

## Origin of *Hadith* Criticism: Its Development and Methodology

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The word *Hadith* literally means communication, story, conversation<sup>1</sup>. However, whenever it is used as an adjective, it means 'new'. The word *Sunnah* is often interchangeably used instead of *Hadith*. According to *Muhaddithin*, it stands for what was transmitted on the authority of Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his acts, sayings, tacit approval or description of his *Sifât* (features) meaning physical appearance.

The status accorded by the Qur'ân to Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ apparently clarifies the fact that his whole life, decisions, judgments and commands have a binding authority and ought to be followed in all spheres of life by Muslim individuals and communities as well as by Muslim states<sup>2</sup>.

Thus from the very beginning, the Muslim community was incited by the Qur'ânic commandments to copy and preserve even the minutest action of their beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, *Sahabah* (Companions) even in the life of Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began to transmit *Hadith* as they were ordered to do so. Scholars especially early scholars played their roles with due caution in transmitting or copying *Hadith*. But as it is known to all scholars, even the most sincere one amongst them might have transmitted a mistaken statement at one time or another, therefore, it was direly needed to strive for it should not get contaminated or diluted in any way. To check mistakes of all sorts, it was necessary to use the tool of *Hadith* criticism with full force. Hence the science of criticism got developed with a great care.

The Arabic word used for this type of criticism is *Naqd*. It is defined as

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## تميز الدارهم وإخراج الزيف منها

*Separation of good money from bad one and expulsion of fake one*<sup>3</sup>.

Technically the word *Naqd* is used by *Muhaddithin* to separate authentic *ahâdith* from unauthentic ones and their remarks on narrators.

The word *Tamyyiz* has also been used in the same sense<sup>4</sup>. But the science of *Hadith* criticism is generally known as *Al-Jarah wa'l-Ta'dil*.

Every *Hadith* contains the chain of its transmitters. *Muhaddithin* called this chain of transmitters as *Isnâd*. They attached great importance to it and considered it as an indispensable part of a *hadith*. They tried to determine the relative value of the reliability of *Isnâds* and their different classes with the result they produced a vast literature on the biographies of the transmitters for its sake, and developed the system into almost a science. In fact, only at the end of the first century of *Hijrah*, the science of the *Isnâd* was fully developed.

### Origin of the *Hadith* Criticism:

The science of *Hadith* criticism did not develop for literary pursuit but it evolved out of a great necessity. So far as its origin is concerned, it has been proved by the scholars that Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself has laid the basis of the science. Zain al-Din Iraqi, who has written a book on *Hadith* Methodology says that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and a number of *Sahabah* and *Tabi'ûn* have used the words of criticism<sup>5</sup>. It is narrated by 'A'ishah that a person sought permission to meet with Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ permitted and said, "Allow him he is the worst person of his family"<sup>6</sup>. Khatib Baghdadi has concluded from this episode that prophet himself has criticized certain persons<sup>7</sup>.

In order to confirm the reports of Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the *Sahabah* used to go to Prophet and verify something he was reported to have said. It does not mean that *Sahabah* used to lie but the purpose of investigation was only minute study and confirmation. For example Imam Muslim narrated that Diman bin Tha'labah came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, "Muhammad, your messenger came to us and told so and so". The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "he told the truth"<sup>8</sup>.



We find this sort of investigation or verification was carried out by number of prominent *Sahabah*. The practice of referring to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ceased naturally with his demise. But it was the duty of Muslim individuals, community and state to follow the way of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Consequently, they had to be very careful in ascribing statements to the prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and had to scrutinize them carefully. The *Muhaddithin* meticulously searched and scrutinized the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sayings till they must feel that what is being ascribed to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is correct without any alteration.

The first caliph Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ was pioneer in this field. Imam Hakim comments that he is the first person who safeguarded lie to be ascribed to Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>9</sup> Next came 'Umar and 'Ali. During this early stage there were other *Sahabah* too like 'Aishah and Ibn 'Umar, who carried out criticism of *Hadith* and increased some other principles to the science.

Therefore, it can be claimed that the criticism of *Hadith* began in rudimentary form during the life of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

With the spread of Islam, the *Hadith* of Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also began to spread throughout the Islamic world. To err is human, so with the spread of *Hadith* in different regions of the Islamic world the possibility of mistakes arose. Consequently, the necessity for criticism became apparent.

Meanwhile, in the very early stage of diffusion of *Hadith* in the Islamic world, the community faced some very grave events and there was a great upheaval a quarter century after the death of Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The reference is made to the civil war between 'Ali and Mu'awiyah and the assassination of 'Uthman, which produced a breach among Muslims. Here it seems as if the first fabrication of *Hadith* began in political sphere, crediting or discrediting the party concerned<sup>10</sup>. In fact, it is clear that neither 'Ali nor Mu'awiyah took part in it, nor any other *Sahabah* but the enemies got a good chance to shatter the building of Islam.

At this stage, *Muhaddithin* became more cautious and began to enquire about the source of information and scrutinized them. Imam Muslim has quoted the statement of Ibn Sirin, a *Tāba'ī* (d. 110) that "they

did not ask about *Isnâd*, but when *Fitnah* — civil war arose they said, 'name to us your men....'<sup>11</sup>.

Meanwhile the regional schools of criticism began to appear in which Iraq became another prominent centre for criticism besides Madinah.

The *Muhaddithin* did not hesitate even to discredit their own kith and kin. They meticulously made public the weaknesses of narrators in relating the *Hadith* to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Yahya bin Sa'îd al-Qatân, one of the greatest critics, belonged to the first half of the 2<sup>nd</sup> century, was on his death bed. He asked one of his attendants, "What do the people of Basrah say about me". He replied, "they admire you but they are only afraid of your criticism of the narrators of *Hadith*", on which he said, "listen to me, in the Hereafter I would prefer to be opposed by anyone rather than have the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, 'you heard a *Hadith* attributed to me and it came to your mind that it was not true and you did not criticize it'"<sup>12</sup>.

#### **The Extension of the Method of Criticism of *Hadith* and the Expansion of Critic Centres in the other parts of Islamic World:**

Although the *Hadith* critics were active in different parts of Islamic world only in the 1<sup>st</sup> century of *Hijrah*, yet from the 2<sup>nd</sup> century, the criticism of *Hadith* entered a new phase. Though journeying for the acquisition of *Hadith* began in the life of Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and later on many *Sahabah* and *Tabi'ûn* traveled a lot, but their journeys can't be compared to the journeys of scholars during the second and third centuries.

From the second century to a few centuries later a general requirement of a student of *Hadith* was to make extensive journey for learning *Hadith*. As the early scholars mostly learned under the scholars of their locality, their criticism was confined to the same locality. But when students began to learn *Hadith* from hundreds and thousands of *Shayukhs* throughout the Islamic world, their criticism was not confined to scholars of one centre but they began to scrutinize scholars and their *ahâdith* in general. Due to the extent of these activities, some new centers emerged for this purpose. Here we name only few prominent critics of different



provinces of Islamic world leaving aside others because of paucity of space.

1. Sh'ubah of Wasit (d. 83-100)
2. Yahya bin Sa'id of Basra (d. 198)
3. Abd al-Rahman b. al-Mahdi of Basra (d. 198)
4. Ibn al-Mubarak of Marw (118-181)
5. Al-Shâfa'î of Egypt (d. 204)

The above mentioned scholars in turn produced numerous famous scholars in the field of criticism. Infact the science reached its climax with the following two groups. The chronology is in accordance with the authenticity of the critics:

1. Yahyâ bin Ma'în of Baghdad (d. 233)
2. 'Ali bin Madîni of Basrah (d. 198)
3. Ibn Hanbal of Baghdad (d. 241)
4. Abâ Bakr bin Abi Shaibah of Wasit (d. 235)
5. Ishâq bin Rahooyah of Marw (d. 230)
6. Abdullah bin 'Umar al-Qawâriri of Basrah (d. 255)
7. Zuhair bin Harb of Baghdad (d. 234)

The second line of the above groups was:

1. Al-Dhuhli (d. 258)
2. Al-Darimi (d. 255)
3. Al-Bukhari (d. 256)
4. Abu Zar'ah al-Razi (d. 277)
5. Abu Hatim al-Razi (d. 261)
6. Muslim bin Hajaj (d. 261)
7. Abu Dawud (d. 275)

We stop here because the fervour and zeal of the scholars of later generations i.e., from the 2<sup>nd</sup> half of 4<sup>th</sup> century degraded in studying the *Hadith* and the criteria, needed for acceptance of *Hadith*, also became lenient. One of the basic reason for this type of approach was the collection of *Hadith* literature in classical compilations of *Sihâh*, *Sunan*, *Masânîd* etc. Also the perfection of the science to some extent, had played a great role in diverting the attention of *Muhaddithin* to study the other dimensions of *Hadith* literature. In fact this was the most fertile period of the *Hadith* studies.

The works of some of the critics of later two groups remained with us<sup>13</sup>, So far as the works of the early critics are concerned, we find only their references in the books of *Al-Jarah wa'l Ta'dil*. Even though the sources mention that a number of critics were having their own complete works on the subject but they are extinct now<sup>14</sup>.

### Methodology of Hadith Criticism

Every *hadith* as we know comprises of two parts *Sanad* (chain of narrators) and *Matn* (text of *Hadith*). The subject matter of *Hadith* criticism consists of both — the investigation of personalities of narrators of *Hadith* and examining *Matn*, — textual study of *Hadith*.

### The Investigation about the Personalities of Narrators

The critics examined the narrators by two ways, first by verifying their personal character (*'Adil*), second by testing their literary accuracy (*Dabt*). When these two faculties combined in a person, he was called *Thiqah* (trustworthy), whose narrations are generally accepted by *Muhaddithin*. This is called the external *Naqd Hadith*.

In the opinion of *Muhaddithin* all scholars with the exception of the *Sahabah*, whose character is testified to by Allah and his Prophet ﷺ, need the testimony of character if their word is to be accepted.

To accept a *hadith* according to the criteria of *Hadith* critics, it is not sufficient that transmitted material be authentic in itself. Besides this, the narrator must be *'Adil* — having righteous conduct. In other words his character must be Islamically accepted.

Hafiz Jalaludin Sayuti has summarized the opinions of his predecessors about the qualities of an *'Adil* and says that an *'Adil* must be a Muslim, mature, mentally fit, he should not be a sinner and a debaucher and must show regard to the Islamic manners<sup>15</sup>.

A man may be a scholar but if his morals are doubtful, a *hadith* narrated by him is not acceptable. If a scholar's personal character was acceptable but his literary accuracy (*Dabt*) was not of the highest grade, he was called *Sadiq* (truthful). His narrations would be accepted as a genuine one except in a case where he differed from an authority of higher



accuracy than him. But if a scholar was charged with indecency in his character, material transmitted by him was not accepted no matter how big a scholar he might have been and even if the narrated material was authentic. Moral weakness can't be compensated though in certain cases literary shortcomings may be overlooked. It shows the high sensitivity of *Muhaddithin* regarding their acceptance of Prophetic tradition. They, at first, searched into *Isnâd* and if it was defective, without scrutinizing the subject-matter, they called the *hadith* defective because a *hadith*, according to their criteria, could not be authentic unless both of its parts — *Sanad* and *Matn* were perfect.

The narrator (*Râwî*) must specify the condition of his receiving *hadith* otherwise it is to be treated as *hadith Mu'an'an* or *Balâg* and if the narrator was accused of *Tadlîs*, a kind of deception in *Hadith* terminology, his narration is treated as *Da'îf* (Weak).

Therefore, if the scholars say that two lac *ahâdith* were non-authentic it does not mean that they are spurious. It only means that their *Isnâd* are questioned while the subject itself may or may not be false.

So far as to test the *Dabt*, — literary accuracy of a narrator there were several methods, but almost all of these methods may be brought under the broad-heading of "comparison" or "cross-reference". By gathering all the related materials or all the *ahâdith* concerned, compared them fully with each other, one judges the accuracy of scholars. The method is not only used for checking the accuracy of a narrator but it also greatly helps to know *Shawâhid* and *Mutabi'ât* of *ahâdith* to distinguish them from *Usûl*<sup>16</sup> which often helps in elevating *Isnâd* from *Nâzil* to *'Âli*<sup>17</sup>. The process in turn greatly helps in strengthening the authenticity of a *hadith*. Likewise, the process helps in classifying the *ahâdith* as *Sahîh*, *Hasan*, *Da'îf* and in analyzing the sub-types of *Da'îf* as *Shadh*, *Munkar*, *Mu'alal*, *Mudraj*, etc. Most of the classification of *Hadith* was done through this method.

The process of comparison was highly esteemed and used by critics. The method of comparison was practiced in many ways. The following are some of them:

1. Comparison between the *ahâdith* of different students of one scholar.

2. Comparison between the students of a single scholar at different times.
3. Comparison between oral recitations and written documents.
4. Comparison between the *hadith* and the related text of Qur'ân.

In short, *Muhaddithin*, with the help of these methods were able to check the accuracy and defect of a narrator and his narrated statement.

#### Textual Study of *Hadith*

It is also known as Internal *Naqd Hadith*. Some people have claimed that *Muhaddithin* have wholly diverted their attention and exploited their strength in investigating the narrators, their lives and characters, without pondering what they ascribed whether right or wrong. In other words, *Muhaddithin* have very often commented on *matn* (text) of *Hadith*. But in accepting and rejecting a *Hadith*, the reason was not only the criteria. Strictly speaking in most of the cases which are dealt with in *Hadith* literature, pure reasoning has no place e.g., we find in *Hadith* books that the prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to sleep on his right side. Now, if we check this statement rationally, a man can sleep on his back or every position is possible. We can't say, using our rational faculty that a certain position is possible and the other is impossible. In this case reason can neither prove nor disprove. What is correct or incorrect can be decided only through reliable eye witnesses and narrators. Thus reasoning itself leads us to accept the statement of honest and reliable narrators, except in cases where we find that the episode goes against reason.

From the very beginning, reason was given its proper place in *Hadith* studies. In fact, *Muhaddithin* did not confine their criticism to *Asânîd* but they always perceive on *Mutûn* also, till they declared some of the *ahâdith* as *Bâtil* (unintentionally attributed) inspite of narrated by authentic persons.

The basic pre-requisite of an authentic *hadith* is that it should not be *Shâdh*<sup>18</sup>. *Shâdh* means *hadith* whose authority differs from the authority of higher accuracy. The difference can't be known until a comparison is made between the texts of *ahâdith*. The process clears the point that a critic can't comment about a *hadith* until he enquires about its



safety from being *Shâdh*. By this way it is incumbent upon him to check the text of *hadith* before commenting on *hadith* as an authentic one.

As every stage reason played its role. The reference to this type of approach is found in most of the books of *Hadith* methodology, e.g., Khatib Baghdadi, a 5<sup>th</sup> century scholar named a chapter in his book, *Kitâb al-Kifâyah* as:

### باب وجوب اخراج المنكر والمستحيل من الاحاديث

*Chapter dealing with the expulsion of Munkar and impossible from ahâdith*<sup>19</sup>

But to check a *hadith* on rational grounds is not the job of everybody. It needs the knowledge of technicalities and principles and a life-long dedication for studying *Hadith* literature.

Once Ibn al-Qayyim was asked, if it is possible to know an unauthentic *hadith* without looking for its *Sanad*, he replied in affirmation and said that one can get it if he has got saturated and satiated by the knowledge of authentic *Sunnah* and has got mixed with its flesh and blood, this nearness creates in him an ability and strong specialization of knowing *Sunnah* of Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. His awareness of Prophet's *Sirah* and guidance and what he ordered and forbade from, what he liked and disliked and what laws he formulated for *Ummah* in a way as if the person had mingled with Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ like one of his *Sahabah*<sup>20</sup>.

Ibn al-Qayyim has indicated certain principles in the book mentioned in the above cited reference by which a *hadith* can be claimed as unauthentic only by using rationalization, some of them are:

1. A ridiculous and awkward *hadith* which can't be attributed to Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ like, "One who says 'Laillahaiillâh' Allah creates a bird out of this word, that have seventy thousand tongues, every tongue will speak seventy thousand languages and all of them will seek forgiveness".
2. A *hadith* attributed to Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ relates absurdity, foolishness, joke, etc, "If rice would have been man it would have been forbearing any hungry person who would have eaten it would have got satiated".

3. A *hadith* attributed to Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which is against the facts, e.g., “Brinjal fulfills anything for which it is eaten”.
4. A *hadith* attributed to Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ itself calls for its spuriousness e.g., “When Allah the exalted gets angry he sends revelation in Persian”.
5. A *hadith* attributed to Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ narrates wickedness of different professions, e.g., “The worst of lairs among men are goldsmiths and dyers”.
6. A *hadith* attributed to Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which is indecent, ugly and vile, e.g., “The white cock is my friend and friend of my friend and enemy of my enemy” and “The watching of beautiful face is worship”.
7. A *hadith* which goes against the Qur’ân.

These are some of the examples. The *Muhaddithin* have worked hard to collect all these spurious traditions in books called *Mawdû’ât*.

In the light of these facts, we may conclude that *Muhaddithin* have given reason its due position in checking the narrators as well as texts of *ahâdith*. It is fair to say with full confidence that their methodology was scientific in strict sense of the term. The *Muhaddithin* reached the apex of what was humanly possible to safeguard the Prophetic tradition. It does not seem possible for the critics of world to add some new methods which they have developed centuries before. The methodology of *Muhaddithin* is direly needed in the present age where “information explosion” has given birth to other epidemics.

The remarkable activity of *Muhaddithin* with regard to the preservation and propagation of *Hadith* is unique in the literary history of the world. The development of the system of *Isnâd*, which in turn, resulted in the vast literature on the *Asmâ al-Rijâl*, the literature on the *Usûl al-Hadith* and the literature on *Muwdû’ât* remained unparalleled in the literary history of the world even today. Now if the *Ummah* becomes complacent in accepting these graded *ahâdith* for which the *Muhaddithin* have worked for centuries together, then in doing so, we will be undermining the back-breaking toil and drudgery of our predecessors (*Aslâf*).



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**End Notes**

- <sup>1</sup> See Ibn Manzoor, *Lisân al-'Arab*, root *Haddatha*.
- <sup>2</sup> Qur`ân, 33:21, 4:80, 59:7, 5:92, etc
- <sup>3</sup> See Ibn Manzoor, *Lisân al-'Arab*, root *Naqada*.
- <sup>4</sup> Imam Muslim has named his book on *Hadith* methodology as *Kitâb al-Tamyyiz*.
- <sup>5</sup> Zain al-Din al-Iraqi, *Al-Taqqiyid wa al-Iyzâh*, Dar al-Hadith, Beirut, 1984, p. 440.
- <sup>6</sup> Bukhari, *Kitâb al-Adab*.
- <sup>7</sup> Khatib Baghdadi, *Al-Kifâyah fi 'Ilm al-Riwâyah*, Da'irat al-Ma'ârif al-'Uthmaniyah, Hyderabad, Daccan, 1357 A.H., p. 83.
- <sup>8</sup> Muslim, *Kitâb al-Imân*.
- <sup>9</sup> Al-Hakim Nishapuri, *Al-Madhkal*, Lowzak, England, 1983, p. 46.
- <sup>10</sup> The two *ahâdith* by which it is claimed that fabrication of *Hadith* began in Prophetic period are declared by 'Allâmah Sakhâwai as fabricated because in the *Sanaad* there is a narrator whose narrations are not accepted by *Muhaddithin*. Secondly, the punishment prescribed by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the forgers of these *ahâdith* is burn down by fire in case to be found dead. No authentic *Hadith* book provides any example that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has ever ordered for such an inhuman punishment. See M. M. Saba'î, *Al-Sunnat wa Makânatuha fi al-Tashri' al-Islami*, Maktabah Dar al-'Urubah, Cairo, 1961, 1<sup>st</sup> Edition, p. 217.
- <sup>11</sup> Muslim, *Muqaddimah*, Dar al-Diyan Li Turath, Cairo, 1<sup>st</sup> Edition, 1987, p. 84.
- <sup>12</sup> Khatib Baghdadi, *op. cit.*, p. 44.
- <sup>13</sup> Like *Kitâb al-'Illal* of Ahmad bin Hanbal and Yahyâ bin Ma'in and *Kitâb al-Tamyyiz* of Imam Muslim, etc.
- <sup>14</sup> The catalogue of *Hadith* manuscripts of Dar al-Kutub al-Zahiriyah, Damascus namely, *Al-Muntakhab min Makhtûât al-Hadith* prepared by Nasir al-Din Albani, 1930 A.D. may be an excellent source to become aware of the secondary sources which contain their references.
- <sup>15</sup> Hafiz Jalaludin Sayuti, *Tadrîb al-Râwi*, Dar al-Kutub al-Hadithiyah, Saudi Arabia, 2<sup>nd</sup> Edition, 1966, Vol. 1, p. 300.
- <sup>16</sup> The basic number of *Hadith* does not exceed to a certain thousands but what we see the outgrowth of *ahâdith* numbering now in lacs is actually the independent chains of transmission (*asânîd*) to the basic number of *Hadith*. In *Hadith* terminology a *hadith* with two different chains of transmission is concerned as two *ahâdith*. See Sayuti, *op. cit.*, p. 99. Therefore the basic number

of *Hadith* is called *Usûl* and the rest of other transmissions to these *ahâdith* are called *Shawâhid* and *Mutâbi'ât*, which strengthens the authenticity and often elevate the status of a *hadith*.

<sup>17</sup> *‘Âli sanad* is the chain of transmission having less number of narrators from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In *Hadith* methodology a *sanad* having less number of authorities is highly acknowledged. *Nâzil sanad* depicts the opposite sense.

<sup>18</sup> Hafiz Jalaludin Sayuti, *op. cit.*, p. 63.

<sup>19</sup> Khatib Baghdadi, *Kitâb al-Kifâyah*, Da'irat al-Ma'ârif al-'Uthmaniyah, Hyderabad, India, 1357 A.H., p. 429.

<sup>20</sup> Ibn al-Qayyim al-Jawzi, *Al-Manâr al-Munif*, Halb, 1390 A.H., p. 44.