al Kab⌐ r fi Qirat al- Qu'r⌐ n wa Isma'ili.[xlvi]Similarly, linguistics also took this terminology from Mu⌐addith⌐ n and used it for the knowledge of linguistics. They entitled their books as Mu'jam in which they clarified all ambiguities of different words in their language.

With the passage of time, trend to use the term Mu'jam was frequently observed in many other fields. One great Mu⌐addith, Abu al Qasim Sulim⌐ n b. A⌐mad al ∥abr⌐ n⌐ (360A.H) intended to establish the distinctiveness or individuality of Mu'jam in its specific sense. Therefore, he compiled a huge collection of A⌐ d⌐ th in his three collections with different aspects of Mu'jam according to its technical aspect. He compiled Mu'jam al Kab⌐ r in which he arranged the material according to the names of ⊓ahabah which was known as the greatest Mu'jam in the world.[xlvii] He further compiled Mu'jam al Awsat in which he collected A⌐ d⌐ th with the sequence of his teachers to whom he narrated A⌐ d⌐ th. He also compiled Mu'jam al Sagh⌐ r in which he collected the narrated A⌐ d⌐ th from his one thousand teachers (Shyukh).[xlviii] Due to his marvelous efforts, now whenever the word al Mu'jam is spoken, it is automatically considered as Mu'jam al Kab⌐ r by ∥abar⌐ n⌐ in the sight of Mu⌐addith.[xlix]That is why whenever someone writes or confers about Mu'jam in ⌐ad⌐ th, he just refers to ∥abar⌐ n⌐ and considered them as the definite examples for the definition of Mu'jam.

By following the steps of Imam ∥abar⌐ n⌐ , another Mu⌐addith, Abu Bakr A⌐mad b. Ibrahim b. Isma'il al Isma'ili (d.371A.H) compiled Mu'jam al ⊓ ahabah.[l]He also compiled Mu'jam al Shuy└kh

entitled with "kitab al Muʿjam fi Asⴎmⴑ Shuy⊥kh al Ismaʿili" in which he collected AⱵ dⴑ th with the alphabetical listing of his Shuy⊥kh to whom he narrated AⱵ dⴑ th.[li] It is also called "Muʿjam al Ismaʿili".[lii]

After a decade, Ab⊥ Bkr Muⱶammad b. Ibrahⴑ m b. ʿAli b. Asim b. Zazan b. Al Maqra Asbahⴑ nⴑ (d.381A.H) compiled "Muʿjam al Shuy⊥kh", in which he mentioned all the names of Muⱶaddithⴑ n of Ⱶijaz, Makkah, Madⴑ nah, Egypt, Syria, Iraq and others to whom he listen Ahadith. It was called as Mu'jam Ibn al Maqra.[liii]

In addition to this, in the field of Biographies of poets, ab⊥ ʿAbd Allⱶ h Muʿmar b. Imran b. Musa al Marzabanⴑ al Kitib (d.384A.H) wrote Muʿjam al Sh'ura'.[liv]Ibn Shahⴑ n b. Uthmⱶ n al Bughdadⴑ (d.385A.H) also wrote Muʿjam al Shuy⊥kh. Then Ibn lal Aⱶmad b. ʿAli Al- Hamdⱶ nⴑ (d.398A.H) brought his attention toward Isma ur Rijal and wrote a Muʿjam us Ⱶahabah. Which was appreciated by mentioned book e.g. "Tarⴑ kh" that;

[ما رائت شياء احسن منه]

"I have never see any thing better than his Mu'jam."[lv]

In fifth century, once again a great Muⱶaddith of Ghrⱶ sⱵ n, Ab⊥ al Ⱶasan Muⱶammad b. Jumaiʿ al Sidawⴑ (d.402A.H) mentioned his all Shuy⊥kh and their narrated AⱵ dⴑ th or good sayings with the title of "Muʿjam al Shuy⊥kh".[lvi] It is also called as Muʿjam Ibn Jumaiʿ.[lvii] Ab⊥ al Qasim Sahmⴑ (d.427A.H) also wrote Muʿjam al Shuy⊥kh.[lviii] Who was the teacher of Ab⊥ al Qasim al Qashirⴑ .[lix] Then Abu Nuaym AⱵmad b. ʿAbd Allⱶ h Asbahⱶ nⴑ (d.430A.H) adopted the same methodology and compiled Muʿjam al Shuy⊥kh. [lx]

Later on, ʿAbd al Ha'i KattⱵ ni indicated that people expended the concept of Muʿjam for collecting the information of their teachers as well as they also started to write some informations about different countries according to the Muʿjam methodology. Its example is the Muʿjam of Ab⊥ 'Ubaid al Bakri al Undlasi (d.487A.H) its name is; "Muʿjam ma Istaʿjam min al Balbⱶ n wa al Amⱶ kan".[lxi] Allama Jⱶ r Allⱶ h Ab⊥ Qasim MaⱵmⴑd b. ʿUmar Al Zamakhshⱶ rⴑ (d.538A.H) wrote "Muʿjam al Ⱶadⴑd".[lxii]

Rather then the very vast usage scholars were still busy to compile Muʿjam on the names of their teachers and their informations. As Abu Saʿd ʿAbd al Karⴑ m b. Muⱶammad Al Samʿanⴑ (d.562A.H) compiled his "Muʿjam al Shuy⊥kh".[lxiii] He also compiled Ahadith in his Muʿjam entitled with "Al Tanjⴑ r fi Muʿjam al Kabⴑ r".[lxiv]

Abu al Qasim b. Ⱶasan b. ʿAsⱶ kir (d.571A.H) compiled Muʿjam with both originating as well as developing factors. Firstly, he wrote the last Muʿjam in the field of Isma ul Rijⱶ l of 6th century entitled with Muʿjam Ibn ʿAsⱶ kir.[lxv] Then he wrote a Muʿjam on the biographies of some females which is called as " Muʿjam al Niswⱶ n". [lxvi] Moreover, he added one new dimension of Muʿjam by describing the biographies of common people rather than companions of Shuy⊥kh or poets. Similarly QaⱤ 'yⱶ Ɽ b. Mⴑsa (d.522A.H) wrote "Muʿjam fi Aⱷhⱶ b al QaɽⴑⱷⱷⱵ al Ɽadafⴑ b. Sukrah' in which he mentioned all informations about the companions of Al Qaɽⴑ Imam Ɽadafⴑ .[lxvii]

At the end of sixth century to ninth century of Islam, scholars rushed toward writing of Muʿjam specifically regarding their Shuy⊥kh. It can be transpired by the following list;

- Ab⊥ Bakr Muⱶammad b. Khair b. ʿUmar b. Khalⴑ fa al Muqra'(d.575A.H).
- Ab⊥ al Muⱸafar ʿAbd al Karⴑ m b. Mans⊥r al Samʿanⴑ (d.615 A.H).
- Zakⴑ ul Dⴑ n ʿAbd al 'Azⴑ m b. ʿAbd al Qawⴑ Al Munzarⴑ (d.656 A.H).
- Sharf ul Dⴑ n Ab⊥ Muⱶammad ʿAbd al Mu'min b. Khalf al Dimyⱶ tⴑ (d.706 A.H).
- Ab⊥ Jaʿfar Aⱶmad b. Ibrⱶ him b.al Zubair Gharnⱶ tⴑ (d.708 A.H).
- Kamⱶ l ud Dⴑ n ʿAbd al Razzaq b. Aⱶmad b. al Fwutⴑ (d.723A. H) The title of his Muʿjam al Shuy⊥kh is; "Majma' al Adab fi Muʿjam al Isma Al Alqⱶ b".
- 'lⱶ m ul Dⴑ n Ab⊥ Muⱶammad Qasim b. Muⱶammad al Barzalⴑ (d.738A.H). The title of his Muʿjam is, Muʿjam al Kabⴑ r.
- Abⴑ ʿAbd Allⱶ h Muⱶammad b. Aⱶmad al Dhⱶ hbⴑ (d.748 A.H).
- Ab⊥ Ishⱶ q Burhⱶ n ud Dⴑ n al Tan⊥khⴑ (d.800A.H). The title of his Muʿjam was Muʿjam al Kabⴑ ir, which is also about Shuy⊥kh.

- Qāsim b.Qatlūbgha al Hanafī (d.879A.H)

All above mentioned scholars have intended to write Mu'jam on the style of Mu'jam al Shuyūkh. This series is going on in near centuries Muḥammad Fawad 'Abd al Bāqī compiled Mu'jam al Mufharis li Alfaẓ al Qur'ān in the 15th century of Islam. Similarly, A.J Winksink compiled al Mu'jam al Mufharis li alfaẓ al Ḥadīth al Nabwī. But those Mu'jam are having only indexes that had been inducted from previous collections. Actually after 9th century of Islam no further work has been done regarding its compilation. However in the whole historical development of Mu'jam literature, maximum work has been done on Mu'jam al Shuyūkh.

2.4 Development of Mu'jam specifically as a Method of Ḥadīth Collection:

Above discussion demonstrates that how much progress had been produced in Mu'jam literature. However, it is said that most of the scholars took it in other sense and used those methodologies in the work those were not relevant to Ḥadīth collection. Even some Mu'jam al Shuyūkh (as one dialect of Mu'jam technical definition) are not compiled for the intention of Aḥādīth compilation. As a research topic "Methodology of Mu'jam literature in Ḥadīth Collection", it becomes essential to make a distinction of Ma'ajim which have collections of Aḥādīth from those who possess only informations of their teachers, poets, countries or some other categories.

A list of those books of Mu'jam compiled by Muḥaddithīn with intention of the compilation of Ḥadīth is mentioned as below:

- First of all Ḥamād b. Salma (d.167A.H) compiled some Ahadith according to alphabetical arrangement of Shuyūkh.[lxviii]
- Mu'jam al Shuyūkh by Aḥmad b. 'Ali al Muthna al Muwsalī (d.307A.H).
- Kitāb al Mu'jam, (Mu'jam al Shuyūkh) by Abū Sa'id Aḥmad b. Muḥammad b. Zayād b. Bashr Dirhm b. al 'Arāb (d.340 A.H).
- Mu'jam al Ḥaṣabah (Mu'jam al Kabīr) by Abd Baqī b.Qani' (d.351 A.H).
- Mu'jam al Kabīr by Abū al Qasim Sulimān b. Aḥmad al ‖abarānī (d.360 A.H).
- Mu'jam al Awsat by Abū al Qasim Sulimān b. Ahmad al Tabarānī (d.360 A.H).
- Mu'jam al Saghīr by Abū al Qasim Sulimān b. Aḥmad al Tabarānī (d.360 A.H).
- Kitab al Mu'jam fi Asamī al Shuyūkh al Isma'ilī by Abū Bakr Aḥmad b. Ibrahīm b. Isma'il al Isma'ilī (d.371 A.H).
- Mu'jam al Shuyūkh by Abū Bakr Muḥammad b. Ibrahīm b. 'Ali b. Asim al Muqra' (d.381 A.H).
- Mu'jam al Shuyūkh by Ibn Jumay'al Saydāwī (d.402 A.H).
- Al Tanjīr fi Mu'jam al Kabīr by Abu Sa'd 'Abd al Karīm b. Muḥammad al Sam'anī (d.562 A.H).
- Al Mu'jam al Mufharis li Alfaẓ al Ḥadīth al Nabwī by A.J. Winksink.

3. **Conclusion**. Mu'jam is one specific method of collecting Aḥādīth among its various methods of collection. All the methods of collection are not emerged by chance. However those are adopted intentionally to assemble the huge collection of Aḥādīth as more useable and accessible with new dimensions. It is observed that the same compiler compiled Ṣaḥīḥ as well as Mu'jam too. For example Al Ismāʿīlī compiles Ṣaḥīḥ Ismaʿil and Mu'jam al Ismāʿil as well. Ibū Ya'lā compiled Musand and Mu'jam also. So they were well aware about the status of their narrators and narrations and they considered those standards for the application in their other compilations. Through Mu'jam they just collected a part of Aḥādīth in Alphabetical arrangement by ignoring the status or subject matter of Ḥadīth. They also desired to highlight the spheres of their teachers for which they also collected Athār, events, stories and quotations to Aḥādīth only. So compilers adopted different methodologies by following these targets just to make their collections more conceivable and attractive for their readers. The basic requirement of

Mu'jam literature is just to follow their special alphabetical arrangement which has provides a positive and useful effect on the readers of Ḥadīth and its researchers.

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[xxx] Al- Quran, 49:6

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[xliii] Ibn Nadim, Abu Fath Muhammad b. Ishaq al Nadim Bughdadi.(nd). Al- Fihrist. Labanon: Dar al Mu'rifah.

[xliv] Kattani, 'Abd al Ha'I b. 'Abd al Kabir.(1982).Al-Fahris al Faharis wa al Athbat wa Mu'jam al Ma'ajim wa al Mashikhat wa al Musalsilat , revised by Ahsan Abbas.Beirut: Dar al Ghirb al Islami. vol.2, pp.609-610

[xlv] Sezgin, M.Fuad.(1977).Tarikh Turath al 'Arabi, Translated by Dr. Muhammad Fam Hijazi and dr. Fahm Abu al Fadal.Egypt: al Hiyah al Misriyah al 'Amat lil kitab. vol.1, p.305. and Dehlvi, Shah 'Abd al 'Aziz.(1334A.H). Bustan al Muhaddithin,Translated by 'Abd al Samih,Karachi: Mir Muhammad Kutub Khana. p.225

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[xlvii] Al- Kattani, Muhammad b. Ja'far.(1964).Al Risalah al- Mustazrafah.Karachi: Karkhana e-Tijarat kutub.p.112

[xlviii] ibid

[xlix] ibid

[l] Haji Khalifah,Mustafah b. 'Abd Allah.(1941). Kashf al- Zunun 'an Asma al Kutub wa al Funun, Turkey: Maktabah Muthna Bughdad.vol.2, p.1734.
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[li] Sezgin, M.Fuad.(1977).Tarikh Turath al 'Arabi, Translated by Dr. Muhammad Fam Hijazi and dr. Fahm Abu al Fadal.Egypt: al Hiyah al Misriyah al 'Amat lil kitab. vol.1, p.329. and Dehlvi, Shah 'Abd al 'Aziz, Bustan al Muhaddithin,Translated by 'Abd al Samih,Karachi: Mir Muhammad Kutub Khana. p.91.

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[liii] Al- Kattani, Muhammad b. Ja'far.(1964).Al Risalah al- Mustazrafah.Karachi: Karkhana e-Tijarat kutub.p.114
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[liv] Haji Khalifah,Mustafah b. 'Abd Allah.(1941). Kashf al- Zunun 'an Asma al Kutub wa al Funun, Turkey: Maktabah Muthna Bughdad.vol.2, p.1734.

[lv] Haji Khalifa(1941).Kashf ulZanun. p.1736 and Kattani(1964). Al Risalah, pp.112-113

[lvi] Al 'Arabi (1992). Kitab al Mu'jam.pp.93-94

[lvii] Dehlvi, Shah 'Abd al 'Aziz.(1334A.H). Bustan al Muhaddithin,Translated by 'Abd al Samih,Karachi: Mir Muhammad Kutub Khana,p.141

[lviii] Al- Kattani(1964). Al Risalah. p. 113

[lix] Ibid

[lx] See, Haji Khalifa(1941). Kashf ul Zanun, p.1735

[lxi] Ibid, p.1737

[lxii] Ibid, p.1734

[lxiii] Ibid, p.1735

[lxiv] Hajī Khalīfa included in the category Mu'jam for especially as Hadith compilation after mentioning the Mu'ajim ∥abarᵧnⁿ, see Kashf ul Zanⁿn, p.1737

[lxv] Ibid, 1736

[lxvi] Ibid p.1737

[lxvii] Ibid, p.1736

[lxviii] Dhahabi, Abu Abd Allah Shams ud Din.(1982). Siyar A'lam al Nabla', Musuah al Risalah, vol.ii, p.99.

Content Notes

Tahammul al ḥadīth	It means the way for carrying of knowledge of Aḥdīth.
Sam'a'	It is one method for getting the knowledge of ḥadīth, in which reading by the teacher to the student is done.
'Ard	Reading by student to teachers
Ijaza	To give permission someone to transmit a ḥadīth or book on the authority of the scholar without reading by anyone
Munawalah	To handover someone the written material to transmit
Kitabah	To write Aḥdīth for some one
I'lam	To inform someone that informer has permission to transmit certain material.
Wasiyah	To entrust someone his books
Wjᵧdah	To find someone books or Aḥdīth written by someone just as we now a days discover some manuscripts in a library or some where els.
Sabat	This term is also used for Mashᵢkhᵧt; it is also called as Faharis.

Tarjam tul Al Alam

Sr. no	Name/ 'Alam	Page no	Brief Introduction
1	'Ubid Sindhī	7	Mulana 'Abid Sindhī (d.1944A.D) a prominent Figure of Indian freedom Movement. Spent 14 years in learning philosophy of Islam.
2	'Umar b. 'Abd al-Azīz	2	'Umar b. 'Abd al-Azīz al'Umwai (d.101A.H) A righteous, pious& just full Caliph of Umayyad having full command on ḥadīth.(AlDhahabī.(1955).Tadhkiratal-ḥuffaḥ.vol.1,p.118)
3	ḥamᵧd b. Salma	13	ḥamᵧd b. Salma b. Dᵢnᵧr Abu salma al Basri (d.167A.H) one of the Hufaz e-ḥadīth, excellent in piety also author of many Ahadith.(Al-Dhahabī.(1955).Tadhkiratalḥuffaḥ.vol.1,p.202)
4	A.J Winksinck	12,13	Winksinck Arent Jan a scholer of 20th century work a lot on indexes of ḥadīth literature.
5	Abū Ya'lᵧ Al Muwsalī	5,10,13	Aḥmad b. 'Ali b. al Muthna Al Tamimi Abū Ya'lᵧ Muwsalī (d.307A.H).Hafiz& Thiqa Muhadith who took Ahadith from Yahya b. Muien &Ali b. Jhd.(Al-Dhahabī.(1955).Tadhkirat al-ḥuffaḥ.vol.2,p.707)
6	Sam'anī 'Abd al Karīm	12,13	Alama Taj al Islam,Abu Said 'Abd al Karīm b. Taj al Islam Muhammad b. Abū al Muḥafar Mans ūr Tamimial Sam'anī (d.562 A.H). Hafiz, Alama, havivg a lot of creative capabilities.(Al-Dhahabī.(1955).Tadhkirat al-ḥuffaḥ.vol.4,p.1316)
7	Abū Bakr	3	Abū Bakr(R.A) a senior companion who embraced Islam firstly & the first rightly guided caliph. Al Tabaqat,vol.3,p.169-174
8	Abū Bakr Al Musalī	11	Abū Bakr Muḥammad b. ḥassan Al Naqash al Mufassar al Musalī (d.351 A.H) one of great ulma & write valuable books. (Al-Dhahabī.(1955).Tadhkirat al-ḥuffaḥ.vol.3,p.908)
9	Abū Hurairah	2	Abū Hurairah(R.A)`Abd al-Rahman ibn Sakhr Al-Azdi(d.59A.H) the great Companion of Holy Prophet (PBUH), famous due to marvelous memory, transmitted maximum Ahadith.(Al-Dhahabī.(1956)Siyaral-A'lᵧmal Nubalā'. vol.1,p.578)

10	Abd al- Radhīq	3	Abd al- Radhīq b. Hamam abu Bakr al Humairi(d.211A.H) one of the great scholar of Yemen. Having god gifted abilities traveled many countries for learning Ahadith.(Al-Dhahabī.(1955).Tadhkirat al- Ḥuffaẓ.vol.1,p.364)
11	Abd Allah b. Amr b. al 'Ḷs	2	'Abd Allah b. Amr b. al 'Ḷs(R.A)(d.65A.H),one of the prominent companion of Holy Prophet(PBUH)who recorded Ahadith in Writing after taking permission by Holy Prophet (PBUH).
12	Abi Y'ala al Khalilī	7	Al Khalil b. 'Abd Allīh b. Aḥmad al Quzwaini, Abi Y'ala al Khalilī(d.446A.H),Qazi, Imam, Thiqa Hafiz & expert of 'Ilal al Hadith. .(Al- Dhahabī.(1955).Tadhkirat al- Ḥuffaẓ.vol.3,p.1123)
13	Abu Daud	3	Abu Daud Sulaman b. Ashath Al Azri Al Sajistani(d.303A.H) who got the title of "Sheikh us Sunnah" due to his Excellency in Hadith. his famous compilation is considered in kutab e Sunnah. (Al- Dhahabī.(1955).Tadhkirat al- Ḥuffaẓ.vol.6,p.59)
14	Abu Nuaym Asfahīnī	3,12	Abu Nuaym Aḥmad b. 'Abd Allīh al Imam Al HafizAsfahīnī (d.439A.H), one of famous muhadith, historian, Thiqa &writer of many books.(Al-Dhahabī.(1955).Tadhkiratal- Ḥuffaẓ.vol.2,p.1092)
15	Al Ṭabarīnī	3,5,11,13	Abī al Qasim Sulimīn b. A ḥmad b. Ayub al Ṭabarīnī(d.360 A.H)famous Hafiz e- Hadith in his period,writer of three Ma'jim:AlKabir,AlAwsat&AlSagir.(Al-Dhahabī.(1955).Tadhkirat al- Ḥuffaẓ.vol.2,p.1092)
16	Al Ṭiyalsi	5	Abu Da'īd Suliman b. Da'īd al Ṭiyalsi(d.204A.H) expert in understanding of Hadith, wrote many valuable books e.g musnad.(Al- Dhahabī.(1955).Tadhkirat al- Ḥuffaẓ.vol.1,p.352)
17	Al- Bukhīrī	2,10	Muḥammad b. Isma'il b.Ibrahim b. Isma'il Abī 'Abd Allīh Al- Bukhīrī (d.256A.H) ,fiqhi,Muhadith,Hafiz,Ameer ul Muminin fil Hadith.(al- Baghdīdī Al-Khatīb.(1931).Tīrīkh e- Baghdīd, Cairo, vol.4,p.33
18	Al Dehlvī	4	Shah 'Abd al 'Azīz Muḥaddith e- Dehlvī (d.1239A.H)Famous with marvelous memory and wrote many valuable books.
19	Al Dhīhbī	12	Abī 'Abd Allīh Muḥammad b. Aḥmad b. Usman al Dhīhbī (d.748 A.H)belong to genius family, expert in the sciences of Hadith, travelled to many countries, wrote more than two hundred books.
20	Al- Hakam	3	Abī 'Abd Allīh Muḥammad b. 'Abd Allīh Al- Hakam,one of the greatest Hufaz& compiler of Hadith,travelled to many countries for Ḥadīth (al- Baghdīdī Al-Khatīb.(1931).Tīrīkh e-Baghdīd, vol.5,p.473
21	Al Isma'ili	3,8,11,13	Abu Bakr Aḥmad b. Ibrahim b. Isma'il al Isma'ili (d.371A.H),Imam, Hafiz, Seikh al Islam
22	Al Kattīni	3, 4	Muḥammad b 'Jafar b. Idris al Kattīni al Hasni Al fasi Abī 'Abd Allīh (d.1345A.H) was great historian, Muhadith &author of about sixty books books.(Al- Dhahabī.(1956) Siyar al- A'līm al Nubalā'. vol.6,p.300)
23	Al Munzarī	12	Abī Muḥammad Zak ul Dīn 'Abd al 'Azīm b. 'Abd al Qawī Al Munzarī (d.656 A.H)a great scholar, researcher,writer & expert in hadith.(Al- Dhahabī.(1956) Siyar al- A'līm al Nubalā'. vol.23,p.319)
24	al Nawīwī	8	Yahya b. Sharf Nawīwī al Shafi was expert in hadith& Fiqh. His writing are considered ad original sources for hadith &Fiqh. (Hījī Khalīfah,(1941). Kashf al- Zunīn.vol.1, p.70.)
25	Al Zamakhshīrī	12	Abī al Qasim Maḥmīd b. 'Umar Jīr Allīh Al Zamakhshīrī (d.538A.H) great follower of Mutazillah,wrote many valuable books.(Al- Dhahabī.(1955).Tadhkirat al- Ḥuffaẓ.vol.4,p.1283)
26	Al- Zuhrī	2	Maḥmīd b. Muslim Ibn Shahab Al- Zuhrī(d.125A.h)famous follower of the followers,one of the greatest hufaz e Ḥadīth & fuqha, among the pioneers of Comilers of Ḥadīth.(Al- Dhahabī.(1955).Tadhkirat al- Ḥuffaẓ.vol.1,p.108)

27	Imam Darᴶmi(d.255A.H)	3	'Abd Allₙh b. 'Abd ur Rehman b. al Fadhl b. Behram b. 'Abd ul Samad al Tamimi Abu Muhammad Al Samarqandi Al Darᴶmi(d.255A.H), was a Muhadith,Al Hafiz,Al Imam al Thiqa,famous due to sidq.(Al- Dhababᴶ.(1955).Tadhkirat al- ╓uffaᴸ.vol.2,p.534)
28	Humam b. Munabbih	2	Humam b. Munabbih one the great follower, student of Ab� Hurairah who transmitted Ahadith, his famous compilation is Al Sahifa.
29	Imam Darqu=nᴶ(d.85A.H	3	Ali b. Umar b. Ahmad b. Mahdi Abu al Hasan Al Darqu=nᴶ(d.385A.H) was an Imam of ╓adᴶth,writer famous books Al sunan and Illal.(Al- Dhababᴶ.(1955).Tadhkirat al- ╓uffaᴸ.vol.3,p.991)
30	Imam Mₙlik	2	Ab┴ 'Abd Allₙh Mₙlik b. Ans b. Mₙlik Asbahi(d.179A.H)One of thiqa Imam in ╓adᴶth, listen from great Taba'in, great scholar,Author& compiler of Hadith e.g Mutta. (Al- 'Asqalₙnᴶ, Ibn ╓ajar.Tahdhᴶb al- Tahdhᴶb.vol.10,p.5
31	Imam Muslim	2	Imam Ibn al Hujjaj Al Nisapuri (d.261A.H), was a Muhadith, Imam,student of Imam Bukhari,expert in criticism in ╓adᴶth. .(Al- Dhababᴶ.(1955).Tadhkirat al- ╓uffaᴸ.vol.2,p.588)
32	Imam Nisa'I	3	Ahmad b. Shuaib b. Ali b. SananAbu Abduurehman Nisa'i(d.303A.H)was great imam of ╓adᴶth, compiler of great bookse.g sunan.(Al- Dhababᴶ.(1955).Tadhkirat al- ╓uffaᴸ.vol.2,p.698)
33	Imam Shaf'i	5	Muhammad b. Idris al Shaf'I Abᴸ 'Abd Allₙh al Qarshi al Matlabi (d.204A.H)was great Imam, founder of Shafi Fiqh, authenticity in Hadith & Fiqh, expert in argumentation. wrote many books e.g.Al Risala & Al Umm.(al- Baghdₙdᴶ Al-Khatᴶb.(1931).Tₙrᴶkh e-Baghdₙd, vol.2,p.56)
34	Imam Yousaf	2	Imam Yousaf(d.767A.H)Student of Imam Abu Hanifa,remained chief Judge in his period,fhis famous books Kitab al Athar.
35	Is╙aq b. Rahwayh	2,5	Ishaq b. Ibrahim Abu Ayab Ibn Rahwaih(d.241A.H),was an Alim, Hafiz having marvellous memory& Sheik of east.
36	Salim b. 'Abd Allₙh	2	Salim b. 'Abd Allₙh b. Umar b. Al Khatab(d.106A.H) Imam, Pious, Hafiz,Mufti of Madina. .(Al-Dhababᴶ.(1955).Tadhkirat al- ╓uffaᴸ.vol.1,p.108)
37	Al-Sha'bᴶ	2	Al-Sha'bᴶ Aamir b. Shahil Abu Umro al Hamdani(d.104A.H)one of great Scholer,had a lot of Students,(Al-Dhababᴶ.(1955).Tadhkirat al- ╓uffaᴸ.vol.1,p.74)
38	Sezgin, Fawₙd	12	Mu╓ammad Fawₙd 'Abd al Bₙqᴶ,d.1388A.H) a contemporary Scholar of 19th century who work a lot on Indexes of Quran e.g Mu'jam al Mufharis li Alfₙᴸ al Qur'ₙn.
39	Tirmidhᴶ	2	Muhammad b. Isa al Sura Al Tirmidhᴶ(d.270A.H)one of great scholar of hadith. His famous books are Al Jami Al Sahih & Kitab Al Illal.(Al- Dhababᴶ.(1955).Tadhkirat al- ╓uffaᴸ.vol.2,p.633)