

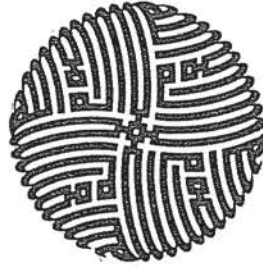
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## Commentaries and Annotations Written on Hadith Works in Shia\*

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Introduction to Translation and Notes: Peyman ÜNÜGÜR\*\*\*

### Introduction

The studies on Shia's understanding of the hadiths has tended to increase however, this is not a well-known field to the theologians in Turkey. It is necessary to make the efforts of Muslims in the historical process in the field of the hadiths apparent without discriminating against the groups in order to form a holistic view of hadith history. In this regard, translation of the works written by Shia and thought to make a contribution to the recognition of the studies is as important as academic research to be conducted directly on the Shia sources.

This study comprises of the translation of the part of a recently compiled book<sup>1</sup> about hadith history, in which commentary activities of Shia in the context of hadith works are examined with their main lines. The text tries to provide answers to the questions about when those activities started, how they were conducted, and which works they focused on. It is clear that Shia's approach to the hadiths cannot be understood independently of the way it is interpreted. Therefore, the comprehensive literature in the Shia tradition is an important area waiting to be studied.

The text includes some added parts in the translation. The dates of death given by the author in the Hijri calendar are provided with their equivalents in the Gregorian calendar. Some parts are added to the text within parentheses to help the reader understand it better. And a range of additional information and corrections are added in the footnotes as the translator's note (t.n.). Additionally, information about the books mentioned in the text, which are printed, are given as far as possible.

Although the fact that the early Shia hadith works were written in Arabic made it relatively easy for a theologian carrying out academic studies, it has become quite difficult to follow up on the developments in the Shia world, especially in the

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\* The title of the part in the book that was translated was, "The Analysis, Examination, and Commentary of Narratives" and the main purpose of translating the text was to draw attention to commentary activities in Shia, this title was considered to be appropriate for the content.

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<sup>1</sup> Mecid Maarif, *Tarih-i Umumi-yi Hadis-ba Ruykerd-i Tahli*, Tehran: Intishaarat-i Kevir, 1396, 388-394.

recent period, as Persian has become the dominant language in the works written by Shia for more than three centuries. The one or two semester Persian education delivered through faculties of divinity cannot meet this need of the theologians today. Therefore, the translations to be made in this field might increase interest in the field and encourage more researchers to learn Persian and undertake research on these topics. We hope that this translation will make at least a small contribution.

### The Analysis, Examination, and Commentary of Narratives

Commentaries began to be written in the mid 10th century of the Hijri calendar as *mazji* and *mufassal*<sup>2</sup> in *al-Kutub al-Arba'ah* and the other books about the hadiths. The first author to start writing commentaries for the works written in the previous periods was Al-Shahid al-Thani (d. 966/1559). He wrote *Al-Bidaya fi 'Ilm al-Diraya* on the topic of *mustalah al-hadith*, and wrote a commentary on it to provide ease of use, which he called *Sharh al-Bidayah fi 'Ilm al-Dirayah*.<sup>3</sup> It is necessary to indicate that there are two types of commentary activities with respect to writing commentaries on hadith works. The first are the independent commentaries written on the hadith books. And the other are the commentaries on the narratives selected within the context of some *fiqhi* issues and books. Commentaries (*sharh*) and annotations (*hashiyah*) on hadith works are divided into two parts, as well. These are:

1. Commentaries and annotations written on *al-Kutub al-Arba'ah*
2. Commentaries and annotations written on the other hadith works.

### Commentaries and Annotations Written on *al-Kutub al-Arba'ah*

It is necessary to indicate that there is a lot of commentaries and annotations written on *al-Kutub al-Arba'ah*, some of which include commentary of the whole of the work, while the others contain commentary of a part of the work. Agha Bozorg Tehrani (d. 1970) mentions 48 commentaries and 70 annotations written on *al-Kutub al-Arba'ah* in his work *al-Dhari'a*; 21 commentaries and 22 annotations among which were dedicated to al-Kulayni's (d. 329/941) *al-Kafi*; 15 annotations on Al-Shaykh al-Saduq's (d. 381/991) *Man la yahduruh al-faqih*; 14 commentaries and 20 annotations on Al-Shaykh al-Tusi's (d. 460/1067) *Tahdhib al-ahkam*; 13 commentaries

<sup>2</sup> In *mazji* commentaries, the text and commentary of the hadith takes place in the same paragraph, which makes it difficult to separate the hadith text from the commentary text. In the *mufassal* commentaries, the text is completely separate from the commentaries and explanations: Ilyas Purekber - Ali Naqi Khodayari, *Tarikh-i Hadith-i Shia Der Sedeha-yi Heshtom Ta Yazdehom*, Muessese-i Ilmi-yi Ferhengi-yi Daru'l-hadith, 1385, 420.

<sup>3</sup> Purekber- Khodayari, *Tarikh-i Hadith-i Shia*, 420.

and 13 annotations on Al-Shaykh al-Tusi's *Al-Istibsar fi ma ukhtulif min al-akhbar*. We are going to mention some of the commentaries and annotations written on each of these books as an example, and provide detailed information about one from each.

#### Some of the Commentaries and Annotations on *al-Kafi*

1. *Mir'at al-'uqul*:<sup>4</sup> Muḥammad Baqir b. Muhammad Taqi al-Majlisi (d. 1110-1111/1698-1699), known as al-'Allama al-Majlisi.

2. *Sharh Usul al-Kafi*: Amir Ismail Khatunabadi

3. *Sharh Usul al-Kafi*:<sup>5</sup> Muhammad ibn Ibrahim Sadr al-Din Shirazi (the author of *al-Asfār al-Arba'a*, d. 1050)

4. *Sharh Usul al-Kafi*: Muhammad Salih ibn Ahmad Mazandarani (d. 1081/1670) This book contains criticisms of the commentary of Mulla Sadra (Muhammad ibn Ibrahim Sadr al-Din Shirazi).

5. Mulla Khalil Qazwini's Persian commentary on *Usul al-Kafi, Safi*. And his commentary in Arabic on *Usul al-Kafi, Shafi*<sup>6</sup>.

6. *Hashiyah bar Usul and Furu'-i Kafi*: Ibrahim ibn Faqih Kazimi. Kazimi, known as Ibn al-Vendi, is the author of *Jamiu Asrar al-Ulema*.

7. *Hashiyah Usul al-Kafi*: Muhammad ibn Hasan ibn Zayn al-Din (d. 1030/1621).

8. *al-Rawashih al-samawiyya fi sharh al-Kafi*:<sup>7</sup> Sayyid Muhammad Baqir Muhaqqiq Damad (d. 1040/1631). This work is regarded as a mukaddimah to *al-Kafi*'s commentary.

9. *Sharh al-Rawdat al-Kafi (Nuzhat al-Ikhwān and Tuhfat al-Hallan)*: Ni'mat Allah al-Jazairi (d. 1112/1701)

10. *Sharh al-Furu' al-Kafi*: Muhammad Hadi ibn. Muhammad Salih al-Mazandarani (d. 1120/1708).<sup>8</sup>

#### *Mir'at al-'Uqul, a commentary on al-Kafi*

Muhammad Baqir al-Majlisi explains the reason why *Mir'at al-'Uqul* was written:

<sup>4</sup> Tehran: Dar al-Kutub al-Islamia, 1404.

<sup>5</sup> Tehran: Muessese-i Mutalaat and Tahkikat-i Ferhengi, 1366.

<sup>6</sup> Teh. Muhammad Huseyn al-Dirayeti, Qum: Dar al-Hadith, 1429/1387.

<sup>7</sup> Qum: Dar al-Hadith, 1422/1380.

<sup>8</sup> For other commentaries on *al-Kafi*, see: <sup>8</sup> Purekber- Khodayari, *Tarikh-i Hadith-i Shia*, 175-179.

"My interpretations and annotations on hadith books had been written in a disorderly manner during my discussions with the fellows and students engaged in religious sciences. And I had had a fear of losing those notes. Therefore, I started to compile them even though I was very busy with other studies. I began with *al-Kafi* by al-Kulayni. I decided to give brief information on the status of the chains of narration, which are basic and essential to the hadiths, unless there was a need to offer an explanation. I named my book, *Mir'at al-'uqul fi sharh akhbar al al-Rasul*, in which I only wrote commentaries on complicated wordings and topics with brief explanations that research scholars could easily understand, and included some parts from the annotations of some of the prominent scholars."<sup>9</sup>

In his explanation of the status of the chain of narration, Majlisi just gives information about the classification of the narratives as weak, true, good, elevated, unknown, or mursal, and explains the reasons why they are considered true or weak. What he writes in his commentary on the first hadith in the section, "Characteristics of Scholars" in the part, "The Excellence of Knowledge" can be seen as an example of this. The hadith goes: "I heard that Abu Abd Allah (Ja'far al-Sadiq) said: Acquire knowledge and teach people. Learn along with it dignity and tranquility and humility for those who teach you, and humility for those whom you teach. Do not be tyrannical scholars and thus, base your knowledge upon your ignorance." Majlisi says in his commentary on this hadith that:

"The first hadith: True". Then, he continues with the commentary of some parts of the passages of the hadith: Although some scholars say what is implied in the expression, "for those whom you teach" is humility when knowledge is first demanded, it is probably being humble in general (not only when knowledge is demanded from the person). What is implied in the expression, "for whom you demand knowledge", is humility when and after knowledge is demanded. The word "tyrant" means arrogant. "Your wrong will annihilate your right", means that your arrogance will destroy your knowledge. Or it means that the honor and merit you obtained through knowledge will be destroyed. And the third meaning is that the reward you obtained by learning or teaching knowledge will be destroyed. The second meaning is clearer.

#### Some of the Commentaries and Annotations on *Man la yahduruh al-faqih*

There are also some commentaries and especially many annotations on *Man la yahduruh al-faqih*. We can list some of these as follows:

1. *Rawdat al-muttaqin fi sharh akhbari eimmeti al-masumin*:<sup>10</sup> Muhammad Taqi al-Majlisi (known as Majlesi-ye Awwal: d. 1070/1659).

<sup>9</sup> Majlisi, *Mir'at al-'uqul*, I, 3.

<sup>10</sup> Qum: Muassasat al-dar al-kitabi'l-Islami, 2008.

2. *Ma'ahid al-Tanbih fi Sharh Kitab Man La Yahdhuruh al-Faqih*: Muhammad ibn Hasan ibn Zayn al-Din Shahid Thani (d. 1030/1621).

3. *Miraj al-Tanbih*. Belonging to Yusuf al-Bahrani, this is the commentary of a part of *al-Faqih*.

4. *Lawami' Qudsiyyah/Sahibqirani*.<sup>11</sup> The author of the book, written in Persian, is Muhammad Taqi al-Majlisi.<sup>12</sup>

5. *Man la yahdhuruh al-nabih fi sharh (kitab) man la yahdhuruh al-faqih*: Abd Allah ibn Salih Samahiji (d. 1135/1723).

6. *Sharh-i (kitab-i) man la yahdhuruh al-faqih*: Muhammad Salih ibn Abd al-Wasih Khatunabadi (d. 1126/1714).

7. *Miraj al-nabih fi sharh (kitab) man la yahdhuruh al-faqih*: Yusuf ibn Ahmad Bahrani (d. 1186/1772).

8. *Miftah al-nebih fi sharh al-faqih* Muhammad ibn Abd al-Nabi Nishaburi al-Akhbari (d. 1232/1816).<sup>13</sup>

#### *Rawdat al-Muttaqin, a Commentary on Man La Yahdhuruh al-Faqih*

The author of the commentary, Majlesi-ye Awwal, says at the beginning of the book:

"The hadiths transmitted from Ahl al-Bayt became widespread with the grace of Allah after a certain period of neglect. Some of my fellows and students engaged in religious knowledge wanted me to write a commentary that would make the status of the narratives clear and explain their purpose with regard to the hadiths of Ahl al-Bayt.

Finding this study very valuable and important, I set out to fulfill their wish, despite my weakness and advancing age, in the hope that this would be something for which people would be grateful and pray for me. As I thought *Man la yahdhuruh al-faqih* was a concise book, in which the provisions were made clear and the issues regarding sharia and their sources were explained, I asked Allah to help me and wrote a commentary on the work in accordance with the nature of the people of this era without going into details, calling it, *Rawdat al-muttaqin fi sharh akhbari eimmeti al-masumin*."<sup>14</sup>

<sup>11</sup> Qum: Intisharat-i Ismailiyan, 1414.

<sup>12</sup> Āga Bozorg Tahrānī, *Zerī'a ilā Tasānifi'š-Šīa*, Beirut: Dāru'l-adva', 1983, XIV, 33.

<sup>13</sup> For information about the annotations written on *Man la yahdhuruh al-faqih*, see: Purekber- Khodayari, *Tarikh-i Hadith-i Shia*, 179-180.

<sup>14</sup> Muhammed Takī al-Majlisi, *Rawdat al-muttaqin*, Qom: Bunyad-i Ferheng-i Īslami, 1367, I, 3 (in Muassasat al-dar al-kitabi'l-Islami (2008) edition: I, 73-74).

Ayat Allah Mar'ashi Najafi says briefly about the book: *Rawdat al-Muttaqin* is a unique work, superior to the other commentaries written. This work is ornamented with the most beautiful paragraphs in order to clarify the complexities, eliminate the ambiguities, shed light on difficult issues, detail the obscure statements, eliminate the obscurity of the hadiths, and discover the subtle purposes and make references to them. The book also tries to correct the mistakes in the chains and texts of the hadiths and make the profound purposes in them clear. The commentary on the commentator, makes use of the accuracy and clarity of hadith texts, the methods of compiling disputable narratives within the bounds of possibility, and the reasons of preference in the chain of narrations. The commentary also provides useful information on fiqh and dignitaries (rijal).<sup>15</sup>

#### Some of the Commentaries and Annotations on *Tahdhib al-ahkam*

There are several commentaries and annotations written on Al-Shaykh al-Tusi's *Tahdhib al-ahkam*.<sup>16</sup> We can list some of these as follows:

1. *Sharhu Tahdhib al-ahkam*: Abu Ja'far Muhammad ibn al-Hasan ibn. Zayn al-Din (d. 1030/1621).

2. *Sharhu Tahdhib al-ahkam*: Muhammad Amin ibn Muhammad Sharif Astarabadi (d. 1036/1626).

3. *Ihya' al-ahadith*: Muhammad Taqi al-Majlisi (d. 1070/1659).

4. *Maladh al-akhyar fi fahm tahdhib al-akhtar*:<sup>17</sup> Muhammad Baqir al-Majlisi (d. 1110-1111/1698-1699), known as al-'Allama al-Majlisi.

5. *Maqsud al-anam* Ni'mat Allah al-Jazairi (d. commentary by Ni'mat Allah al-Jazairi (d. 1112/1701).

6. *Ghayat al-maram fi sharh Tahdhib al-ahkam*: A relatively concise eight-volume commentary by Ni'mat Allah al-Jazairi.

7. *Kanz al-taleb wa wasilat al-raghib*: A commentary by Ni'mat Allah al-Jazairi, summarizing *Ghayat al-maram*.

8. *Sharh al-Tahdhib*: Ahmad ibn Ismail al-Jazairi (d. 1151/1738).

9. *Tawdhih al-maram fi sharh Tahdhib al-ahkam*: Muhammad Nu'aym ibn Muhammad Taqi Urfi Talaqani (d. 1158-1745 or after 1177-1763).<sup>18</sup>

<sup>15</sup> al-Majlisi, *Rawdat al-muttaqin*, Introduction of Mar'ashi Najafi, I.

<sup>16</sup> For information about the commentaries written on *Tahdhib al-ahkam*, see: Tehrani, *al-Dhari'a*, XXII, 191-192.

<sup>17</sup> Edited by Mahdi Rajai, Qum: Maktabat Ayat Allah Mar'ashi, 1406.

<sup>18</sup> For more information about the commentaries and annotations on *Tahdhib al-ahkam*, see: <sup>18</sup> Purekber-Khodayari, *Tarikh-i Hadith-i Shia*, 181-183.

### Some of the Commentaries and Annotations on *al-Istibsar fi ma ukhtulif min al-akhbar*

There are a number commentaries and annotations on *al-Istibsar*. We can list some of these as follows:

1. *Sharh al-Istibsar*: Muhammad Amin Astarabadi (d. 1033/1624).
2. *Jami' al-akhbar fi sharh al-Istibsar*: Abd al-Latif ibn Abi Jami' el-Harithi.<sup>19</sup>
3. *Kashf al-asrar fi sharh al-Istibsar*:<sup>20</sup> Ni'mat Allah al-Jazairi.
- Hashiyah bar al-Istibsar*: Muhammad Baqir Husayni Astarabadi (known as Mir Damad, d. 1041/1631)
4. *Hashiyah bar al-Istibsar*: Ni'mat Allah al-Jazairi.
5. *Sharh al-Istibsar*: Mirza Hasan ibn Abd al-Rasul Husayni Zunnuzi.
6. *Sharh al-Istibsar*: Muhammad Salih ibn Abd al-Wasi' Khatunabadi.<sup>21</sup>

### Commentaries and Annotations Written on Other Hadith Works

The commentaries and examinations written on hadith works in the Mutaahhirun period did not center only on *al-Kutub al-Arba'ah*, but also covered other hadith works. We will mention here the works of many commentaries and, if not all, a sufficient number of examples among those commentaries.

1. There are a significant number of commentaries written on all or a part of *Nahj al-Balagha*.<sup>22</sup>
2. The commentaries written on *al-Sahifa al-Sajjadiyya*<sup>23</sup>. In one of his studies, Agha Bozorg Tehrani mentions 25 commentaries on it.<sup>24</sup>
3. Ni'mat Allah al-Jazairi's commentaries on Al-Shaykh al-Saduq's *al-Tawhid: Nur al-barahin fi bayani akhbar al-saadat al-tahirin*,<sup>25</sup> *Anis al-farid fi sharh al-Tawhid*, and *Hashiyah Bar Tawhid al-Saduq*.

<sup>19</sup> Tehrani, *al-Dhari'a*, V, 37.

<sup>20</sup> Qum: Mu'assasat al-Dar al-Kitab, 1408.

<sup>21</sup> For the other commentaries, annotations and suspensions on *al-Istibsar*, see: <sup>21</sup> Purekber- Khodayari, *Tarikh-i Hadith-i Shia*, 183-185.

<sup>22</sup> For information about the commentaries on *Nahj al-Balagha*, see: Tehrani, *al-Dhari'a*, XIV, 111-191; Abd al-Zahra al-Husayni al-Khatib, *Masadir Nahj al-balagha wa asaniduh*, Beirut: Dar al-Ta'aruf, 1407, I, 202-254; Purekber- Khodayari, *Tarikh-i Hadith-i Shia*, 185-189.

<sup>23</sup> *al-Sahifa al-Sajjadiyya* is a book of prayers attributed to Ali ibn Husayn Zayn al-Abidin, who is regarded as the fourth of the twelve imams of Shia. It contains 54 prayers: Qum: Mu'assasat al-Nashr al-Islami, 1404/1363) (t.n.)

<sup>24</sup> For information about the commentaries on *al-Sahifa al-Sajjadiyya*, see: Tehrani, *al-Dhari'a*, XIII, 354-359; Purekber- Khodayari, *Tarikh-i Hadith-i Shia*, 189-192.

<sup>25</sup> Qum: Mu'assasat al-Nashr al-Islami, 1417

4. *al-Lawami al-Anwar fi sharh uyun al-akhbar*: Ni'mat Allah al-Jazairi.

5. *Jami' asrar al-Ulama'* or *Jami' al-ahadith wa al-'aqwal al-Istibsar*. The work belongs to Muhammad Qasim ibn Muhammad, known as Ibn al-Rawandi. Although it was a commentary on *al-Istibsar* at the beginning, the author then included the hadiths of *Tahdhib al-ahkam*, *Man la yahduruh al-faqih*, *al-Kafi* and some other books in the work.<sup>26</sup>

6. *Sharh al-Tawhid li al-Saduq*:<sup>27</sup> Qadi Muhammad Sa'id ibn Muhammad Mufid Qummi (d. after 1106/1694).

There are a few more significant points in the works in this field during the Mutaahhirun period, apart from the fact that commentaries were written on the hadith works in the early period. One of these points is the commentaries and annotations written on the certain parts of works such as, *al-Wafi*, *Wasa'il al-Shi'a*, and *Bihar al-anwar*. And another is the commentaries that began to be written on some sermons from Nahj al-Balagha, some hadiths of the Prophet and imams, and their prayers. There are a large number of examples, especially of the last two types. In fact, some researchers included the indexes of such commentaries (dedicated to only a hadith or sermon) in their books.<sup>28</sup>

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<sup>26</sup> Purekber- Khodayari, *Tarikh-i Hadith-i Shia*, 428 (transferred from *al-Dhari'a* and the calligraphy copies in al-Mar'ashi library).

<sup>27</sup> Tehran: Mu'assasat al-taba'at wa al-nashri, 1415.

<sup>28</sup> Tehrani, *al-Dhari'a*, XIII, 186-225 [including page 226 (t.n.)]; Purekber- Khodayari, *Tarikh-i Hadith-i Shia*, 201-244.

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