

# EFFORTS IN SPREADING THE NARRATIONS OF THE FIRST SHIA WRITINGS OF IMAMI TRADITIONS

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Jan 2021

*Abstract: Shiite traditional legacy is rooted in earlier writings of the companions of the infallible Imams (a.s.). Over years, these writings under the title of “Original Sources of Shiite Writings” was passed on through generations and reached to the authors of the Four Books of Narrations. One of the key questions in the history of Imamite traditions is the issue of the spread of the transmittance of the companions’ books to the later traditionalists. In other words, the question is that were their writings transmitted to the later generations through several channels or through a signal one?*

*According to the sayings of the traditionalists and the earlier scholars of Rejaal, the fame and multiple general sources of the companions' writings was an established fact. But with the compilation of the Four Books and with the relative sidelining of the books of the companions, many of the channels of their transmittance was consigned to forgetfulness and this issue was transformed to the topic of juristic investigation. In this research, with the analysis and the comparison of the present chains of narrators in the earlier lists (Fehrest Najaashi r.a. and Fehrest Shaikh Toosi r.a.), the multiplicity of the chains of transmittance of the books of companions has been concluded in most of the instances.*

*Keywords: Imamiyah Narrations, Fehrest Najaashi, Fehrest Shaikh Toosi.*

#### Introduction:

Evidently, the best method of transmitting a saying, especially if its particulars are important and holy – like narrations in the Islamic traditions – is to remove it from the verbal domain and preserve and record it in writing. Therefore, the writing of a tradition in all the stages of its transmittance to the next generations enjoys a special status in

its originality and protection and is much more accurate than transmittance based on memory. In the transmittance of narrations in writing, words of the traditions are more precise, and conceptual transmittance is far lesser than in verbal conveyance.

One of the prominent characteristics of Shiite traditions is the culture of jotting down the narrations of the infallible Imams (a.s.). Proofs of the great emphasis of Shiite Imams (a.s.) on the writing of traditions and to transmit it to the next generations are available<sup>1</sup>. In a tradition, Imam Sadeq (a.s.) ordered Mufazzal, *“Write, spread your knowledge among your brothers and after your death, give your books to your children in inheritance. For, there will come upon people times of unrest in which they will not get peace except through their writings (books).”*<sup>2</sup>

The practice of writing commenced from the time of the Holy Prophet (s.a.w.a.) when Ameerul Momineen Ali (a.s.) wrote down the Prophetic traditions<sup>3</sup> and it continued from one generation to another among the companions and

followers of the Ahle Bait (a.s.)<sup>4</sup>. As per the historical reports, the companions of the Imams (a.s.) came prepared for noting the traditions in that very gathering. For instance, Zurareh – the celebrated companion of the Sadeqain (fifth and the sixth Imams (a.s.)) – wrote down the traditions that he heard from the Imams (a.s.) and his notebook and other means of writing were always ready with him. One day, he asked Imam Sadeq (a.s.) about the timings of prayers and took out his tablet from his bag to write down the response....<sup>5</sup> This historical narration which has been retained in one traditional report is merely one of the testimonies of the preparations of the Imams’ (a.s.) companions in recording and preserving the traditions.

Paying attention to the admonishments of the Imams (a.s.)

on the subject of writing traditions and the desire of the companions to note them down and write them, in a short span of time, hundreds of “Asl” of traditions came into existence in the time of the Imams (a.s.). Some of these were also shown to them (a.s.) and were duly endorsed by them (a.s.), which later became famous by the title of “Four Hundred Principles” (Usul-e-Arba-Meah)<sup>6</sup>. This issue, along with some other factors, became the cause that the books of the companions in the writing and spreading of traditions in the Shiites played an important role.

### 1.1 – “Method” of Transmitting Books

An important discussion that is brought up over here is the issue of transferring the writings or the principles of the companions to the later generations of narrators. The chain of narrators – who have

transmitted the books from one generation to another – are known as “**the chain of transmission of books**”. طريق literally means the *path* and its plural is *paths* (طرق)<sup>7</sup>. The term “*path*” has two implications in Islamic sciences. The first meaning in general terminology is the knowledge of transmitters which indicates, “The connecting means between the narrator and the one from whom he is narrating, which is termed as “the chain of narrators” (سند)<sup>8</sup>. In this usage, path (طريق) is a synonym for the chain of narrators (سند)<sup>9</sup>. Usually, path is used when one narration is reported through several chains of narrators. Each one of these chains of narrators that are possible common in some respects is called as *path*. Like it is said: This narration has reached through various paths; one path is that of Zuraareh and the other is that of Mohammad Ibn Muslim.

The second meaning of *path* which was mostly prevalent among the Shiite scholars of yore, was for used for explaining the method of acquiring a book from the side of the writer of an Asl. For instance, scholars like Shaikh Sadooq, Shaikh Toosi, and Najaashi, have mentioned their path through books which they have brought in **Fehrest**<sup>10</sup> or **Masheekhah**<sup>11,12</sup>. In this research, the second usage of the meaning of “**path**” is considered.

An important issue in the path of transmitting a book is that transferring of the author to the next generations transpired through several paths or through one path? The answer to this query is deeply intertwined with the problem of “**Attributing the Book to the Author**”. In other words, it can easily be verified that the scale of assurance vis-à-vis the authenticity

of transmittance of a book (a part of it or in its entirety) from one generation to the next generation is directly connected to the number of people who have acquired the book from the narrators of the earlier generation and have given permission to the next generation after them. For example, in the time of the author of book A, only one narrator has taken the permission from him for the book A and narrates, it is probable that he has changed the book, or he narrates the book B instead of book A to others, there will always remain a doubt about the originality of the claim to book A because its contents per se is from the kind of a *single narration* (خبر واحد). But if under the same conditions, *three reporters* take the permission from the author of book A to narrate it, in the next generation, there will be three manuscripts of this book i.e., Book

A-1, Book A-2, Book A-3. If we assume that these three manuscripts can be compared to each other, the level of assurance that can be gained regarding the originality of its contents and the scale of authenticity of attributing each of these three manuscripts to their authors increases manifold.

It is worth mentioning that in this article, “*several paths of books*” implies several transmittance and narrations of a book from the generation immediately after the author, to be precise, and not to the generations after that. For, severality of narration after the author has a major role in the authenticity of attributing the book to the author and the fame of the writing. Therefore, if only one person has narrated a book from an author, but this one person gives permission to three persons to narrate this book, these three persons

give to a few other persons and so on, in this case, since only one person has narrated the book from the author immediately, –as per this thesis – this will **not** be counted as severality of paths<sup>13</sup>.

## 1.2 - Discussing the Issue

One of the important discussions which has been brought up in some researches on the history of traditions and recent books of Rejaal, is the spread of first writings of Imamiyyah narrations. Some believe that due to governmental pressures and dissimulation (*taqiyyah*), the books of the Imams’ (a.s.) companions has reached to the next generations and the authors of the *four books* through one path<sup>14</sup>. On the other hand, some are of the view that the fame and reputation of the writings (*usul*) of the companions in that era was as illuminated as daylight<sup>15</sup>. In other

words, the question is, “Were most of the books of the companions of the Imams (a.s.) transmitted through several chains to the next generations? Or they were not widespread in their narrations and had only one narrator?”

A positive response to the last question has become an appropriate document for the opponents of Shias in showing the weakness of the foundation of Shia traditions<sup>16</sup>. And just as hinted at earlier, a negative response to the above question, deserved importance in proving the general authenticity of the Shia traditions will be given.

During investigation it came to light that no published research, regardless of independent book, article, or thesis, could be found regarding analysis of the severality of paths of the original sources of Shia traditions<sup>17</sup>. As a result, the

necessity of exploration in this topic became important even more than before.

## **2. A Glance at the views of Shiite scholars about the multiplicity of paths of the books by the companions**

The main source for research on the means of transmitting the books of the companions is the early Shiite indices but before entering the evidence of these lists and a detailed study of the methods of transmitting books, it is worthwhile to review the views of the early Shiite narrators who were closer to the time of the writings of the companions. Considering that because of many events, the passage of time, etc., many of the books of Indices (*feherest*) and consequently many of the *paths* available in the original hadith books have been lost, the view of the early Shiite scholars

helps a lot in discovering the scope of extent of these books. In this section, the opinions of scholars, contemporary to the authors of the **Four Books**, are examined.

Shaikh Sadooq (r.a.), in his book “Man Laa Yahzoruhu al-Faqeeh” regards all the traditions in his book taken from “*famous books that can be relied upon and are sources of reference*”.

The description of Shaikh Sadooq (r.a.) of these sources, in the continuation of which he even proceeds to take the names of some of them, indicates the prevalence of these books among the Shias and the extent of their reference to these books, a fact that is closely intertwined with the multiplicity of the paths of their transmittance. It is worth mentioning that he (Sadooq) at the end of the preface, for introduction of his *paths* to these

books, he draws the attention of the readers to the “indices of the books from which I have narrated from teachers and predecessors”<sup>18</sup>.

Sayed Murtaza (r.a.) – in response to queries vis-à-vis traditions narrated from singular source (*khobar-e-vaahid*) – although he considers the number of the narrators of Shia traditions as few and limited, nevertheless refutes the claim that all traditions are from singular source and regards traditions recorded in Shia sources as “*consecutively narrated*” (*mutawaatir*)<sup>19</sup>.

Shaikh Toosi (a.r.) too in his *Tahzeebain* (Tahzeeb al-Ahkaam and Istebaar) decided to narrate the traditions with their chains of narrators but due to brevity, he cited the chains in abbreviated form in a way that he has not narrated the general traditions with their

complete chain of narrators. In fact, he has dropped the beginning of most of the traditions and begins the chain in a hanging form with the names of the books' authors. To do away with this issue, he has brought in his book "**Al-Masheekhah**" these chains with the authors of Usul and the books from which he has narrated. This collection explains the paths of Shaikh Toosi (r.a.) with the sources that he has used and, in his words, removing the flaw of *Irsaal* (direct reporting without chain) and joining it with traditions having chains of narrators. Shaikh Toosi (r.a.) in **Al-Masheekhah** explains in both his books that he has brought only a part of the chains of narrators and asks the details to refer to his book **al-Feherst** for details. This indicates that the books of reference of *Tahzeebain* or the same Usul of the companions, generally through several paths,

were well-known. Similarly, Shaikh Toosi (r.a.), in some places and in a special way, explains the fame of some of the books of the companions<sup>20</sup>.

The most famous Shia Rejaali scholar, Ahmad Ibn Ali Najaashi, has considered the compilation of the list of Shia authors and the mention of their works as the basis of his famous writing. He proceeds not only to introduce the personalities of the individuals and to name their writings; rather, he also goes on to mention his chains of narrators or the famous paths to these books. But in the preface of his book *al-Feherest* explains that to avoid the book becoming voluminous, he does not mention all the paths ( و ذكرت لرجل ) طريقا واحدا حتى لا يكثر (تكثر) الطرق فيخرج عن الغرض<sup>21</sup>. This concept indicates that the above-mentioned works

were relatively prevalent till his time and generally, had more than one well-known path, of which Najaashi indicated towards only path and did not see the necessity of mentioning the others. Similarly, in various places in his al-Feherest, especially since there were many paths to several books, he goes on to cite the paths of many of them<sup>22</sup>. The mentioned explanations are indicative of Najaashi's belief in the fame of the Usuls of Shia traditions during the time of authors of the Four Books.

After the compilation of the Four Books and their deserving acceptance, gradually the original sources of the books of the Three Muhammads were done away with and consequentially, the paths of their transmittance were also forgotten. Therefore, the vast issue of the paths of transmittance of the

initial books of traditions was converted into an issue of jurisprudence that one should judge with extreme discretion in the evidence and contexts of the surviving lists of narrators of those eras. Although in the books of Rejaal or traditions this issue has not been discussed directly but many of the recent scholars have talked about the fame or consecutiveness of the transmittance of books and the Usul of the companions<sup>23</sup>. Thus, it can be said that the multiplicities of paths and fame of the original sources of Shia traditions, is from the subjects that is unanimously accepted by most of the scholars in the course of history.

### **3 – Analysis of the Multiplicities of Paths of Books of Imams’ (a.s.) Companions in the Mirror of the Books of Feherest**

In this part, we have discussed the issue multiplicities of paths of books of Imams’ (a.s.) companions in the most important books of Feherest of Shias viz. Feherest-e-Najaashi and Feherest-e-Shaikh Toosi (r.a.). We have tried to analyse all the contexts that indicate towards the multiplicities of the books of Imams’ (a.s.) companions.

#### **3-1: - Analysis of the multiplicities of the books of Imams’ (a.s.) companions in the Feherest of Najaashi:**

Najaashi had several paths to the books of Imams’ (a.s.) companions but as mentioned earlier, throughout his Feherest to maintain brevity, he has dedicated a

very small amount of his book for paths because he considered writing of several paths as a disruption to the aim of writing his Feherest<sup>24</sup>. It is worth mentioning that the relation of several paths takes him away from the original purpose of writing his book only when the volume of the paths not mentioned is significant. In other words, in his Feherest, Najaashi has dropped a several paths because if he had dropped the chains of narrators for, say, 100 narrations, it wouldn’t have taken more than five pages of his book, and naturally, merely an additional five pages wouldn’t have removed him from his aim. Therefore, the expanse of his paths in the books was very large so much so that dropping them played an important role in in summarizing his book.

In addition to being clearly stated in the introduction<sup>25</sup> to his al-

Feherest, Najaashi in other places of his al-Feherest also emphasizes his method of not expressing multiple ways and introduces it as his current habit and practice in writing this book. Introducing the book of Obaidullah Ibn Ali Halabi, he says

“Indeed, many of our companions have narrated this book from Obaidullah, and the paths to him are many. But we are continuing our practice in this book and maintaining only one chain.<sup>26</sup>”

Also, when mentioning the book of Jamil Ibn Darraaj, which has been narrated by many people from him and in many ways, he mentions the procedure mentioned in the introduction of his list and states that in the same way, it is necessary that he does not mention Jamil's book in one or two more ways so that the volume of the book does not increase<sup>27</sup>. We see the same thing

about the books of Thabit Ibn Shuraih: “We have summarized the paths to the narrators so that it does not increase. Hence, I will not mention except one path.<sup>28</sup>”

While talking about the book *Kitaab al-Hajj* of Muaviyah Ibn Ammaar al-Dohani, he indicates that we have mentioned some of its paths and ignored relating the remaining paths<sup>29</sup>.

In this way, Najaashi tries to follow this rule throughout his al-Feherest, and usually if an author has several books and these works have a common path, he mentions only one path to all of them to adhere to his purpose<sup>30</sup>.

Of course, Najaashi mentions some paths for some works, which are mainly famous books; for example, Najaashi mentions five ways in the thirty books of Hussein

and Hassan, the sons of Saeed Ahvaazi<sup>31</sup>, and two ways in the book of Al-Qazaayaa of Mohammad Ibn Qais, which is described as "famous"<sup>32</sup>. He also sometimes quotes some author's books in biographies of another. For example, Najaashi mentions another path for the book of Abdullah Ibn Bakr Ibn A'yan, in addition to the method he mentioned in his own biography<sup>33</sup>, in the biography of Ja'far Ibn Hudhail for the same book<sup>34</sup>. Or for the book Al-Raahib wa Al-Raahibah by Hassan Ibn Raashid<sup>35</sup>, in the biography of Rabi'i Ibn Abdillah Ibn Al-Jaarood, he has quoted another path<sup>36</sup>.

It should be noted that stating several paths in Najaashi's al-Feherest does not necessarily mean a difference in the version because following the al-Feherest, it becomes clear that Najaashi is bound to

mention the difference in the copy of a book if it is severe and disruptive<sup>37</sup>. For example, in the case of the book Tha'labah Ibn Maimoon<sup>38</sup> or Bakr Ibn Saaleh al-Raazi<sup>39</sup>, while stating the multiplicity of methods, he points out the differences in its narrations. Therefore, if he did not specify the difference in the manuscripts of a book, the multiplicity of methods in that book was not due to the difference in copies. Therefore, paying attention to the lack of clarity in the variation of manuscripts in these instances, his emphasis on the multiplicity of paths, as per the rule, without the change in manuscript, is serious.

Another evidence of the multiplicity of paths in the books is that in a limited number of cases, Najaashi states that the path of the book is one. For example, when mentioning the book of Mushmaell

ibn S'ad al-Asadi, he states clearly that the narrator of the book is a lone person, "None has narrated from him except Obais Ibn Hisham..."<sup>40</sup> In other instances, Najaashi restricts the path of the book of Abaan Ibn Umar to Obais Ibn Hisham<sup>41</sup> and the book of Ali Ibn Ali Ibn Razeen to the narration of his son<sup>42</sup>. Similarly, in stating the characteristics of Moaviyah Ibn Hukaim, he points out to him being the sole narrator of some the Usul<sup>43</sup>. Or while mentioning the books of Ali Ibn Hasan Ibn Fazzaal, he explains only one of his books due to the singularity of the path of his narration<sup>44</sup>. Such types of reminders from one hand indicate that the singularity of the path is indeed considered as an important weakness that needs a reminder and on the other hand, shows the multiplicities of paths in that era was a special characteristic of Shia books in a way

that Najaashi considered it obligatory upon himself to mention if the fact was contrary to it<sup>45</sup>. In other words, the basic principle was in the multiplicity of narrators of books of companions and did not require specific mention and mostly, when the rare cases were contrary to it, they were categorically mentioned.

Apparently, clearly stating the singular path in Najaashi's al-Feherest can be summed up for these few cases only. Interestingly, in one of the mentioned cases, Shaikh Toosi has another path to that book<sup>46</sup>, and thus that book also leaves the circle of books of a single path. Consequently, the number of cases that can be claimed to have a single path is very small. Therefore, the multiplicity of paths and fame of the books of the companions of the Imams (as) in the era of Najaashi

and the authors of the Four Books has been a matter of course, and the singularity of narrator in the transmittance of a book is a rare case found in other Rejaali books and Shiite lists<sup>47</sup>. Of course, on the other hand, it can be seen that Najaashi in many cases refers to the multiplicity of paths in a particular book or books of some authors with specific phrases. As for the reason for these explanations, it can be said that the number of paths of quoting them was more than usual and their fame was beyond other books, hence the specific statement about them has been given in many paths<sup>48</sup> and not that the rest of the books have only one path and only books mentioned have many and several paths. Najaashi, even occasionally speaking of the book of Dawood ibn Farqad, due to the existence of many paths and the great fame of that book, does not consider it sufficient

to specify the number of methods once, and after the phrase, “For him is a book from which a number of our companions have narrated”, which in itself indicates towards the multiple paths, after a few sentences, he writes again: “A large group of our companions (may Allah have mercy on them) from this book, among them is Ibrahim Ibn Abi Bakr...<sup>49</sup>”

The repetition of these statements indicates the emphasis on the large number of paths of transmittance as also the great reputation these books enjoyed at that time.

Likewise, another evidence of the fame and extent of the quotations of the books of the Imams’ (a.s.) companions is that Najaashi, out of the approximately 4,000 books mentioned in his book *al-Feherest*, states only in one case

that the book of Hasan ibn Muhammad Saffaar is not famous. It is clear from this analogy that most of the books mentioned in his list were relatively famous and the lack of fame of the books was a strange and rare thing that he only occasionally mentioned a certain book and excluded it from the circle of fame and repute.

### **3-2: -Statistical Analysis of the Statements of Multiple Paths in al-Feherest of al-Najaashi**

One of the best ways to find the prevalence of various methods in the books of the predecessors is to statistically examine the explanations of the multiplicity of paths in al-Feherest of Najaashi. In his al-Feherest, Najaashi has used several terms to indicate the multiplicity of paths, some of which are frequently used and some of which have been used on some

specific occasions. Among these, the phrase "a group of narrated it", then "a group of narrators have narrated from him" and then "a group of our companions have narrated from him" have been used more often.

First, it may seem that expressions such as "a group has narrated it" or "a number have narrated it" due to the absence of the word "from him" - which refers to a direct quotation from the author - are not explicit in the number of paths, in the generation after the author. However, according to the abundant evidence in Najaashi's al-Feherest, it becomes clear that the presence or absence of "from him" has no effect on the transmittance of the book to the next generation, and in both cases, Najaashi meant a direct transmittance from the author of the work.

For example, Najaashi occasionally while talking to Khallaad al-Suddi al-Bazzaaz says, "he has book that has been narrated by a number of narrators, from whom is Ibn Abi Umayr" and then states in the book that Ibn Abi Umayr is the direct narrator of the author. Therefore, the group in question, of which Ibn Abi Umayr is also a part, all have in common with him directly in quoting the author, which Najaashi has refused to mention them for maintaining brevity<sup>50</sup>. Najaashi has done the same in many other cases<sup>51</sup>.

Sayyad Mohammad Ali Movahed Abtahi, in his commentary on al-Feherest of Najaashi, has tried to investigate Najaashi's explanations in several paths and has listed more than 160 cases. But a further search revealed that Najaashi had used terms indicating multiple

paths in a total of about 200 items from his list. A collection of words used by Najaashi to specify the multiplicity of paths to books and their frequency is presented below.

The expressions in the table have been used more than once in al-Feherest of Najaasahi, but the following expressions have been used only once for this purpose:

"Groups of people have narrated it from him and multiple paths<sup>52,53</sup>", "Groups of people narrate it from him<sup>54</sup>", "Groups of people have narrated it<sup>55</sup>", "Groups of our companions have narrated these books from him<sup>56</sup>", "Groups of our companions narrate them from him<sup>57</sup>", "Groups of our companions narrate it<sup>58</sup>", "A number has narrated it from him<sup>59</sup>", "A group of our companions have narrated it from him"<sup>60</sup>, "The narrators of this book are many<sup>61</sup>", "The narrators are

many from him in these books<sup>62</sup>”, “He has a book with many narrations<sup>63</sup>”, “Some of our companions have narrated this book<sup>64</sup>”, “A large number of people have informed us about this from his books<sup>65</sup>”, “A group has narrated from him<sup>66</sup>”, “More than one of our companions have informed us about these books from many varying paths<sup>67</sup>”, “Other than our specific companions have narrated from him<sup>68</sup>”, “He has a book which more than one person has narrated<sup>69</sup>”, “Many narrators from him<sup>70</sup>”, “The narrators from him are many<sup>71</sup>”, “A group has informed us from him<sup>72</sup>”, “More than one person has narrated<sup>73</sup>”.

It should be noted that the above-mentioned explanations in the multiplicity of paths are not each related to a specific book, but some terms have been used for a collection

of books by an author. For example, the term “Informed us about these books more than one of our companions from varying multiple paths” have been used for the collection of 30 books of Husain Ibn Saeed and his brother.

### **3-3: -Statistical Analysis of the Statements of Multiple Paths in al-Feherest of Shaikh Toosi (r.a.)**

In his al-Feherest, Sheikh Toosi, like Najaashi, has not used explicit terms to express the multiplicity of paths, except in very few places, such as the biography of Jamil Ibn Saleh, which at the end of the path indicates about the transmittance of more than one person from Jamil. “He has an Asl. Informed us Ibn Abi Jayyed from Ibn al-Waleed from al-Saffaar from Mohammad Ibn Husain Ibn Abi al-

Khattaab from more than one person from Jameel Ibn Saaleh<sup>74</sup>.

Apparently, Shaikh Toosi, except for the above, did not use a specific phrase to specify the multiplicity of paths, but in cases of multiple paths, he mentioned different methods. The manifestation of the multiplicity of methods in Shaikh Toosi's al-Feherest is only with the parallel and numerous chains of narrators and paths that he has mentioned for the books of the authors. The important benefit of these methods and documents is the stronger proof of the attribution of books to their authors and the possibility of "exchanging of chains of narrators" of Shaikh Toosi in some cases with a special method<sup>75</sup>.

### **3-4: -Examining some important expressions of restriction of path**

Shaikh Toosi and Najaashi use expressions such as "so-and-so has narrated from him", "so-and-so narrates from him" or "so-and-so narrates" in explaining the path of some books. It may be thought that in these cases, the emphasis is on quoting the book through one person and intending to restrict the path to the generation after the author. However, by referring to the books of the Feherest, even in these cases, the narrators after the author are different and numerous in the Feherest of both Shaikh Toosias well as Najaashi.

Shaikh Toosi in the biography of Hassaan Ibn Mehraan al-Jammaal writes, "He has a Book. Ali Ibn Nomaan has narrated it from him.<sup>76</sup>" While this person's book is

so famous and well-known that even Najaashi mentions it through many paths and one of the many narrators is Ali ibn Nomaan<sup>77</sup>. The same conditions are applied for the Asl of Zaid Narsi in the Feherest of both Shaikh Toosi<sup>78</sup> as well as Najaashi<sup>79</sup>. In some cases, it is seen that Najashi used the word "restriction of the path", but he or Shaikh Toosi have also mentioned other narrators for the same book. For example, Najaashi while mentioning the book of "Hakam Ibn Hukaim al-Sairafi" despite using the term "Safwaan Ibn Yahya has narrated it from him"<sup>80</sup>, while continuing he also mentions the name of MohammadIbn Abi Umair as another narrator for this book<sup>81</sup>. Therefore, the above-mentioned terms by no means indicate the restriction of the path and probably, they have been used with the aim of determining the original narrator<sup>82</sup>.

### **3-4: -Comparative Analysis of the multiplicity of paths of the books of Imams' (a.s.) companions**

In this section, by applying and integrating the methods mentioned in the main Shiite indexes, namely "Fehrest-e-Najaashi" and "Feherest-e-Shaikh Toosi ", we will examine the frequency of the multiplicity of paths in the books of the Imams' (as) companions in the sum of these two books. In this way, in the case of each author's books, we will examine the way in which Shaikh Toosi and Najaashi accessed it, and if we observe the difference between the mentioned methods, it will become clear that this book has been narrated from one source and has later included multiple paths. For, about 700 Shiite authors are jointly discussed in these two lists, the combination of the methods of these

two highly experienced and learned bibliographers contributes significantly to a more comprehensive understanding of the history of Shiite written heritage. From the point of view of the present research, the most important fruit of this comparison of the paths are the books for which Najaashi and Shaikh Toosi each mentioned a singular path, but their paths are different and numerous.

### **3-5-1: -Method of Comparison of Paths**

The purpose of comparing the paths in this study is to compare the path of a book in the Feherest of Najaashi and Toosi and remove the similar paths. Finally, if the number of different paths left for a work was more than one, that book will bear the characteristic of "multiple paths". It should be noted that in this study, as mentioned earlier, only the paths

that reach the author have been examined, because in this research, the number of paths "immediately after the author" have been considered. For instance, in the great book of Abaan Ibn Usman Ahmarr Bajali, in Najaashi's Feherest, the following paths have been mentioned: "Informed us about it Abu al-Hasan al-Tamimi who said that narrated unto us Ahmad Ibn Mohammad Ibn Saeed who said that narrated unto us Ali Ibn Hasan Ibn Fazzaal who said that narrated unto us Mohammad Ibn Abdillah Ibn Zuraarah who said that narrated unto us Ahmad Ibn Mohammad Ibn Abi Nasr from Abaan about it; and informed us Ahmad Ibn Abd al-Waahed who said that narrated unto us Ali Ibn Mohammad al-Qarashi who said that narrated unto us Ali Ibn Hasan Ibn Fazzaal<sup>83</sup>.

In the above expression, two paths have been indicated at but only one of them reaches to the author (from the path of Ahmad Ibn MohammadIbn Abi Nasr) and the other path, spread through the next generations.

In Shaikh Toosi's al-Feherest too the following paths have been mentioned for the book of Abaan Ibn Usman: "Informed us about these books which is one book of Shaikh Abu Abdillah MohammadIbn MohammadIbn al-Nomaan and Husain Ibn Obaidillah together from MohammadIbn Umar Ibn Yahya al-Alavi al-Hosseini who said that informed us Ahmad Ibn MohammadIbn Saeed who recited in front of him; and informed us Ahmad Ibn MohammadIbn Moosa who said that informed us Ahmad Ibn MohammadIbn Saeed who said that narrated unto us (Ali Ibn Hasan)

Ibn Fazzaal who said that narrated unto us MohammadIbn Abdillah Ibn Zuraarah who said that narrated unto us Ahmad Ibn MohammadIbn Abi Nasr from Abaan. (Ali Ibn Hasan) Ibn Fazzaal said that narrated unto Ismaaeel Ibn Mehran who said that narrated unto us Ahmad Ibn MohammadIbn Abi Nasr and MohammadIbn Saeed Ibn Abi Nasr together from Abaan; and informed us Ahmad Ibn Obdoon who said that narrated unto me Ali Ibn MohammadIbn al-Zubair who said that narrated unto us Ali Ibn al-Hasan Ibn al-Fazzaal; and informed us Husain Ibn Obaidillah who said that I recited it in front of Abu Ghaalib Ahmad Ibn MohammadIbn Sulaiman al-Zuraari who said that narrated unto us my great-grandfather and my father's uncle, Mohammad and Ali, the two sons of Sulaiman from Ali Ibn Hasan Ibn Fazzaal; and informed us Abu

Husain Ibn Abi Jayyed al-Qomi and Husain Ibn Obaidillah both of them from Ahmad Ibn Mohammad Ibn Yahya al-Attaar who said that narrated unto us Abdullah Ibn Ja'far al-Himyari who said that narrated unto us Ahmad Ibn Mohammad Ibn Eesaa who said that narrated unto us Ahmad Ibn Mohammad Ibn Abi Nasr from Abaan.<sup>84</sup>

The above expressions have been mentioned in several paths, but all of them reach the author through two common intermediaries (Ahmad Ibn Mohammad Ibn Abi Nasr and Mohammad Ibn Saeed Ibn Abi Nasr). As a result, only two different paths can be obtained from the above phrase after the author. Shaikh Toosi also points out the difference between the manuscripts of this book, which is the narration of the people of Qom and is more incomplete than the previous

manuscript. Incidentally, the narrator after the author in it is different from the previous two narrators (Ja'far ibn Bashir) but due to the difference in manuscripts, this path is not added to the previous paths, and finally for Abaan Ibn Usman's book, two different ways are identified in the generation after the author, and this book is recognized as having multiple paths (more than one way).

Another point that can be mentioned about the method of work is that since the subject of the research is the multiplicity of paths in the books of the Imams' (a.s.) companions, initially the first 500 entries of the Najaashi'sal-Feherest have been examined and the authors of the generation of the Imams' (a.s.) companions have been separated from the next generations<sup>85</sup>. Then, the biographies of the authors of the companions' generation, taken from

Najaashi's al-Feherest, were also extracted from Shaikh Toosi's al-Feherest and examined through their books. Finally, the books that became multiple paths after matching the two lists are recorded in a table.

Considering that in some cases the names of the authors in these two sources are recorded differently, or in some cases - especially in the al-Feherest of Sheikh Toosi - an author with the same name or with a slight difference, has been entered one or more times, since the comparison of some of these names is not easy and there are differences of opinion in them, so for the matching of names the software Deraayah Al-Noor<sup>86</sup> has become the criterion. In some cases, the names of the companions' books are mentioned in these two different books of al-

Feherest (Toosi and Najaashi), which are compared to a process<sup>87</sup>.

### **3-5-2: - Accounting of Hundred Books that have Multiple Paths**

In this section, all the books of the companions, for which more than one path has been introduced after comparing the two Feherest, have been counted and the obtained number has been divided into all the mentioned books for the companions of the Imams (a.s.) in the first 500 entries of Najaashi.

As a result of this process, more than half of the books of the Imams' (a.s.) companions were discovered in this study, the exact figure of which is 51.29%. This number is the result of the following calculation:

All books introduced for the companions of the Imams (a.s.) up to

the 500<sup>th</sup> entry from the al-Feherest of Najashi: 817

Total number of books that have had more than one path: 419

Books that have multiple paths compared to the total books of the companions: 51.29%

As stated before, this result does not indicate that only about 51% of the books of the companions of the Imams (a.s.) have multiple paths, and the remaining 49% have been transmitted through a single source; rather, according to leading Shiite scholars and numerous evidences mentioned earlier, the fame or multiplicity of general paths in the books of the Imams' (a.s.) companions is certain. However, the purpose of this section of the present article is merely to show the extent of this multiplicity of paths that can be quantitatively identified for us

today by the indexes. Many other books have had many paths, but their paths have not reached us for various reasons, such as the intention of brevity by al-Najaashi in his al-Feherest, etc.

### **3-5-3: - Table of the Multiplicity of the Paths of books of Imams' (a.s.) companions**

As mentioned under the title of "Method of comparing the path", the table of multiplicity of paths comprises of books of the Imams' (a.s.) companions who, after applying the methods of the two al-Feherest, qualify for the multiplicity of paths<sup>88</sup>. The basis of this study is the first 500 entries of Najaashi's al-Feherest which can be a good example and introduction to all entries in this book.

#### **4 - Conclusion**

In this study, by examining the numerous evidences in the two main Shiite lists, it became clear that the early Shiite narrators had several paths to the majority of the books of the Imams' (as) companions. In particular, Najaashi has made several statements to this effect; he has referred to more than 250 works with phrases such as: "A group of our companions have narrated it from him/groups of the people/a number of our companions" and has indicated to their several rather huge number of paths. In addition, Najaashi, despite the brevity of his list, in many cases introduces several paths for a work. On the one hand, in some cases where Najaashi has stated only one way for some books, Shaikh Toosi has mentioned other paths for the same books, as a result of which those books are also

excluded from the singularity of the path. Finally, it can be said that for the above reasons, as well as the specification in a single way in very rare cases, most of the books of the companions in the earlier centuries had more than one path and was considered a very common phenomenon in that period to the extent that enumerate numerous works to the extent that a person with a concern such as Najaashi did not see the need to count the various paths of the works.

After examining the statistical sample of the companions' books, as a result, the multiplicity of paths for more than 50% of them was proved. Of course, this does not mean that there is a single path for the rest of the books of the companions, but it should be noted that many paths of many of the writings of the companions have

been abandoned with the passage of time and only one path became common and the same path is known to us today. In many cases, for various reasons, such as the brevity of Najaashi's *al-Feherest* or the certainty of attributing the work to the author, etc. the multiple paths of books have been ignored or omitted. Also, in some of his recent articles, Mohammad Kazem Rahmati has referred to the abandoned paths of some Shiite Usul of traditions and has discussed as to why the Shiite society has accepted some paths while rejecting others<sup>89</sup>.

Accordingly, if in the case of a book, Shaikh Toosi and Najaashi have mentioned the same path, it still cannot be ruled definitively that the book is transmitted through a singular path, but it can only be claimed that the path mentioned in the two lists that we have today is

the only one which can be derived from the similarities of the geographical and scientific space of Najaashi and Shaikh Toosi, because they were both contemporaries and classmates and had many common teachers<sup>90</sup>. As a result, the single and common path for a work can indicate that in the time of the authors of the mentioned indexes (*al-Feherest*) and in the *Hawzah* of Baghdad, the mentioned path was the most common path prevalent.

Finally, it can be concluded that according to the earlier Shiite indexes, most of the primary sources of Shiite hadith, especially the principles and hadith writings of the companions of the Imams (as), had multiple chains of transmitters. This result will resolve some of the doubts<sup>91</sup> raised about the singularity of path of the Shiite hadith and will help to take a few more steps

towards the general authenticity of Shiite narrations, some of which are as follows:

1) This result is closely related to the issue of "attributing the book to the author". In the history of hadith, there is sometimes doubt about the correctness of the attribution of a book prior to its author. If the book has been quoted by several authors after writing it, this multiplicity of methods will be an effective factor in the accuracy of the book's attribution to the said author.

2) If there is an unknown or weak narrator in the chain of narrators who is authorized by the teachers to narrate traditions, the accuracy of the narration will not necessarily be dented. Because that person can only be a path (along with other paths) to transmit the main source of the hadith to the next

generations and not the source of narration itself.<sup>92</sup>

3) Enemies of Shias in limited places have tried to distort and weaken the Shiite hadith by looting books. In such cases, if the book has multiple paths, it will be easily detected by comparing the manuscripts.

4) Since the companions of the Imams (as) and the narrators of the later generations, in quoting the narrations of the Ahl al-Bayt (a.s.) were very sensitive and did not quote everything attributed to the infallible. Therefore, what has been quoted from Shiite hadiths has certainly not been unacceptable in terms of content for its narrators<sup>93</sup>. Meanwhile, if a book by the companions is quoted through various paths, it shows the relative acceptance of this work among the narrators of the next generations.

Therefore, if the majority of the books of the companions of the Imams (as) have multiple paths, it will indicate their general validity and authenticity.

It should be noted that in this research, only by applying the methods in the al-Feherest of Najaashi and Toosi, the multiplicity of paths in the majority of the books of the companions of the Imams (as) has been achieved in half of these two al-Feherest. But the same process of comparing the way should be done in the rest of these two lists, the Shaikhs, the paths of Shaikh al-Kulaini and Shaikh Saduq to their sources and other books containing the paths of the past (such as Al-Duafaa of Ibn Ghazairi<sup>94</sup>, the treatise of Abu Ghalib Zuraari or the works of Ibn Tawus)<sup>95</sup>, the multiplicity of paths of books is obtained, which

will probably lead to higher statistics in this field.

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*End notes:*

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<sup>1</sup>In several collections of Shiite traditions, there is a chapter under this caption. For example, refer al-Kaafi vol. 1 p. 51 **بَابُ رَوَايَةِ الْكُتُبِ وَ الْحَدِيثِ وَ فَضْلِ الْكِتَابَةِ وَ التَّمَسُّكِ بِالْكِتَابِ** and Mishkaat al-Anwaar Fi Ghurar al-Akhbaar, p. 142 **الفصل التاسع في الحث على الكتابة و التكتاب و ما يليق به**

<sup>2</sup> Al-Kaafi, vol. 1 p. 52 H. 11

<sup>3</sup> For example, one can indicate towards the “Book of Ali” that includes some Prophetic traditions on the dictations of the Holy Prophet (s.a.w.a.) in the writing of Ali (a.s.) himself. Refer to: Meeraath-e-Maktoob, p. 26

<sup>4</sup> For a comprehensive report on this subject, refer to **“An Analysis of the Historical Journey of Writing Traditions Among the Shiites”**

<sup>5</sup> Behaar al-Anwaar, vol. 80, p.42, H. 14

<sup>6</sup> To put it more correctly, the original sources of the Four Books, were these Usul and writings of the companions of the Imams (a.s.), which were not necessarily limited to 400 books. For further details, look up to: Tarikh-e-Umoomi-e-Hadees, pp. 243 - 245

<sup>7</sup> Lesaan al-Arab, vol. 10, p. 220

<sup>8</sup> Al-Fawaaed al-Rejaaliyyah, vol. 3, p. 227

<sup>9</sup> Nuzhat al-Nazar Fi Sharh Nukhbah al-Fekar, p. 157

<sup>10</sup> In this usage, the word Fehrest implies books that are used for introducing written books and authors.

<sup>11</sup> Literally, **masheekhah** is a noun used to denote place for the word **“Shaikh”** (teacher) meaning the place of mentioning of teachers. Terminologically, they have defined it as “Masheekhah” is a list of chains of narrators which is used for connecting a chain of narrators to

teachers or books from which the narration has been reported.

<sup>12</sup> Deraayah al-Hadis, p. 41

<sup>13</sup> Of course, if few parallel paths from the author gather in the generation immediately after the author, even then the claim of several paths will not be realized. But naturally and in most instances, several paths in the generation immediately after the author, will continue in all the generations thereafter.

<sup>14</sup> Mo'jam-o-Rejaal al-Hadis, pp. 22-24

<sup>15</sup> Mashreq al-Shamsain, p. 26; al-Waafi, vol.1, p. 22

<sup>16</sup> For example, refer: Al-Hujaj al-Daameghaat Le Naqd-e-Kitaab al-Muraajeaat, vol. 1 p. 52

<sup>17</sup> It is worth mentioning that Agha Mohammad Ali Muwahhid Abtahi in his explanation on the Fehrest of al-Najaashi, indicating at the last statement of the Preface, that in another writing he has proceeded to investigate deeply other books, he has proceeded with several paths. "And indeed, we have enumerated them in another place. Nay, often these books and principles are those that the companions have clearly stated that they are dependable and have been relied upon, as we have enumerated in another place." (Tahzeeb al-Maqaal, p. 81). Of course, this treatise has not yet been published and consequently, some of his students could not acquire some of his writings.

<sup>18</sup> Al-Faqeeh, vol. 1, pp. 3 & 4

<sup>19</sup> Rasaael, al-Shareef al-Murtaza (r.a.), vol. 1 p. 26

<sup>20</sup> As an example, look at Tahzeeb al-Ahkaam, vol. 4 p. 169

<sup>21</sup> Al-Feherest of Najaashi, p. 3

<sup>22</sup> Look at the next part of this article

<sup>23</sup> Refer to "Analysis of the Several Paths of Books of Imams' peace be upon him Companions with special emphasis on the books pertaining to Imamah", Part 1-2

<sup>24</sup> The aim and purpose of Najaashi in this compilation was theological i.e., to respond to the opponents of Shias to prove the precedence and originality of Shia heritage in knowledge. Refer al-Feherest of al-Najaashi, p. 3

<sup>25</sup> Ibid

<sup>26</sup> Ibid. p. 630

<sup>27</sup> Ibid. p. 328

<sup>28</sup> Ibid. p. 297

<sup>29</sup> Ibid. p. 1096

<sup>30</sup> For some instances, refer to serial numbers 154, 215, 428....

<sup>31</sup> Ibid. serial numbers 136, 137

<sup>32</sup> Ibid. serial number 188. From these are serial numbers 183, 858, etc.

<sup>33</sup> Ibid. Serial number 581

<sup>34</sup> Ibid. Serial number 322

<sup>35</sup> Al-Feherest of Shaikh Toosi (r.a.), serial number 200

<sup>36</sup> Al-Feherest of Najaashi (r.a.), serial number 441 It also seems that due to the special title of "Al-Raahib wa al-Raahibah", the method mentioned in the biography of Hameed ibn Mas'ud is also related to the book written by Hassan ibn Rashid. (Ibid: serial number 343). The text of this book has remained in a tradition of the book al-Kaafi. See: Al-Kaafi: vol.1, p.481

<sup>37</sup> Mohaddis Noori (r.a.) while discussing about the Treatise of Rights of Imam Sajjad (a.s.) indicates towards this habit of Najaashi (r.a.). (Mustadrak al-Wasaail, vol. 11, p. 154). Similarly, in another place, while talking about the book of Husain ibn Saeed al-Ahwaazi, after mentioning the opinion of Kalaam Ibn Nooh regarding the variations in the manuscripts, he reminds that in the instance of variations of manuscripts, the multiplicities of paths does not make us needless of the analysis of the authenticity of the Shaikh's permission. (Ibid. vol. 4 p. 391)

<sup>38</sup> Al-Feherest of Najaashi, serial number 302

<sup>39</sup> Ibid., serial number 276

<sup>40</sup> Ibid. serial number 1125

<sup>41</sup> Ibid. serial number 10

<sup>42</sup> Ibid. serial number 727

<sup>43</sup> Ibid. serial number 1098

<sup>44</sup> Ibid. serial number 676

<sup>45</sup> Moreover, in some instances, Najaashi in a few instances also, has clearly discussed about some books even not having any path. (Ibid. Serial Number 829)

<sup>46</sup> Al-Feherest of Shaikh Toosi, Serial number 771. Of course, Of course, this way can be different, because it is possible that the way of the Shaikh (...from Humaid from Ahmad Ibn Maitham from...) is an error of the same path of Najaashi (...Ahmad Ibn Hasan al-Maithami who said that narrated unto us Obais Ibn al-Hakam and Mushmaell).

<sup>47</sup> For seeing the rare case, refer to Rejaal of Ibn Ghazaaeri, vol. 1 p. 46

<sup>48</sup> Like the thirty books of Husayn ibn Sa'id al-Ahwazi, which were very famous. Interestingly, the popularity of these books was so great that Najaashi, and especially Toosi, used it as a proverb to express the fame of others. See: Al-Najaashi, Serial number 664; al-Toosi, serial numbers 813, 356, 620, etc.

<sup>49</sup> Al-Feherest of Najaashi, serial number 418

<sup>50</sup> Ibid. Serial Number 405

<sup>51</sup> For further details, refer "Analysis of multiple paths of books of Imams' (a.s.) companions with emphasis on writings pertaining to Imamah", pp. 73-77

<sup>52</sup> Sayed Ahmad Madadi, a contemporary Rejaali scholar, believes that the use of "groups" in such expressions, by paying attention to the

Rejaal in the paths of these books indicates that the book has been transmitted through various sects like Waaqefah, Fathiyyah, Zaidiyyah, etc. (This concept was conveyed by him in a physical class dated 22/8/1396 (Iranian calendar) by mentioning chains of narrators from Feherest of Najaashi as well as Shaikh Toosi. The audio file of this lecture is available).

53 Ibid. Serial Number 328

54 Ibid. Serial Number 297

55 Ibid. Serial Number 302

56 Ibid. Serial Number 558

57 Ibid. Serial Number 630

58 Ibid. Serial Number 504

59 Ibid. Serial Number 341

60 Ibid. Serial Number 441

61 Ibid. Serial Number 105

62 Ibid. Serial Number 741

63 Ibid. Serial Number 120

64 Ibid. Serial Number 612

65 Ibid. Serial Number 149

66 Ibid. Serial Number 371

67 Ibid. Serial Number 137

68 Ibid. Serial Number 89

69 Ibid. Serial Number 432

70 Ibid. Serial Number 25

71 Ibid. Serial Number 140

72 Ibid. Serial Number 306

73 Ibid. Serial Number 432

74 Al-Feherest, Serial Number 155

75 For a detailed discussion of how to use the "exchange of chains of narrators" basics, see, "Baaz-shenaasi Manaabe'-e-Asli-e-Rejaal-e-Shiah, p. 233

76 Al-Feherest of Shaikh Toosi, Serial number 256

77 Al-Feherest of al-Najaashi, Serial Number 381

78 Ibid. Serial Number 299

79 Ibid. Serial Number 460

80 Refer Ibid. Serial Number 353

81 Likewise, after comparing the path with the Feherest of Shaikh Toosi (Serial number 248), it becomes clear that Hasan Ibn MohammadIbn Sama'ah is another narrator for this Book.

82 In another instance, Najaashi while discussing the book "al-Muntakhabaat" of Sa'd Ibn Abdillah al-Ash'ari uses some term that denote the restriction of the path. "The book al-Muntakhabaat has been narrated specifically by Hamzah Ibn Qasim..." (Serial Number 467). From this term, Ayatollah Subhaani has derived that the narration of the book is restricted to Hamzah Ibn Qasim. (Mausooah Tabaqaat al-Fuqahaa, vol. 4, p. 185). But by referring to the continuation of Najaashi's narration, it is known that the father and brother of Jafar Ibn Mohammad(Ibn

Qoolwayh) have also narrated the book al-Muntakhabaat which clearly proves that the narration of this book is not restricted to Hamzah Ibn Qasim. Hence, the statement "The book al-Muntakhabaat has been narrated specifically by Hamzah Ibn Qasim..." can imply that Hamza has narrated only this book from Sa'd.

<sup>83</sup> Feherest of al-Najaashi, Serial Number 8

<sup>84</sup> Al-Feherest of Shaikh Toosi, Serial Number 62

<sup>85</sup> By companions of Imams (a.s.) in this treatise we mean only those who lived contemporary to the Imams (a.s.), not necessarily that they saw the infallible Imam (a.s.) or have narrated some narration from him. With this explanation, those are also included in the Imams' (a.s.) companions, who mostly lived in the third century. In other words, those who lived during the lifetime of Imam Hasan Askari (a.s.) and in the beginning era of the minor occultation, will be enumerated from among the Imams' (a.s.) companions, who can almost be counted as among the teachers of Shaikh MohammadIbn Yaqub al-Kulaini (r.a.).

<sup>86</sup> Deraayah al-Noor, Version 2.1, Computer Research Center for Islamic Sciences

<sup>87</sup> For the detailed knowledge of this process, refer "Analysis of Multiple Paths of the Books of Imams' (a.s.)

companions with special emphasis on the books pertaining to Imamah" pp. 85-88

<sup>88</sup> In the table of the number of paths of the books of the Imams' (a.s.) companions, the name of the author of the work, the works for which several paths have been found, the paths or words themselves indicate the multiplicity of paths, the volume of which is more than 40 pages only for the first 500 entries.

<sup>89</sup> Refer to: Aalemaan-e-Imami wa Meeraas-e-Waaqefah, pp. 280-283; also, Obaidullah Ibn Abi Raafe' wa Kitaab al-Sunan wa al-Ahkaam wa al-Qazaayaa, pp. 107, 108

<sup>90</sup> Some of these teachers were as follows: Shaikh Mufeed, Husain Ibn Abdillah al-Ghazaaeri, Ahmad Ibn Obdoon and Ibn Abi Jayyed. Refer: Al-Fawaaed al-Rejaaliyyah, vol. 2 p. 86

<sup>91</sup> It was discussed in the section of raising the issue

<sup>92</sup> Majlisi -1 (the father of Allamah Majlisi), who in many of his works, while pointing out that the weakness of the teachers of permission is harmless, has paid attention to this basis of multiplicity of paths. For example, in one of the cases, he has separated among the ancient books in terms of the number of paths, and tolerance in the paths mentioned for books such as the book of Fuzail Ibn Yasaar, MohammadIbn Muslim, which is consecutively narrated by the author, is without any problem.(Rauzatul Muttaqeen, vol. 14, p. 40)

<sup>93</sup> Evidences of this concept can be found with abundance in sources of Shiite books. Refer to “Ibn al-Waleed wa Mustanasaat-e-Wayy”

<sup>94</sup> For example, Ibn Ghazairi through multiple paths has indicated towards the book of Ali Ibn Ismaeel Ibn Shoaib Ibn Meesam (al-Zuafaa, vol. 1 p. 52) although in the indices of both Najaashi and Shaikh Toosi, the path for his books have not been mentioned. Of course, this issue can be understood by paying attention to the theological color of the works of Ali Ibn Ismaaeel. As if the transmittance of the paths for theological books has more intellectual color and the usage of narrations was less in them, to the extent that their books were not considered as traditional books.

<sup>95</sup> Of course, in this research, this work has been done as an example and in some cases, it has led to the discovery of multiple methods. For example, refer to the attached table, p.15. Hasan Ibn Mahboob al-Sarraad, Serial number 162