

THE SUSPICION ABOUT MUSLIM'S INDULGENCE & JUYNBOLL'S THEORY OF "DIVE"

An Analytical study

Alam Khan*

Abstract

In the third century after the Prophet migration (Hijra) two great works (al-Bukhari & Muslim) emerged, and both took the canonical position in Muslim community, due to their methodology and contents.

On the other hand it drew the attention of hadith Muslim and non-Muslim critics to examine their contents, and some critics totally refused their canonical position while others challenged their authenticity by purporting various flaws in both canonical collections. But the case for my study is the indulgence of Muslim in Mutabiat and Shawahid beside application of western approach to hadith literature.

In this paper, I tried to evaluate the aforementioned claim by analysing an instance of Muslim's collection (Sahih Muslim) that he narrated in Mutabi'at, and it contains on addition, which circulated as an instance of his indulgence.

Key words: Dive, Common link, Auxiliary traditions, Testimonial traditions

INTRODUCTION

Sahih Muslim is one of the most acceptable and reliable sources of hadith in Muslim scholarships, according to the Muslim critics, commemorators and as purported by Imam Muslim that, he collected only the sounds (*Sahih*) *ahadith* in his canonical collection, due to his methodology in narrating of traditions some scholars give more value and importance to it than *Sahih Bukhari*.¹

Like *Bukhari*, *Imam Muslim* narrated single strands and dive *isnads* in his book, which drew the attention of Muslim and non-Muslim scholars, and many of them put in question its authenticity. The most famous is *G.H.A Juynboll* (d. 2010), he believes that, the dive *isnad* and single strand were fabricated by compilers in case of his dissatisfaction of his *partial common link* (Pcl) or to support the *isnad* of *common link* (cl).²

The coincident about it is that a massive number of these strands are in auxiliary (*Mutabi'at*) and *testimonial* (*Sahih*) of *Muslim*, and sometimes those traditions which had

* Öğretim Görevlisi, Gümüşhane Üniversitesi İlahiyat Fakültesi, Temel İslam Bilimleri Hadis ABD., (alamiiui09@gmail.com)

¹ Ibn Hajar (d.852), *Tahdhib al-tahdhib*, Matba dar al-Marif India, vol. 10, p. 127.

² G.H.A Juynboll, *Nafi, the Mawla of Ibn Umar, and his position in Muslim Hadith literature*, p 213

single strand or *dive isnad* contra other canonical collections. It paved way to some scholars for charge him on indulgence³, as well as to promote the scepticism about the authenticity of these types of hadiths in *Sahih Muslim*. Does it mean that *Imam Muslim* indulged in narration of *Mutabi'at* and *Shawahid* or was he really the fabricator of *asnid* as well as *mutun*?

According to the sceptics the well-known instance for the *Muslim* contra other canonical collections in *Mutabi'at* and *Shawahid* is the hadith of weeping on the deceased. In *Muslim* tradition it's clearly mentioned that the dead would be punished in the grave because of the lamentation of his family on him, but *Bukhari* as well as other compilers of canonical collections narrated the same tradition without (*fi qabrihi*)⁴

The aforementioned instance proves the claim that, *Muslim* indulged in narrating of hadiths in *Mutabi'at* and *Shawahidas* well led credence to the purporting of *G.H.A Juynboll* that *dive* and *single strands* are fabricated by the compiler.

Consequently it is necessary to analyse the above instance as well as the connotation and position of *Mutabi'at* and *shahid* in hadith canonical collection particularly in *Sahih Muslim*.

Before dealing with the abovementioned claims, the following is a glance on methodology of *Muslim* in his compilation, and the connotation and appearance of *Mutabi'at* and *Shahid* in hadith canonical collections.

IMAM MUSLIM'S LIFE AND WORK

The full name of *Imam Muslim* is *Abul-Hussain `Asakiruddin Muslim bin Hajjaj AlQushairi An-Naisaburi*. He belonged to the *Qushair* tribe of the Arab clan *Rabi'ah*. He was born in 202 or 206 in Nishapur, a town of Iran.⁵

Imam Muslim voyaged far and wide to collect the traditions in the countries of Arabia, Egypt, Iraq and Syria, and benefited from the conspicuous Hadith scholars of that time by attending the lectures and classes of those knowledgeable persons. His teachers included *Ishaq bin Rawaih(d.238)*, *Ahmad bin Hanbal(d.241)*, *Ubaidullah Al-Qawariri(d.235)*, *Qutaibah bin Said (d.240)*, *Abdullah bin Maslamah(d.221)*, *Harmalah bin Yahya (d.243)*and others.⁶

³ See for more detail Abd Allah Ibn Ali al-najdi, *Mushkilat Al-Ahadith Al-Nnabawia* , Muasistu al- antishar al- arabi Lebanon- 2006, p57.

⁴ Ibid

⁵ Al-Sam'ani (d.562), *Kitab al-Ansab*, Dayrat ul Marif al- Islamia Hyderabad India 1962, vol 10, p. 427 and Ali ibn al-Athir (d.630) *Al-Lubāb fī tahdhīb al-ansāb*, Dar Sadir Lebanon, vol. 3, p. 38 and al-Dhahabi (d.748) *al-Abar*, dar al- Kutub al- Almia Lebanon, vol 2, p. 23.

⁶ Al-Sam'ani (d.562), *Kitab al-Ansab*, vol. 10, p. 429.

Later he settled down at *Nishapur*, where he came into connection with *Imam Bukhari*. Seeing the enormous knowledge and deep insight of him in the *Ahadith* of the Prophet, Imam Muslim endured attached with him until the end of his life. He also attended the lectures of another scholar of Hadith, *Muhammad bin Yahya AdhDhuhli*, but when the variance of opinion arose between Imam *Bukhari* and *Muhammad bin Yahya* on the subject of the creation of the Holy Qur'an, *Imam Muslim* favoured *Imam Bukhari* and left the company of *Muhammad bin Yahya*.⁷

Imam Muslim compiled many books and treatises on Hadith; the most important of his works is the compilation of the Hadith collection *Al-Jami`Al-Sahih*, which is famously known as *Sahih Muslim*. Some scholars of Hadith opine that in some respects it is the best and most authentic collection of *Ahadith*. Imam Muslim laboriously collected 3,00,000 *Ahadith*, but after a critical study, he selected only 4,000 of them for this collection. Other contributions of Imam Muslim on the subject of Hadith are:

- *Al-Asma 'wal-Kuna*
- *Irfadus Syamiyyin*
- *Al-Arqaam*
- *At-Tamyiz*
- *Hadith Amr ibn Syu'aib*
- *Rijalul' Urwah*
- *Al-Musnad al-Kabir* etc.⁸

Many students learned the Science of Hadith from Imam Muslim. Those who became famous and occupied a prominent position are: *Abu Hatim Razi*(d.277), *Musa bin Harun* (d.294), *Ahmad bin Salamah*(d.286) *Abu`Isa Tirmidhi*(d.279), *Abu Bakr bin Khuzaimah*(d.311) and *Abu Awanah* (d.316).⁹

Imam Muslim died at the age of fifty-seven in (d. 261) and was buried in the suburbs of *Nishapur*.¹⁰

MUSLIM'S METHODOLOGY IN HIS COMPILATION

Imam Muslim compiled his *Sahih* on the order of 'book and chapter'. But in view of the wideness of the book, he did not write their titles. Later, the scholars of hadith

⁷ Muhammad Saddique Khan (d.1307) *Al-Taj Al-Mukallal Min Jawahir Mathir Al-Taraz Al-Akhar Wal'awwal*, The Ministry of Awqaf and Islamic Affairs, Qatar 2007, p. 119.

⁸ See for more detail: Khairuddin al-Zarkali (d. 1396) *al-A'lam* , Al- Maktaba al- Almia Lebanon 2002 vol. 7 p. 221. And Abdur Rahman, *Imam Muslim wa Manhajuhu fi Sahihi*, Dar Amar, Oman 1997, pp. (76-88).

⁹ Ibn 'Asakir (d.571) , *Tarikh Dimashq, Dar al- fikir, Syria 1948*, vol. 58, p. 87; Burhan ud Din (d.884) *Al-Maqsad al-Arshad*, Maktaba al- Rasheed, Saudi Arabia 1990, vol. 3 p. 31.

¹⁰ : Khairuddin al-Zarkali (d. 1396) *al-A'lam* vol.7 p. 221.

categorised it into chapters or sections with their titles. Among all, the classification of Imam *Nawawi* (d.765) is the best.

Imam Muslim did not rely chiefly on his personal findings but consulted the great scholars of his age, as he himself says: "I did not record the Hadith that was reliable to me, but I only recorded the traditions that were agreed upon by scholars."¹¹

Also, he would present all traditions to *Abu Zur'ah Razi* (d.264) and reject the ones about which *Abu Zur'ah* points out any deficiency and choose the ones which were approved by him. He says: "Whatever traditions I put in this collection are with proof and whatever I rejected are also with proof."¹²

He paid so exclusive attention to the compilation that he himself stated: "If the scholars of Hadith will keep on writing *Ahadith* for two hundred years then also they will have to depend on this book."¹³

Besides, *Imam Muslim* takes particular care in reporting the exact words of the narrators and points out even the minor differences in the wording of their reports. He has also frequently kept in view the difference between the two well-known methods of narration, *Haddathana* (he narrated to us) and *Akhbarana* (he informed us), due to his opinion that the first method used only when the teacher is narrating the hadith and the student is listening to him, while the second method of expression implies that the student is reading the hadith in front of his teacher.¹⁴

In addition, Imam *Bukhari*, sometimes mentions the *kunya* and sometimes full names of narrators, particularly in the Syrians transmitters. This creates a genus of confusion, which Imam Muslim had averted.

Imam Muslim considered only such traditions to be genuine and authentic as had been transmitted to him by an unbroken chain of reliable authorities up to the Prophet (Peace be upon him) and were in perfect harmony with what had been related by other narrators whose trustworthiness was unanimously accepted and who were free from all defects. He divided narrators and sub-narrators into 3 levels:¹⁵

1. Those people who were absolutely authentic in their memory and character with no deficiency of any kind. They were identified to be honest and trustworthy.

¹¹ Qadi ayyad, *Ikmal al-mu`lim bi fawa'id Muslim*, Dar al-wafa Egypt-1999, vol. 1 p. 81.

¹² Ibid. vol. 1, p. 79; al-Nawawī (d. 676) , *Al Minhaj bi Sharh Sahih Muslim*, Ahya al- turas al-Arabi, Lebanon 1392, vol.1, pp. (15-36).

¹³ Ibid , vol, 1 p. 83.

¹⁴ Qadi ayyad, *Ikmal al-mu`lim bi fawa'id Muslim*, vol. 1, p. 186; al-Nawawī (d. 676) , *Al Minhaj bi Sharh Sahih Muslim*, vol. 1, p. 21.

¹⁵ Muslim (d.261) *Sahih Muslim*, Ahaya al- turas al- Arabi Lebanon, vol. 1, p. 4; al-Nawawī (d. 676) , *Al Minhaj*, vol.1, p. 23.

2. People of slightly lesser memory and perfection than the previous category, yet still trustworthy and knowledgeable, not liars by any extent. Examples of people in this category include *Ata ibn Said* and *Layth ibn Abi Sulaim*.

3. People whose honesty was a subject of dispute or even discussion. Imam Muslim did not concern himself with such people. Examples in this category include *Abdullah ibn Maswar* and *Muhammad ibn Said al-Maslub*.

From the first genre of transmission he narrated hadiths in *usul*, while from the second in *Mutabi'at* and *shahid*, but he did not concern himself to the third one

The aforementioned premises reflect his extreme care in the transmission of a hadith. That's why *Imam Muslim* preferred to record only that hadith which, at least, two reliable *tabiun* (Successors) had heard from two Companions and this principle is observed throughout the subsequent chain of narrators in his collection.

THE IMPLICATION OF *MUTABI'AT* AND *SHAWAHID*

The both terminologies are exclusively discussed in hadith terminologies (*Mustalah al-Hadith*) lexicons. And the Muslim scholars mentioned multiple reasons for the *Mutabi'at* and *Shawahid*, but the main purpose of narrating a hadith in *Mutabi'at* to trace the value of hadith in *asal*, and also to find out that, anyone of his contemporaneous had the same tradition or not, If no body narrated the same tradition then try to search out that, someone narrated the same narration from his *Shiekh al-shiekh* or not. And so on to the end of *isnad*, it's called *Mutabi'* (singular of *mutabi'at*), but if there isn't analogous *an isnad* for the same *matan*, then try to find a similar hadith in context to it, and it's called *Shahid* (singular of *shawahid*).¹⁶

Ibn salah who's an expert of hadith terminologies stated the purpose of *Mutabi'at*¹⁷ to point out that the narrator (in *asl*) only narrated or someone else too. The narrator is well-known or not?¹⁸

So it's clear that Muslim scholars commonly and *Imam Muslim* particularly don't narrate hadith in *Mutabi'at* or *shawahid* to support the *sanad of common links*, but there are various purposes for its narration, as identifying the position of narrator, to collect all chains (*Truq*) etc.¹⁹

¹⁶ Abu Shuhb'a M. Ibn Muhammad (d.1403) *Al- waseet fi uloom al-hadith*, Dar al-fikar al-Arabi,,pp. 376-377.

¹⁷ *In hadith terminologies dictionaries there are two types of Mutabi'at one is called Muatabi'at al-naqisah and the second is called Mutabi'at al-tamah*. Ibn Salah (d.643), *Marifat uloom al-hadith*, Dar al-Maktaba al-almia 2002, p. 174.

¹⁸ Ibn Salah , *Uloom al-hadith*, pp. 74-75.

¹⁹ Al- Nawawe, *al-Minhaj*, vol.1, p. 15.

According to *Imam Muslim's* methodology he devoted *Mutabi'at* to those narrators who belong to the second genre, so it may be injustice to say that Muslim scholars fabricated *dive* and *single strands* to support the hadith *sanad* of *common links*.

ANALYSIS OF HADITH “weeping on the deceased” & JUYNBOLL'S THEORY

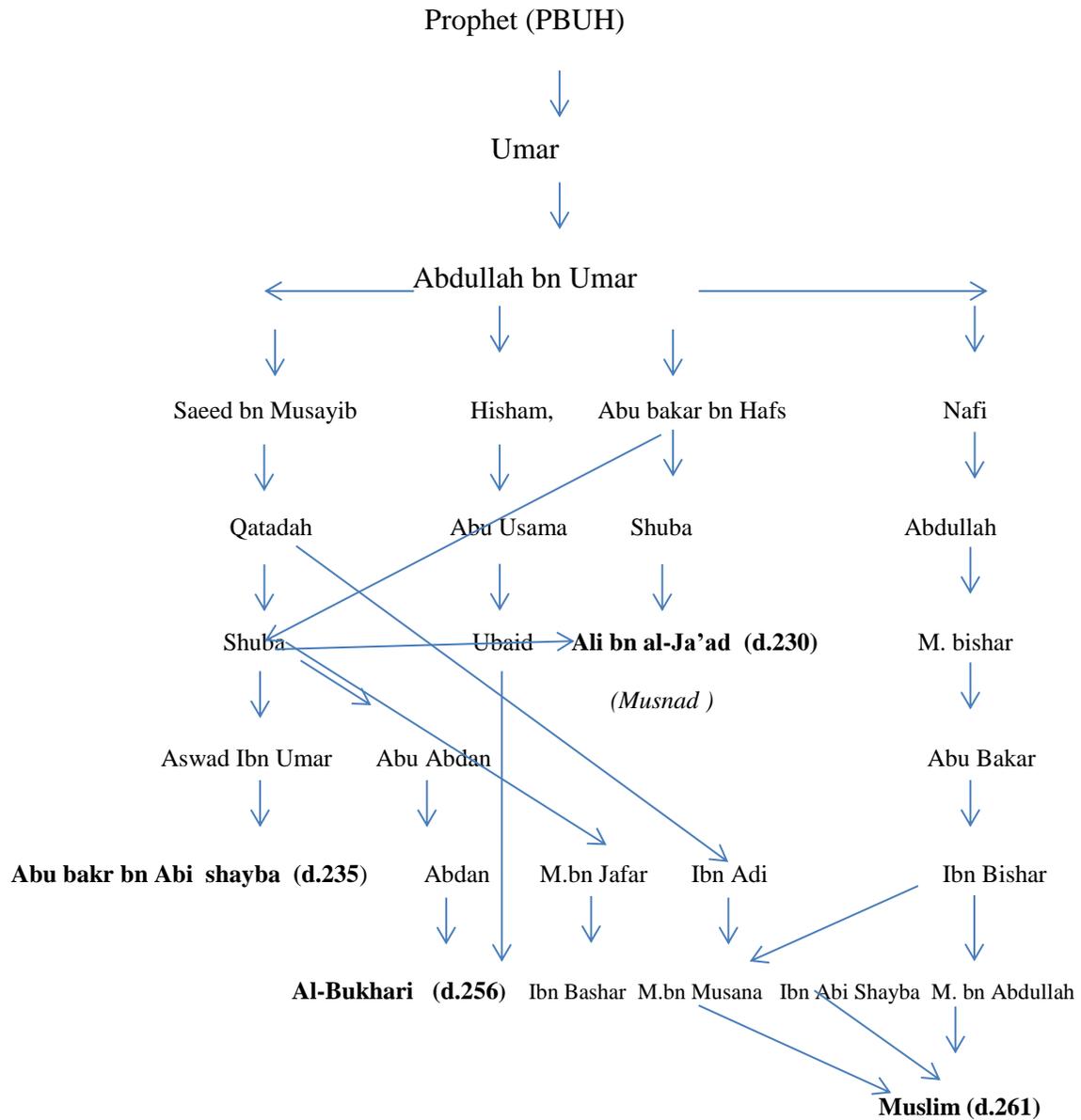
The hadith about weeping on the deceased cited the compilers of canonical and pre-canonical compilations with different expressions, in some traditions the -weeping on the deceased- expressed on (*buk'a*)²⁰ while in some on (*nniah'a*).²¹

The informant of this hadith from the Prophet (peace be upon him) in first generation as well as in second generation is differ, but most of them cited the narration of *Ibn Umar* from *Umar bn al-khattab* which are contain on the addition (*fi qabrihi*), Here is a glance of these *isnads* in the different collection beside the *sanad* of that hadith which *Imam Muslim reported* in principle (*asl*)

²⁰ For instance see: Malik (d.179), *Muwatta* , al-Maktabah al-almia, p. 113; Abd al-Razzaq al-san'ani, *Musannaf*, al-Majlas al- almi India -1403, vol. 3, p. 556; Ibn Abi shayba (d.235), *Musannaf*, Maktaba al-Rashid, al-Riyadh,1409, vol.3, p. 61; Al-Bukhari (265), *Sahih al-Bukhari*, Dar Tavqu al-Najat,1422, vol. 2, p. 48; Muslim, *Sahih Muslim*, Dar ihya al-Turas al-Arabi, vol. 2 pp. (638-641).

²¹ For instance see: Ibn Abi shayba (d.235), *Musannaf*, Maktaba al- Rashid, al-Riyadh 1409, vol. 3, p. 60; Ahmad Ibn Hanbal, *Musnad*, Mu'asisa al-Risala 2001, vol.1, pp. (428-434); Al-Bukhari *Sahih* vol. 2, p. 80; Muslim, *Sahih*, vol. 2, p. 639.

Hadith: (The deceased is punished due to his family's weeping over him)



Note: Imam Muslim recorded the stand of Nafi , Ibn Umar in principle (asl), while the rest in auxiliary and testimonial.

The superficial review of the aforementioned diagram shows that, Imam *Muslim* was not only the one compiler that he cited this hadith with addition, but before him like *Ali ibn Ja'ad* (d.230), *Abu Bakar ibn Abi Shayba* (d.235) also cited the same hadith with addition of (*fi qabrihi*) in his compilation, and the *Sanad* go back to *Saeed ibn Musayib* who was the alleged pupil of *Abdullah Ibn Umar*.

The same narration narrated *Ali bn al-Ja'ad*(d.230) from Shub'a and the sanad goes back to *Abu Bakar Ibn Hafs*, and *Imam Bukhari* narrated from *Hisham on single strand*, and both were the colleague and contemporaneous of *Ibn Musayib*. So it means that, the same tradition with addition was in circulation in preceding generation with different strands from *Ibn Umar*, and putting the responsibility of addition on *Imam Muslim* shoulders is injustice.

The *common links* theory first introduced by *Josef schacht*(d.1969), but later on developed by *G.H.A Juynboll* beside introducing other terminologies, which are new for the classical theologian, the decisive difference between *Schacht* and *Juynboll* lies in how to identify the *common links*. *Juynboll* requires that a *common link* has several partial *common links*. A *common link* that is not corroborated by more than one partial common links is, according to *Juynboll*, not a true *common link* but a *seeming common link*. So applying the same method or theory on the abovementioned *sanad Shub'a* is looking like *common link* because the *sanad* spread after him, but according to *Juynboll* theory and requirements for *common link*, it is not a true *common link* due the absences of *partial common links*, we may say it *seeming common link*.²²

In addition, *Juynboll* has another term "Dive" single strand that goes from the compiler to the sheikh of common link, and bypass the *common link*: *Juynboll* believes that, it is factious and fabricated by the compiler to support the *sanad* of *common link*.²³ But the crucial point in his theory is, that these dives *Muhadithun* citing in the *Mutabi't* as he discussed in detail in his prominent work on the terminologies in hadith science.²⁴

In the same case *Shu'ba* is *seeming common link*, and the strand of *Muslim* from *M. Ibn Musana* is a *dive*, but it does not prove the assumption of *G.H.A Juynboll* that *dive sanad* is fabricated by compiler due to his unsatisfaction of partial common link or to support the *common link*, because both are in *Mutabi'at* and there isn't *common link* in the principal narration (*asl*).

And its implausible to think about it, that *Muslim* fabricated the strand of *M.Ibn Musana* for the commonly purporting purpose, because the same narration cited his alleged

²² See for the term G.H.A Juynboll, Nafi, the mawla of Ibn Umar, and his position in Muslim Hadith literature 208-216

²³ Ibid

²⁴ See G.H.A Juynboll, *Reappraisal of some technical terms in Hadith literature* p(315-322)

teacher *Ibn Abi shayba* in his collection (*Musannaf*) and the *Imam Muslim* does not have only this tradition on *sanad* that *Shub'a* is the main informant in it, but he has an another permanent *sanad* which goes back to *Nafi* who is also the student of *Ibn Umar*.

The rigorous study of *Muslim isnads* shows the flaws of those critics, who asserted that *Muhaddithun* in general and *Muslim* in particular narrating the single strand or *dive isnad* to support the *common link*, but as we can see the chain of hadith, which *Imam Muslim* cited in principle (*Asl*) and the *isnad* does not contain on *common link*, that therefore *Imam Muslim* narrated these single strands to support him.

In addition *Shu'ba* is seeming *common link*, and the strand of *Muslim* from *M. Ibn Musanna* is a *dive*, but it doesn't prove the assumption of *G.H.A Juynboll* that *dive isnad* is fabricated by compiler due to his unsatisfaction of *partial common link* or to support the *common link*, in the same case *Muslim* doesn't need to fabricate a strand because the hadith of *Shu'ba* took place in his alleged master *Ibn Abi Shaybah's* book (*Musannaf*), and the *Muslim* hasn't only this tradition on *isnad* that *Shub'a* is the main informant, but he has an another permanent *isnad* which goes back to *Nafi* whose also the student of *Ibn Umar*.

Subsequently on the methodology of *Muslim* the objective from *Mutabi'at* and *Shawahid* is to inform the reader from those *sands* which he has from the second genre of narrators as well as to collect the sound *isnads* of same *matan* in one place, or in another words to support the *matan* nor to the *common link* as the western scholars claimed.

CONCLUSION

Muslim and *al-Bukhari* have received the canonical position in the muslim community, and both are most acceptable and trustable to them after the Holy Quran. It's sound clear that their compilations aren't solely contained on the *Mutabi'at* and *Shahid* but most of compilers give place into this type of narrations.

The accusing of *Muslim* on the indulgence in *Mutabi'at* and *Shawahid* is an utterance without examining his work, in the abovementioned studied instance its emerged that this claim is baseless, because the tradition contains on addition (*fi qabrihi*) didn't cite only *Imam Muslim*, but its available in the other canonical and pre canonical compilations.

BIBLIOGRAPHY

- Ali ibn al-Athir (d.630) *Al-Lubāb fī tahdhīb al-ansāb*, Dar Sadir Lebanon.
- Abd al-Razzaq al-san'ani, *Musannaf*, al-Majlas al- almi India -1403.
- Ibn Abi shayba (d.235) , *Musannaf*, Maktaba al- Rashid, al-Riyadh,1409.
- Abu Shuhb'a M. Ibn Muhammad (d.1403) *Al- waseet fī uloom al-hadith*, Dar al-fikar al-Arabi – 2003.
- Abdullah ibn Ali al-najdi, *Mushkilat Al-Ahadith al-Nabawia* , Muasistu al- antisha al- arabi Lebanon- 2006.
- Ahmad Ibn Hanbal, *Musnad Ahmad* Muassasa al-Risala, 2001.
- Al-Bukhari (d.256) *Sahih*, Dar Tavq al-Najat, 1422.
- Al-Dhahabi (d.748) *al-Abar*, dar al- Kutub al- Almia Lebanon.
- al-Nawawī (d. 676) , *Al Minhaj bi Sharh Sahih Muslim*, Ahya al- turas al-Arabi, Lebanon- 1392.
- Al-Sam'ani (d.562), *Kitab al-Ansab*, Dar al Marif al- Islamia Haydarabad India 1962.
- Burhan ud Din (d.884) *Al- Maqsad al-Arshad*, Maktaba al- Rasheed, Saudi Arabia 1990.
- Dr, Abdullah Shaban, *Al- tasheel al- shari li-qavayd al-Muhadisthun*, Dar al-salam Cairo 2005.
- Dr, Abdur Rahman, *Imam Muslim wa Manhajuhu fi Sahihi*, Dar Amar, Oman 1997.
- G.H.A Juynboll, *Nafi, the Mawla of Ibn Umar, and his position in Muslim Hadith literature*.
- Ibn 'Asakir (d.571) , *Tarikh Dimashiq*, Dar al- fikar, Syria 1948.
- Ibn Hajar (d.852) , *Tahddhib al-tahdhib*, Matba da al-Marif India.
- Ibn Salah (d.643) *Marifat uloom al-hadith*, Dar al-Maktaba al-almia,2002.
- Khairuddin al-Zarkali (d. 1396) *al-A'lam* , Al- Maktaba al- Almia Lebanon 2002
- Malik (d.179), *Muwatta* , al-Maktabah al-almia Lebanon1997 .
- Muhammad bin Shalih al-Utsaimin, *Sharh Nuzhat al-Nazar*, Dar al-Aqeedah, Cairo 2007.

Muhammad Saddique Khan (d.1307) *Al-Taj Al-Mukallal Min Jawahir Mathir Al-Taraz Al-Akhar Wal'awwal*, The Ministry of Awqaf and Islamic Affairs, Qatar 2007.

Muslim (d.261) *Sahih Muslim*, Ahaya al- turas al- Arabi Lebanon 2004.

Qadi ayyad, *Ikmal al-mu`lim bi fawa'id Muslim*, Dar al-wafa Egypt-1999.