Evolution of Mu‘Jam Literature in Ḥadith 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’anic and hadith 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 Ḥadith 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 Ḥadith. 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 Ḥadith literature. Hence there is one brief compilation of Ḥadith, 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 Ḥadith 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 Ḥadith literature.

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

1 INTRODUCTION

As Ḥadith 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 Ḥadith as compiled into many books.

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

Here, it will be discussed on some methods for the selection of Ḥadith 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 Ḥahfah. Collection of Abu Hurairah, which was taught and handed over by his student Hammam b. Munabbih, is one of the examples of Ḥahfah. The most important Ḥahfah was collected by Abd Allah b. Amr b. al ‘Lahs with the title of “Alḥahf al adiqa”. According to Ibn Athir, this Ḥahfah included two thousand A Ḥadith. Except these, Prophet (may Allah Bless him and Grant him peace) made many
letters, orders and treaties on different occasions, which were preserved by different companions individually for their own information.

In the time of ‘Umar b. ‘Abd al-Aziz, these compilation of hadith were not in the form of ‘ahadith but in the form of books. Many books came to appear e.g. “Kutub al-Qur’an” by Abi Bakr, “Risalah” by Salim b. ‘Abd Allâh, “Di’at tar” by al-Zuhri and “Abwa’ b” by Sha’bi etc. Mostly in this period, compilers had collected Ahâdith without any sequence of subject but few had adopted the method as imam Sha’bi, divided his collection, “Al- Abwa’ b” into chapters and each chapter contains Ahâdith related to one topic. However, this method was not perfect as it was only for its initial stages.

After 125 A.H, Ulema ul hadith started to collect Ahâdith according to chapters on fiqh, as “Kitab al-Athir” by Imam Yousef. Then Imam Malik also followed the same methods in his collection, “Mu’allaq”. In which firstly he mentioned Ahâdith 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 “Mu’allaq”. So, Mu’allaq are those large collections of Ahâdith in which Ahâdith 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.

At the end of second century, another new method was adopted, according to this method, Ahâdith are collected and arranged irrespective of their subject matter. In other words, “Mustadrak” d means those collections of Ahâdith arranged according to the names of companions including their various Isnad. The compilations according to this method are called Mustadrak d. Musnad Imam Ahmad b. Hanbal and Musnad Isbâq q b. Râḥwiq are examples of such methods of compilation.

When Mustadrak d works were started, people felt difficulty to find out the relevant Ahâdith in their objects. So Ulema of Ahâdith thought about the compilation according to content wise. However, this method is divided into three categories. Firstly, some ulema compiled only those Ahâdith which are ‘Ahad according to them, e.g. Imam Bukhari r, Muslim and Tirmidh etc and their compilations are called Ahâdith. Second kind is that compilation, for which only contain Ahâdith on fiqh chapters, omitting material relating to historical, spiritual and other matters which has been done by Imam Darimi(d.255 A.H), Abu Daud(d.275 A.H), Imam Nisa’i(d.303 A.H) and Imam Darquzlan(d.85 A.H)etc. these collections are called Sunan. According to Ulema ul Ahâdith, Sunan are those compilations which contain only Marfu’u Ahâdith on fiqh chapters. Third kind is such compilation which is arranged according to fiqh chapters including Marfu’, Muqquf and Maqtu’u Ahâdith and called as Mu’allaq. Mu’allaq Abul- Radhiq q and Mu’allaq Ibn Abi Shaybah are the famous kinds of these collections.

Some scholars have selected the method of Mustadrak. It is called such collections of Ahâdith 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 Ahadith which fulfilled the conditions laid down by Bukhari r and Muslim, but not included by them in their Ahâhin. Ulema of Ahâdith adopted another new method, in which a later compiler of them collected together fresh Isnad for such Ahadith as were collected by pervious compiler on the basis of different chains of Isnad. This method is called Mustakhraj. Al- Mustakhraj of Isma’il on Ahâh Ibn Abi- Bukhari r, Mustakhraj of Abu Nuaym on the Ahâh al- Bukhari r and Muslim belong to this category. They have given them a fresh chain of Isnad for some Ahadith which were already included by Bukhari r and Muslim in their Ahâh but different Isnad.


The Ijza are such collections of Hadith which have been written down on the authority of one single individual whether a companion or any subsequent generation e.g. Juz of Ab¢ Bakr, in which all the narrations of Ab¢ Bakr are compiled. The term Juz is also applied to such collections of Hadith 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 Hadith, Arba’in $\gamma\gamma$ t belongs to this category as mentioned above.xiii

Some ulema of Hadith adopted one more new method of Mu’jam for the compilation of Hadith. The term Mu’jamis 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 Tabar¢ n had done in his Mu’jam al- Sagh$\dagger$ r.xiv

Hence every compiler has adopted his own style. These all-different methods and style of the compilation do not affect the authenticity of Hadith 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-Hadith while adopting these methods. This was not done by accidentally but Ulema al-Hadith devoted them to preserve it forever shining.

However, among the great numbers of collections of Hadith literature, it can be said that Mu’jam is a useful and effective method for the compilation of Hadith, with a specific methodology in which all Hadith 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 “م-ج-ع” that means;

$\text{عجم الكتاب او الحرف نقطه بالسود}$

(He put dots on the word or book with ink.)$^{xv}$

So when it is used with Fathah(فتح) as مصدر ميمى, that means doting upon words. Otherwise in case of dummah (اء) it becomes objective(اسم مفعول) as from $\text{افعال الفاء}$ to $\text{مقطعه حروف}$, that means words with dots/ متوطه حروف. 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(ত) or three on tha(ث), one on Fa(ف) while Two on qaf(ق) etc.$^{xvi}$ That is why the word Mu’jam(عجم) 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 Mu’addith n Mu’jam is a kind of collection of Hadith, in which a compiler arranges the Hadith, on the basis of the chain of companions, Shuy¢kh or regions etc. Normally these chains are arranged alphabetically. As Ja’far al- Katt¢ni said;

$\text{و هو في اصطلاحهم ما ذكر فيه الا حادث على ترتيب الصحابة أو شيوخ أو البلدان او غير ذلك و غالب أن}$

$\text{يكونوا مرتين على حروف الهجاء}$

"Technically (it means) those books in which Hadith are mentioned according to companions, Shyukh or regions etc, and mostly those are arranged alphabetically."$^{xviii}$
‘Abd al ‘Aziz included Mu’jam e-Dehlvi in his discussion of Ma’ajim as a collection in which Aiasm are mentioned along with the sequence of Shuykh, 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 Aiasm d are arranged according to sequences of companions and Ma’ajim are arranged by the sequence of Shuykh of a particular compiler.

Both definitions given by Shah Abdul Aziz are not lucid and one can not differentiate one from other. In fact, he took that definition from Syed ‘Abd al Hayyi al Kattan in his book “Fahris al Fahris wa al Athb”, and quoted it under the discussion of Ma’ajim Thalathah. Kattan said:

"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".

Kattan’s definition is also based on Sakhawi. Quoting him Kattan words:

"And Sakhawi 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 Abnuni; his Mu’jam al Kabir is arranged on the basis of the names of companions while Mu’jam al Awsat is arranged according to Gharaib Shuykh and Mu’jam al Saghir is according to the names of his teachers. All three are arranged alphabetically."

Above mentioned statement shows that Hafiz Sakhawi added the companions in its definition. Al-Kattan 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-Kattan used the term Musnad for Mu’jam al Kabir by Abnuni, in his book Bustan al-Muaddithin. The question is as to why he entitles Mu’jam al Kabir as Musnad? For this ambiguity, the difference and similarities between Mu’jam and Musnad and Mu’jam and Masnad 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, Shuykh or cities. For instance, a Mu’jam by Abnuni; his Mu’jam al Kabir is arranged on the basis of the names of companions while Mu’jam al Awsat is arranged according to Gharaib Shuykh and Mu’jam al Saghir is according to the names of his teachers. All three are arranged alphabetically.

Masanad are the collections of Aiasm d, in which narrations of each companion are mentioned under his name without considering their subject matter or status as Aiasm h, Aiasm d 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 Masanad are as follows:

Musnad Abnali (d.204A.H), Musnad Imam Shafi (d.204A.H), Musnad Imam A’rman b. Anbal (d.241A.H), Musnad Baqir b. Makhla (d.272A.H), Musnad Abn Bakir al Humaydi (d.219A.H), Musnad Isfahani (d.219A.H) and Musnad Abu Y’ala Al Musali (d.307A.H) etc.
Therefore, it can be concluded that difference between them due to their focus on a particular aspect. Following diagram can illustrate their distinctions:

\[ \text{Musnad} \rightarrow \text{Ma'ajim} \]

\[ \begin{array}{c}
\text{Narrations from Companions} \\
\text{Excellency} \\
\text{Priority in the acceptance of Islam} \\
\text{Alphabetical Arrangement} \\
\text{Companions} \\
\text{Shuykh} \\
\text{Religions}
\end{array} \]

**Figure 1. Dimensions of Mu'jam and Musnad**

As explained in the diagram, (Figure 1), the basic factor in Masnad is the methodology adopted by the compiler. He compiles the hadith 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; hadith are collected in alphabetical order. Then different methodologies are adopted. Sometimes it is arranged according to the Shuykh 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 Masnad and Ma'ajim. If compilers have narrated hadith 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 ‘Aziz’s statement of calling “Al -Musnad” also the “Mu'jam al Kabir” by Imam Shafi‘i 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 Musnad literature in hadith that; that is Why Shah ‘Abd al ‘Aziz did not mentioned it in the definition of Mu'jam.

2.1.2 Difference Between Mu'jam and Mashkh:

For understanding the exact meaning or definition of Mu'jam literature in hadith, one has to know the confusion regarding different terminologies in hadith sciences specifically which are similar to
One of those terminologies is "Mashkh┐t". As one can be confused about Mu'jam and Musnad similarly someone may be confused about Mash┘kh┐t:

There is a slight difference between Mu'jam and Mash┘kh┐t as, Mash┘kh┐t are those compilations of A╒┐d┘th which are arranged:

a. According to the dates of the deaths of Shuy┴kh. As Mash┘kh┐t kha al N'al.
b. According to those cities which compiler himself has visited. As Mash┘kh┐t kha Y'aqa├b b. Suфиy┐t n al Faswi.
c. According to dates of Tahammul al g└ad┐th (by Sam'a, 'Ard, Ijaza, Munawalah, Kitabah, Filam, Wasiyah, W┐j┐d dah etc). As Sabat by 'Umar b. Ahmad b. Ali al g├lab├d, Mash┘kh┐t b. Shazan(d.426A.H), Mash┘kh┐t Abi Y'ala al Khalili├d (d.442A.H), Mash┘kh┐t Abi Qas├m al Qazwan├d (d.582A.H) and Mash┘kh┐t Abi Qas├m al Suhward├d (d.632A.H).

While in Mu'jam A└ad┐th are collected from Shyukh but the criteria for its arrangement is different. As the Statement of Naw┐b └ad├t que Hasan Khan is mentioned in 'Ujala bar Nafi'ah that:

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

So Naw┐b └ad├t que g├san mentioned with reference to his teacher Mulana 'Abid Sindh├d that Mash┘kh┐t are same with Mu'jam but difference is that Ma'a├jim are arranged by names of Shuy┴kh alphabetically but no alphabetical arrangement is considered in Mash┘kh┐t L.xxv

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

It is one kind of the compilation of g├ad├th literature in which A└ad┐th 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 Mu'jam in └ad├th Collection:

Collection of └ad├th 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 └ad├th and conveys them to others. There is a └ad├th in which Prophet (may Allah Bless him and Grant him peace) ordered to transmit and preserve his └ad├th. In the last address of Hajj he said:

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

'Amr b.└as reported that he has heard the Prophet (may Allah Bless him and Grant him peace) once said:

"Convey from me even if it one verse."axxiv

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

"May Allah make Radiant (the face of) someone who has heard what I have said, has learnt by heart and he transmitted it to others as he heard it, because may be the person who got the └ad├th has deeper understanding than the transmitter."axxviii
Imam al Nawawi in the introduction of his collection of forty A hadith has discussed that above mentioned A hadith were encouraging him to make that collection of Arba’in. Of course he said that A hadith regarding virtues of Arba’in Ahadith are weak A hadith but it is permissible by ulama al-Ahadith to apply them in the process of encouragement to obey Allah. However, al-Nawawi mentioned that above A hadith are actually basis of his work in collecting A hadith. However, one example of Imam Nawawi, is presented in response to these A hadith as he mentioned to collect A hadith. Similarly majority of ulama 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 ulama in the collecting A hadith shows importance of the collection of Ahadith. Since Mu'jam is also one method of compiling A hadith which has a great significance in its all aspects. The Qur’an has given an important principle regarding the authenticity of information. It says:

وَأَيُّهَا الَّذِينَ آَمَنُوا إِنْ جَآَءَكُمْ فَاسِقٌ بِنَبَأٍ 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…"

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:

كُفِّي بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

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

Therefore, many Ulema intended to collect A hadith. They also took great care for the arrangement of those A hadith 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 A hadith 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;

إنَّفَاتِي أَسْتَخْرَطَ اللَّهُ عَزَّ وَجَلَّ فِي حَصْرٍ أَسْمَاعِ شَيْخِي الَّذِينَ سَمِعْتَ مِنْهُمْ وَكَتَبْتَ عَنْهُمْ وَقَرَأْتُ عَلَيْهِمْ الحَدِيثَ،

"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 A hadith. 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."

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 A hadith 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 A hadith 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 A hadith by different narrators along with their brief introduction and status in reliability. As Abu Musafir Hammad b. Abd al Majid al Salfi, in his introduction to Mu’jam al Kabr b. r said;
Secondly, they have the opportunity for mentioning entire list of their teachers, their meeting places as well as dates for taking Sama’ (listening of Aًد th) to them. It can be supported by the statement of Abdul Muqr’ about his Mu’jam quoted by Aًmad b. Mir┘n Say┐d al Bl┴sh┘:

"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."

Similar reason has been given by Ab┘ al ╓asan Juma'i in the introduction of his Mu’jam that:

"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, Thaghrur, diyar Bikr, Siriya Egyptians and I arranged them alphabetically."

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 Aًd th. Alternatively one of the reasons for stressing Alphabets is to provide the opportunity for the students of Aًd th as well as readers which they directly approach to the narrators and their specific traditions narrated by them as Al-Isma’i|il said that;

"I took from every one at least one Aًd th, which is considered as Ghar┘b 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 Shuy┴kh."

However, the importance of Mu’ajim is clear. Despite of having multi purposes, many Aًhих Aًd th Showed the important virtues of compilations and transmissions of Aًd th on which our great ‘Ulema al Aًd th took steps for compilation of Aًd th. Subsequently there are many methods in collecting Ahadith, one of them is Mu’jam which possess lots of consideration.

2.3 Origin and Development of Mu’jam:

In the beginning, terminology of Mu’jam was applied to all those books, which were arranged alphabetically in their subject matter. All Mu’maddith n used this style in their books of Isma ur Rij┐l (in which they discussed large number of the narrators of Aًd th 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 Mu’madd b. Isma’il Al- Bukh┐r┘ (d.256A.H), when he arranged the whole informations of 40,000 transmitters of Aًd th including companions up to his time alphabetically. However, title of his book was "Tar┘kh al Sagh┘r" not Mu’jam. He also wrote down "Tar┘kh al Sah┘r th" arranged by century wise.

At the same time, Aًd th were being compiled with different methods. Mu’maddith n had adopted different styles for their collections. After the second century of Hijrah some Mu’maddith n had started to compile Aًd th with the names of companions who narrated Aًd th without considering as whether these Ahadith are Aًhих, ❪asan or Da’if or whether these are relevant to one topic or various topics. Those types of books are called Mas┘n┘d. 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 Aًd th 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 Mu’jam was used by both dimensions, in field of Isma ur Rij┐l(or the names and circumstances of Companions) as well as in the compilation of
One of the great Mu'addith of Al Jazā'rah, Abī Ya'la ʿAlī b. ʿAlī b. Halah al Tamīmī al Musī wrote a formal book entitled with Mu'jam us ṣahabahin 307A.H. At the same time, he also compiled Aṣṣāl dī ʿth narrated from his teachers and arranged them alphabetically. Then another Scholar, Abī Al-ʿAbbās Muḥammad b. ʿAbd al Rahman b. Muḥammad al- Daghul (d.315A.H) wrote, "Mu'jam ul ʿṣahabah".23

One more famous scholar Abu al Qasim ʿAbd ʿAllāh b. ʿAbd al Azīz al Baghdir (214-317A.H) wrote, "Mu'jam al ṣaghr and Mu'jam al ṣaghīr with the names and other informations about companions. It has been reported by Abī al Qasim Iṣa b.Jarah. Its manuscript is present in Maktabah Zahriyah Damascuss with the serial no. 11/94. Ibn e Nadīm has mentioned his two Ma'ajim; Mu'jam al Kabīr r and Mu'jam al Saghīr r in his book Al- Fihrist.

It is said that in earlier times, people have formulated above style of Mu'jam. The later scholars (Mutakhirīn) expanded its scope to all those books in which narrators collect his Shīkh or contemporaries or students or Mu‘addith merchants of any ḥāfiz or (sometimes) the students of that ḥāfiz also.

In response to above inclination, a great scholar of Basra , Abī Sa'id ʿAbd al Mirn Syd al Bishar (d.340 A.H) compiled Kitab al Mu‘jam (Mu‘jam al Shuykh) in which he mentioned the names and circumstances of all his Shīykh along with their narrations of ʿAṣṣāl dī ʿth. This Mu'jam has been published with the research work of ʿAbd al Aqṣārī al Aqṣārī with the title of "Kitab al Mu‘jam" from Maktabah al Kowthar, Riyy d in 1992. It is also called Mu'jam Ibn al ‘Arabi. In this book, author presents both dimensions as purpose of writing the biographies as well as compilation of ʿaḍith too.

Another Scholar of Bughdād, Abī Bakr Muḥammad b. ʿUmar Nafs al Musalī (d.351 A.H) wrote a book on the knowledge of Qirat al Qur’an wa Lifaz al Qur’n with the methodology of Mu‘jam with the title of "al Mu‘jam al Kabīr fi Qirat al Qur’n wa Isma‘ili. Similarly, linguistics also took this terminology from Mu‘addith merchants 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 Sulīmān b. ʿAbd al ‘Aqṣārī al Aqṣārī (360A.H) intended to establish the distinctiveness or individuality of Mu‘jam in its specific sense. Therefore, he compiled a huge collection of Aṣṣāl dī ʿth in his three collections with different aspects of Mu‘jam according to its technical aspect. He compiled Mu‘jam al Kabīr r in which he arranged the material according to the names of ʿṣahabah which was known as the greatest Mu‘jam in the world. He further compiled Mu‘jam al Awsat in which he collected Aṣṣāl dī ʿth with the sequence of his teachers to whom he narrated Aṣṣāl dī ʿth. He also compiled Mu‘jam al Saghīr r in which he collected the narrated Aṣṣāl dī ʿth from his one thousand teachers (Shīykh). Due to his marvelous efforts, now whenever the word al Mu‘jam is spoken, it is automatically considered as Mu‘jam al Kabīr r by ʿabarī nī in the sight of Mu‘addith. That is why whenever someone writes or confers about Mu‘jam in ʿaṣṣāl dī ʿth, he just refers to ʿabarī nī and considered them as the definite examples for the definition of Mu‘jam.

By following the steps of Imam ʿabarī nī, another Mu‘addith, Abu Bakr ʿAbd al ‘Aqṣārī al Aqṣārī (d.371A.H) compiled Mu‘jam al ʿṣahabah. He also compiled Mu‘jam al Shuykh...
entitled with "kitab al Mu’jam fi Asqal Shuyukh al Isma’ili" in which he collected A hadith with the alphabetical listing of his Shuyukh to whom he narrated A hadith. It is also called "Mu’jam al Isma’ili".

After a decade, Abul-Bakr Muammad b. Ibrahim m b. ‘Ali b. Asim b. Zazan b. Al Maqra Asbagh al (d.381A.H) compiled "Mu’jam al Shuyukh", in which he mentioned all the names of Muaddithun of Qijaz, Makkah, Madinah, Egypt, Syria, Iraq and others to whom he listen Ahadith. It was called as Mu’jam Ibn al Maqra.

In addition to this, in the field of Biographies of poets, Abul-‘Abd Allah Mummar b. Imran b. Musa al Marzaban al Kitib (d.384A.H) wrote Mu’jam al Shur’ah. Ibn Shahin b. Uthman al Baghdad (d.385A.H) also wrote Mu’jam al Shuyukh. Then Ibn Ila b. ‘Abd Allah Al-Hamad (d.398A.H) brought his attention toward Isma ur Rijal and wrote a Mu’jam ushabah. Which was appreciated by mentioned book e.g. "Tarikh" that;

I have never see any thing better than his Mu’jam.

In fifth century, once again a great Muaddith of Ghurib, Abal-Muhammad b. Jumai’ al Sidawi (d.402A.H) mentioned his all Shuyukh and their narrated hadith or good sayings with the title of "Mu’jam al Shuyukh". It is also called as Mu’jam Ibn Jumai’. Abal-Qasim Sahmin (d.427A.H) also wrote Mu’jam al Shuyukh. Who was the teacher of Abul-Qasim al Qasim al Qashir. Then Abu Nuaym A hamad b. ‘Abd Allah b. Asbagh al (d.430A.H) adopted the same methodology and compiled Mu’jam al Shuyukh.

Later on, ‘Abd al Ha’i Kattani indicated that people expended the concept of Mu’jam for collecting the information of their teachers as well as they also started to write some informations about different countries according to the Mu’jam methodology. Its example is the Mu’jam of Abul-Islam al Undlasi (d.458A.H) whose title is, "Mu’jam ma Ista’jam min al Balbun wa al Amkan". Allama Jil Alilah (d.538A.H) wrote "Mu’jam al I’ad-d-din".

Rather then the very vast usage scholars were still busy to compile Mu’jam on the names of their teachers and their informations. As Abu Sa’d ‘Abd al Karim b. Sam’an (d.562A.H) compiled his "Mu’jam al Shuyukh". He also compiled Ahadith in his Mu’jam entitled with "Al Tanjur fi Mu’jam al Kabir".

Abul-Qasim b. ‘Asqal kir (d.571A.H) compiled Mu’jam with both originating as well as developing factors. Firstly, he wrote the last Mu’jam in the field of Isma ul Rijal of 6th century entitled with Mu’jam Ibn ‘Asqal kir. Then he wrote a Mu’jam on the biographies of some females which is called as " Mu’jam al Niswan". Moreover, he added one new dimension of Mu’jam by describing the biographies of common people rather than companions of Shuyukh or poets. Similarly Qa’i b. Mavsa (d.522A.H) wrote "Mu’jam fi Ahab al Qa’i b. al Fawwaj b. Sukra’i in which he mentioned all informations about the companions of Al Qa’i fi. Muhammad b. Barzal (d.573A.H) wrote "Mu’jam fi Mu’jam al Kabir". Sharf ul Din Abul-Muhammad ‘Abd al Mu’min b. Khalaf al Dimy (d.706A.H).


Zakal al Din Al Karim al Saman (d.615A.H).

Sharf al DIn Al Karim al Saman (d.656A.H).


Kamalul Din Al Karim al ‘Abd al Razaq b. ‘Abd al Fawwaj (d.723A.H) The title of his Mu’jam al Shuyukh is; "Majma’ al Adab fi Mu’jam al Ismat".

I’lamul Din Abul-Muhammad Qasim b. Muhammad al Barzal (d.738A.H). The title of his Mu’jam is, "Mu’jam al Kabir".

At the end of sixth century to ninth century of Islam, scholars rushed toward writing of Mu’jam specifically regarding their Shuyukh. It can be transpired by the following list;

All above mentioned scholars have intended to write Mu'jam on the style of Mu'jam al Shuyυkh. This series is going on in near centuries Mu╒ammad Fawad 'Abd al B┐q┘ compiled Mu'jam al Mufharis li Alfa╘ al Qur┐n in the 15th century of Islam. Similarly, AJ Winksink compiled al Mu'jam al Mufharis li al th al Nabw┘. 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 Shuyυkh.

2.4 Development of Mu'jam specifically as a Method of al th 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 al th collection. Even some Mu'jam al Shuyυkh (as one dialect of Mu'jam technical definition) are not compiled for the intention of al th compilation. As a research topic "Methodology of Mu'jam literature in al th Collection", it becomes essential to make a distinction of Ma'aajim which have collections of al th 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 Mu╒addith┘n with intention of the compilation of al th is mentioned as below:

- First of all al d b. Salma (d.167A.H) compiled some Ahadith according to alphabetical arrangement of Shuyυkh.|lviii
- Mu'jam al al by Abd Baq┘ b.Qani' (d.351 A.H).
- Mu'jam al Kab┘r by Ab┴ al Qasim Sulim┘n b. A╒mad al Tabar┐n┘ (d.360 A.H).
- Mu'jam al Awsat by Ab┴ al Qasim Sulim┘n b. Ahmad al Tabar┐n┘ (d.360 A.H).
- Kitab al Mu'jam fi Asam┘ al Shuyυkh al Isma’il┘ by Ab┴ Bakr A╒mad b. Ibrah┘ m b. Isma’il al Isma’il┘ (d.371 A.H).
- Mu'jam al Shuyυkh by Ibn Jumay’al Sayd┐w┘ (d.402 A.H).
- Al Tanj┘r fi Mu'jam al Kab┘r by Abu Sa’d ‘ Abd al Kar┘ m b. Mu╒ammad al Sam'ar┘ (d.562 A.H).
- Al Mu'jam al Mufharis li Alfa├ al th al Nabw┘ by AJ. Winksink.

3. Conclusion. Mu'jam is one specific method of collecting al th 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 al th as more useable and accessible with new dimensions. It is observed that the same compiler compiled al as well as Mu'jam too. For example Al Ism┐’┘l┘ compiled al and Mu'jam al Ism┐’┘l┘ as well. Ib├ Ya’┐ 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 al th in Alphabetical arrangement by ignoring the status or subject matter of al th. They also desired to highlight the spheres of their teachers for which they also collected Ath┐r, events, stories and quotations to al 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.

Nawaz, 2014

**Content Notes**

<table>
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<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>Tahammul al hadith</td>
<td>It means the way for carrying of knowledge of hadith.</td>
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<tr>
<td>Sam'a</td>
<td>It is one method for getting the knowledge of hadith, in which reading by the teacher to the student is done.</td>
</tr>
<tr>
<td>'Ard</td>
<td>Reading by student to teachers</td>
</tr>
<tr>
<td>Ijaza</td>
<td>To give permission someone to transmit a hadith or book on the authority of the scholar without reading by anyone</td>
</tr>
<tr>
<td>Munawalah</td>
<td>To handover someone the written material to transmit</td>
</tr>
<tr>
<td>Kitabah</td>
<td>To write hadith for some one</td>
</tr>
<tr>
<td>I'lam</td>
<td>To inform someone that informer has permission to transmit certain material.</td>
</tr>
<tr>
<td>Wasiyah</td>
<td>To entrust someone his books</td>
</tr>
<tr>
<td>Wijdah</td>
<td>To find someone books or hadith written by someone just as we now a days discover some manuscripts in a library or some where els.</td>
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<tr>
<td>Sabat</td>
<td>This term is also used for Mashkh; it is also called as Faharis.</td>
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**Tarjam tul Al Alam**

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<th>Brief Introduction</th>
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<tbody>
<tr>
<td>1</td>
<td>'Ubid Sindh</td>
<td>7</td>
<td>Mulana 'Abid Sindh(d.1944A.D) a prominent Figure of Indian freedom Movement. Spent 14 years in learning philosophy of Islam.</td>
</tr>
<tr>
<td>2</td>
<td>'Umar b. 'Abd al-Aziz</td>
<td>2</td>
<td>'Umar b. 'Abd al-Aziz al'Umwai (d.101A.H) A righteous, pious just full Caliph of Umayyad having full command on hadith.</td>
</tr>
<tr>
<td>4</td>
<td>A.J Winksinck</td>
<td>12,13</td>
<td>Winkinck Arent Jan a scholar of 20th century work a lot on indexes of hadith literature.</td>
</tr>
</tbody>
</table>
Abd al-Radhq b. Hamam abu Bakr al Humairi (d. 211 A.H.) one of the great scholars of Yemen. Having god gifted abilities traveled many countries for learning Ahadith. (Al-Dhahab, 1955) Tadhkirat al-\uffa\ldotp vol. 1, p. 364)

Abd Allah b. Amr b. al-'As (d. 65 A.H.) one of the prominent companions of Holy Prophet (PBUH) who recorded Ahadith in Writing after taking permission by Holy Prophet (PBUH).

Abi Y'ala al Khalil b. 'Abd Allah b. Amr b. al-As (R.A) (d. 65 A.H.) one of the greatest Hufaz and compiler of Hadith. His writing are considered original sources for Hadith and Fiqh. His writing are considered ad original sources for hadith and Fiqh. (Hujjat Khalj, 1941) Kashf al-Zunun, vol. 1, p. 70.)

Al-Qasim Ma'mud b. 'Umar Jarr al-Hakam (d. 538 A.H.) great follower of Mutazillah, wrote many valuable books. (Al-Dhahab, 1955) Tadhkirat al-\uffa\ldotp vol. 1, p. 352)


Abu Daud Sulaman b. Asfahni (d. 303 A.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-Dhahab, 1955) Tadhkirat al-\uffa\ldotp vol. 6, p. 59)

Abu Nuaym Asfahni (d. 439 A.H.) one of famous muhadith, historian, Thiqa & writer of many books. (Al-Dhahab, 1955) Tadhkirat al-\uffa\ldotp vol. 2, p. 1092)

Abi Y'ala al-Khalil b. 'Abd Allhorn b. Ahmad al Quzwaini, Abi Y'ala al Khalil (d. 446 A.H.) Qazi, Imam, Thiqa Hafiz & expert of 'Ilal al Hadith. (Al-Dhahab, 1955) Tadhkirat al-\uffa\ldotp vol. 1, p. 352)

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<td>28</td>
<td>Humam b. Munabbih</td>
<td>2</td>
<td>Humam b. Munabbih one the great follower, student of Al-Hurairah who transmitted Ahdath, his famous compilation is Al Sahifa.</td>
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<tr>
<td>30</td>
<td>Imam Mîlik</td>
<td>2</td>
<td>Abî 'Abd Allâh Mîlik b. Ans b. Mîlik Asbahi (d.179 A.H) One of the thiqâ Imam in Hadith, listen from great Tabâ’in, great scholar, Author &amp; compiler of Hadith e.g. Mutta. (Al-‘Asqa’il, Ibn ‘Asfar. Tadhîb al-Tadhîb. vol.10, p.5)</td>
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<td>31</td>
<td>Imam Muslim</td>
<td>2</td>
<td>Imam Ibn al Hujjaj Al Wisapuri (d.261 A.H), was a Muhadith, Imam, student of Imam Bukhari, expert in criticism in Hadith. (Al-Dhahab. (1955). Tadhkirat al-‘uffa. vol.2, p.588)</td>
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<td>32</td>
<td>Imam Nisâ’î</td>
<td>3</td>
<td>Ahmad b. Shuaib b. Ali b. Sanan Abu Abduurehman Nisâ’î (d.303 A.H) was great Imam of Hadith, compiler of great books e.g. sunan. (Al-Dhahab. (1955). Tadhkirat al-‘uffa. vol.2, p.698)</td>
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<td>33</td>
<td>Imam Shaf’î</td>
<td>5</td>
<td>Muhammad b. Idris al Shaf’î Abî ‘Abd Allâh al Qarshi al Matlabi (d.204 A.H) was great Imam, founder of Shafi Fiqh, authenticity in Hadith &amp; Fiqh, expert in argumentation. Wrote many books e.g. Al Risala &amp; Al Umm. (al-Baghdîdî, Al-Khatâbî, (1931). Tahrîkh e-Baghdîdî, vol.2, p.56)</td>
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<tr>
<td>34</td>
<td>Imam Yousaf</td>
<td>2</td>
<td>Imam Yousaf (d.767 A.H) Student of Imam Abu Hanifa, remained chief Judge in his period, his famous books Kitab al Athar.</td>
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<td>35</td>
<td>Isfâq b. Rahwayh</td>
<td>2,5</td>
<td>Ishaq b. Ibrahim Abu Ayab Ibn Rahwaîn (d.241 A.H) was an Alim, Hafiz having marvellous memory, Sheik of east.</td>
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<td>37</td>
<td>Al-Sha’bî</td>
<td>2</td>
<td>Al-Sha‘bî Aamir b. Shahil Abu Umer al Hamdanî (d.104 A.H) one of great Scholer, had a lot of Students, (Al-Dhahab. (1955). Tadhkirat al-‘uffa. vol.1, p.74)</td>
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<tr>
<td>38</td>
<td>Sezgin, Fawûd</td>
<td>12</td>
<td>Muhammad Fawûd Abî ‘Abd al Bîqî, (d.1388 A.H) a contemporary Scholar of 19th century who worked a lot on Indexes of Quran e.g. Mu‘jam al Muhtâris al‘Arifî al Qur‘ân.</td>
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