

Analyzing the Fabricated Hadith in the Works of Rijal in third and fourth centuries

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Introduction

From the period when hadith appeared as a term and a group called aṣḥāb hadith began its work in a specialized way, a phenomenon called the hadith setting (topical hadith) took place seriously in those circles. Although in the beginning, the relations of status were raised in some Iraq regions among the Rijalist of that time, during the next decade or two, due to the accumulation of these types of traditions and the mention of transmitters attributed to the status among the rijalists, it became a topic in other regions as well. What can be found today from the studies on the fabricated hadiths, most of the research is about the motivations of phenomena, the methods and formats of the realization of fake traditions, which lack of historical and contemporary perspectives. Even when the history of fabricating hadith is discussed among scholars and researchers, there is little discussion about ongoing currents and the connection of historical discourses with what can be called the fundamental evolution of hadith, a point that this research is aware of and He tried to analyze the phenomena and fronts of the nobles in the context of history and discourses in each era.

The focus of this article is on the study of various historical works, Tabaqat, Rijal and Jarḥ and Ta'dīl. In these works, we see the maximum use of terms such as "kāna yaḍa'u al-hadith", "waḍḍā'un" and... which include

various meanings and different examples. The study of the changes that occurred in the concept of hadith in the following centuries depends on the correct understanding of the hadith of the first centuries. In other words, the fundamental developments such as "hadith Isnads and authenticity of source", "expansion of hadith collecting", "transregionalization of hadith" and "narrowing of the scope of tradition" that occurred in the world of hadith, made the emergence of hadith the focus of Rijal criticism in the centuries 2 to 4 provided.

Materials and methods

What completes our understanding of the fabricated hadith in the first centuries has been discussed in two layers. First, all the usages of "waḍ'" (fabricating) in various religious bodies in the Rijal sources of the 3rd and 4th centuries of Hijri were investigated. Based on this collection and the search for other words accompanying it in Rijali's reports, a network of words that clearly and allusive indicated the status of hadith was identified. Therefore, in the first layer, all the words and Rijali concepts, both those that clearly indicated the status of the hadith and those that were ironically related to the fabricated hadith, are included. It is natural that the mass study of Rijalian reports and the classification of Rijalian concepts created a relatively comprehensive understanding of what is referred to as the fabricated hadith.

In the second layer, with an overview of the fundamental developments of hadith in the first centuries, including "hadith sources and originality of source", "expansion of hadith collecting", "transregionalization of hadith" and "narrowing of the scope of tradition", an attempt is made to understand the meaning of the semantic network of hadith concepts in the first layer. In this section, naturally, clear evidences and citations were found among the reports of Rijali regarding the connection between these discourses and the subject hadith phenomenon. The integration of these two layers and a deeper understanding of what happened in the first centuries opens up to the audience the phenomenal foundations of hadith on the axis of Rijali's criticism.

Results and findings

As mentioned, in order to analyze the terms used in Rijalian's works, which indicate the fabricated hadiths, the attitude of muhaddith and Rijalian to the topic of hadith should be taken into consideration. Some terms such as "yaḍa'u al-hadith", "kadhdhāb", "dajjāl" etc., clearly indicate that the transmitters are fabricators; In the meantime, some terms such as "yūsalu al-maqtū", "yarfa'u al-musnad", "matrūk al-hadith" etc. convey this concept ironically.

By examining the history and developments in the field of hadith and hadith sciences in the early centuries of Hijri, such as "hadith Isnads and authenticity of sources", "expansion of hadith collection", "transregionalization of hadith", "narrowing of the field of tradition", "wave of Isnad seeking" and Rijali criticism", "The dominance of *istimā'* (listening) discourse and the importance of memorizing the way of hadith *taḥammul* (reception)", "damaging migrations, the birth of hadith as a foreign origin" and "The phenomenon of *raf'* in the sense of false validation of hadith", which are detailed explanations of each in the text of the article. It has been mentioned, it is possible to talk about the discourses that have caused the development of the hadith phenomenon, and terms and arguments made by muḥaddithists and scholars in the past centuries can be better classified under these discourses.

After the investigations, it was found that commenting on the distinction between the terms indicating the status of the hadith seems to be difficult, because the awareness of forgery and fabrication the status of the hadith is also based on case knowledge based on individual awareness. Based on this and considering that during the previous centuries until the end of the third century, a clear and written definition was not obtained, if we want to provide an understanding of the meaning of the fabricated hadith in the last decades of the second century and even in the third and fourth centuries, we must point to a network of terms and meanings that, as a whole, can show a picture of the totality of what has been sought in the meaning of the weakness of hadith transmitters from the area of Rijalis. Although in their minds there was intensity and weakness in the transmitters' injury and on this basis, the difference in the ratios given can be followed, but it should be pointed out that the Rijal science has taken its initial steps and it is natural that in such a situation, the border meaning of the ratios is not completely separated from each other.

The forgeries that took place during this period, in many cases, were nothing but the addition of a false sanad to the hadith texts that were already known by other means. In this regard, the principles and writings of other hadith scholars were sometimes used, and the forger attributed that Isnad to himself, and this was a method that was called "theft of hadith" by the ancients, but in the second and third centuries, it was a part of fabricating that a text that was never known from another transmitter was created and embellished into a sanads. From the point of view of the subject, these hadiths were sometimes about virtues and ideals to defend their sect and attack the opposing sect, sometimes they had a religious theme to support a particular belief, and sometimes their purpose was to support the sect and "strengthen the Sunnah". However, both in the previous centuries and later,

several factors including political, religious, ethnic, social and economic motives were effective in the occurrence of forgery.

conclusion

The authors of al-'Ilal, al-Kāmil fi al-ḍuafā' wa al-Majrūhīn tried to discover the origin and source of the fabricated hadith with completely detective methods. All their reliance was on the judgments of people who had been harmed in some way, and in the meantime, they were given different proportions according to the type of weakness they had. Collecting the aforementioned ratios in order to create a semantic network, along with remembering the fundamental developments in the space of hadith, can reveal the emergence of hadith in the second to fourth centuries.

In a meaningful connection, the phenomenon of "hadith Isnad and authenticity of it's source" can be considered as a fundamental factor for the wave of Isnad seeking and the criticisms of Rijal who emanate from it. As stated, the easiest way to construct the fabricated hadith was to use other Isnads. What became apparent with the "expansion of hadith collecting" was the damage caused by the prevailing atmosphere of *istimā'* discourse; During the period he mentioned, the method of hadith *taḥammul* was very important. With the phenomenon of "transregionalization of hadith", it was these damaging migrations that provided the context for the fabricated hadith. Finally, "narrowing the scope of tradition" also became a factor for the emergence of the "raf" phenomenon as a false validation of hadith.

Keywords: Hadith, Fabricating, Falsehood, Rijal, Jarḥ wa ta'dīl.