





الحِصَانَةُ

مَجْلَدٌ عِلْمِيٌّ نَصَفُ سَنَوِيَّةٍ تُعْنَى بِالتَّرَاثِ الْمَخْطُوطِ وَالْوَشَائِقِ
تَصَدَّرُ عَنْ مَرْكَزِ الشَّيْخِ الْأَنْصَارِيِّ رَحِمَهُ اللَّهُ لِلدِّرَاسَاتِ وَالْحَقِيقِ

الْعَدَدُ الْعِشْرُونَ

السَّنَةُ الْعَاشِرَةُ، شَهْرُ صَفَرٍ ١٤٤٨ هـ. أَبُ ٢٠٢٦ م



العتبة العباسية المقدسة
الهيئة العليا لإحياء التراث
مركز الشيخ الأنصاري للدراسات والبحوث

العتبة العباسية المقدسة. الهيئة العليا لإحياء التراث. مركز الشيخ الأنصاري (قدس) للدراسات والتحقيق.
الخزانة : مجلة علمية نصف سنوية تعنى بالتراث المخطوط والوثائق / تصدر عن مركز الشيخ الأنصاري (قدس)
للدراستات والتحقيق - كربلاء، العراق : العتبة العباسية المقدسة، الهيئة العليا لإحياء التراث، مركز الشيخ الأنصاري
(قدس) للدراسات والتحقيق، 1438 هـ . = 2017 -

مجلد : إيضاحيات : 24 سم

نصف سنوية. - العدد العشرون، السنة العاشرة (آب 2026) -

تتضمن إرجاعات ببلوغرافية.

النص باللغة العربية ومستخلصات باللغة العربية والإنجليزية.

ISSN: 2521 - 4586

1. المخطوطات -- الدوريات 2. الدوريات العربية--العراق. أ. العنوان.

LCC: Z115.1 .A8378 2026 NO. 20

مركز الفهرسة ونظم المعلومات التابع لمكتبة ودار مخطوطات العتبة العباسية المقدسة

يمكن الإتصال أو التواصل مع المجلة من خلال:

٠٠٩٦٤ ٧٨١٣٠٠٤٣٦٣

للاطلاع على إصدارات مجلة الخزانة ومتابعتها،
يُرجى مسح رمز QR أدناه:



التسجيل الدولي ردمد: ٤٥٨٦-٢٥٢١

رقم الإيداع في دار الكتب والوثائق العراقية ٢٢٤٥

لسنة ٢٠١٧م

كربلاء المقدسة - جمهورية العراق

صندوق بريد: كربلاء المقدسة (٢٢٣)

سعر البيع

داخل العراق: \$10 - خارج العراق: \$15

الإشراف العام

سماحة السيّد أحمد الصافيّ

رئيس التحرير

السيّد ليث الموسويّ

مدير التحرير

محمّد محمّد حسن الوكيل

سكرتير التحرير

د. حسين هليب الشيبانيّ

هيئة التحرير

د. علي حبيب العيدانيّ (تدقيق اللغة العربية)

د. عمار محمود الكعبيّ (التنسيق والمتابعة)

د. مهدي مجتهديّ (التنسيق والمتابعة)

حسن عريبي الخالديّ (التنسيق والمتابعة)

الإخراج الفنيّ

علي حسين علوان التميميّ

الترجمة الأنكليزية

الشيخ حبيب آل زعتر / لبنان

الهيئة الاستشارية

الأستاذ المتمرس الدكتور طارق عبد عون الجنابي (العراق)

كلية التربية/ الجامعة المستنصرية

الأستاذ المتمرس نبيلة عبد المنعم (العراق)

مركز إحياء التراث العلمي العربي / جامعة بغداد

الأستاذ الدكتور أحمد شوقي بنبين (المغرب)

مدير الخزانة الحسنية بالقصر الملكي بالرباط

الأستاذ الدكتور سعيد عبد الحميد (مصر)

وزارة الآثار المصرية

الأستاذ الدكتور فاضل مهدي بيّات (تركيا)

مركز الأبحاث للتاريخ والفنون والثقافة الإسلامية (إرسیکا)

الأستاذ الدكتور منذر علي المنذري (العراق)

كلية الآداب/ جامعة بغداد

الأستاذ الدكتور وليد محمد السراقبي (سوريا)

كلية الآداب/ جامعة حماة

الأستاذ الدكتور وليد محمود خالص (الأردن)

مجمع اللغة العربية / عمان

الأستاذ الدكتور عباس هاني الجراح (العراق)

مديرية التربية / محافظة بابل

الأستاذ المساعد الدكتور علي فرج العامري (إيطاليا)

كلية العلوم الاجتماعية / جامعة ميلانو بيكوكا

مكتبة الأمبروزيانا / ميلانو

شروط النشر

- تنشر المجلة البحوث العلمية والدراسات المتعلقة بالمخطوطات والوثائق، والنصوص المحققة، والمتابعات النقدية الموضوعية لها.
- يلتزم الباحث بمقتضيات البحث العلمي وشرائطه في الإفادة من المصادر والإحالة عليها، والأخذ بأدب البحث في المناقشة والنقد، وآلا يتضمن البحث أو النص المحقق مواضيع تشير نعرات طائفية أو حساسية معينة تجاه ديانة أو مذهب أو فرقة.
- أن يكون البحث غير منشور سابقاً، وليس مقدماً إلى أية وسيلة نشر أخرى، وعلى الباحث تقديم تعهد مستقل بذلك.
- يكتب البحث بخط (Simplified Arabic) بحجم (١٦) في المتن، و(١٢) في الهامش، على أن لا يقل عن (٢٠) صفحة (A4).
- يُقدّم البحث أو النص المحقق مطبوعاً على ورق (A4) بنسخة واحدة مع قرص مدج (CD)، على أن تُرقم الصفحات ترقيمًا متسلسلاً.
- تقديم ملخص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كلّ في صفحة مستقلة ويضمّ عنوان البحث، وأن لا يزيد الملخص على صفحة واحدة.
- تُراعى الأصول العلمية المتعارفة في التوثيق والإشارة، بإثبات اسم المصدر، واسم المؤلف، ورقم الجزء، ورقم الصفحة، مع مراعاة أن تكون الهوامش مرقّنة بشكل مستقل في كلّ صفحة.
- يزود البحث بقائمة المصادر بشكل مستقل عن البحث، وتتضمن اسم المصدر أو المرجع أولاً، فاسم المؤلف، يليه اسم المحقق أو المراجع أو المترجم في حال وجوده، ثم الطبعة، فدار النشر، ثم البلد الذي نُشر فيه، وأخيراً تاريخ النشر، ويُراعى في إعدادها الترتيب الأبجائي لأسماء الكتب أو البحوث في المجلات، وفي حالة وجود مصادر أجنبية تضاف قائمة بها منفصلة عن قائمة المصادر العربية.

- تخضع البحوث لبرنامج الاستئلال العلمى ولتقویم سرى لبيان صلاحيتها للنشر، ولا تُعاد إلى أصحابها سواء قبلت للنشر أم لم تُقبل، على وفق الضوابط الآتية:
- يُبلغ الباحث أو المحقق بتسليم المادة المرسله للنشر خلال مدة أقصاها أسبوعان من تاريخ التسليم.
- يُبلغ أصحاب البحوث المقبولة للنشر بموافقة هيئة التحرير على نشرها وموعده المتوقع خلال مدة أقصاها شهران.
- البحوث التي يرى المقومون وجوب إجراء تعديلات أو إضافات عليها قبل نشرها تُعاد إلى أصحابها مع الملاحظات المحددة، ليعملوا على إعادة إعدادها نهائياً للنشر.
- البحوث المرفوضة يبلغ أصحابها من دون ضرورة إبداء أسباب الرفض.
- يمنح كل باحث أو محقق نسخة واحدة من العدد الذي نُشر فيه بحثه، مع ثلاثة مستلآت من المادة المنشورة، ومكافأة مالية.

تراعى المجلة في أولوية النشر:

- ١- تاريخ تسليم رئيس التحرير للبحث.
 - ٢- تاريخ تقديم البحوث التي يتم تعديلها.
 - ٣- تنوع مادة البحوث كلما أمكن ذلك.
- البحوث والدراسات المنشورة تعبر عن آراء أصحابها، ولا تعبر بالضرورة عن رأي المجلة.
 - تُرتب البحوث على وفق أسس فنية لا علاقة لها بمكانة الباحث.
 - يرسل المحقق أو الباحث الذي لم يسبق له النشر في المجلة موجزاً عن سيرته العلمية، وعنوانه، وبريده الإلكتروني؛ لأغراض التعريف والتوثيق، على بريد المجلة الإلكتروني:

Kh@hrc.iq

- لهية التحرير الحق في إجراء بعض التعديلات اللازمة على البحوث المقبولة للنشر.
- تنتخب هيئة التحرير البحوث المتميزة المنشورة في المجلة وتكفل بإعادة طباعتها بشكل مستقل.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَقْدُ مَضَى وَالْعَهْدُ بَاقٍ

رئيس التحرير

الحمد لله ربّ العالمين، والصلاة والسلام على سيّدنا محمّد وعلى آله الطيّبين الطاهرين، واللعنة الدائمة على أعدائهم أجمعين إلى قيام يوم الدين، أمّا بعد:

فإنّ لكلّ عصرٍ أمانةً تُعرَضُ، ولكلّ جيلٍ وديعةٌ يُمتَحَنُ في حفظها؛ وكانت وديعتنا تراثُ أمةٍ خطّه العلماء بأقلامهم، وأودعوه صحائفهم، وتناقلته الأيدي على كرّ العصور، حتّى آل إلينا يحمل بين سطوره نفائس أعمارهم، وصفوة أفكارهم، وشهاداتٍ على زمانهم.

وما كان لوديعة كهذه أن تُترك لمداولة الأيام، ولا أن تُستودع الرفوف حتّى يأكلها النسيان؛ فكان لا بدّ لها من يدٍ تتعاهدها، وعينٍ تتبيّن ذخائرها، وقلمٍ ينهض بحقّها. ومن هذا الشعور وُلدت «الخزانة» قبل عشرة أعوام؛ لا لتُكثّر من الصحف، ولا لتزاحم المطبوعات بالعناوين، وإنّما لتسهم مع أبناء جلدتها في حفظ هذه الأمانة، ولتجعل من التراث المخطوط علماً يُبصر به، ونصّاً يُصان، وأثراً يُستعاد.

وكان من لطف الله بهذه النشأة أن قيّض لها منذ مطلعها نفرًا من أعلام التراث، أحاطوها بعين الخبرة، وأمّدوها من حصيلة التجربة، وأقاموا لها من مشورتهم منارًا تهتدي به في مسيرها؛ فكان لهم في تأسيسها وتوجيه خطاها فضلٌ محفوظ، وفي صحائفها أثرٌ مشهود.

ثم أخذت «الخزانة» طريقها، فجعلت همّها أن تنظر إلى التراث لا بوصفه صفحات عتيقة، بل علمًا له أصوله، ونصوصًا لها أمانتها؛ ففتحت أبوابها لدراسة التراث ورجاله ومصنّفاته، ولتحقيق النصوص وإقامة ألفاظها على وجهها، ولنقد ما كُتِب فيه وتمييز صحيحه من سقيم، وللتعريف بخزائن المخطوط وفهارسها وكشافات مطبوعاتها، ولما يتّصل بالوثيقة وصورتها وأخبارها، حتّى اجتمعت فيها أطراف من العلم يعضد بعضها بعضًا.

ولم تكن عنايتها بالمخطوط مقصورةً على أن يُقرأ ما فيه، بل جاوزت ذلك إلى أن يُقرأ هو نفسه؛ ورقّه، ومداده، وخطّه، وعلاماته، ومواضع تداوله، وآثار أيدي مالكيه، وما أحاط به من قرائن تكشف عصره ومصدره ورحلته. فالمخطوط عندها ليس متنًا فحسب، بل شاهدًا مكتوبًا على حياة العلم، وكل أثر فيه قد يكون مفتاحًا إلى حقيقة غابت عن القارئ.

ولم تُقم «الخزانة» صرحها على ثرى العراق لتجعل منه حدًا لمدادها، فالتراث أوسع من أن تحصره الحدود، وأبقى من أن تستوعبه الأوطان؛ فخرجت صفحاتها من العراق إلى رحاب المشرق والمغرب، ووصلت ما بين أقصى البلاد وأدناها، واستنطقت من أرض فارس أقالماً، وأبحرت في الخليج العربيّ تحمل إلى قرائها نفائس ما حفظت خزائنه من آثار، ثم عبرت البحار، وهاجرت صفحاتها إلى أوروبا، فعادت منها بنفحاتٍ من تراثٍ مهاجرٍ، وآثارٍ حملتها أقلام المغتربين بعيداً عن مواطنها الأولى.

ولم يكن القديم من المكان بمنأى عن اهتماماتها؛ فشددت رحالها إلى الأندلس، لا بأقدام المسافرين، ولكن بأجنحة الكتب وآثار العلماء، فجالت في رحاب قصر الحمراء، واستنطقت جدرانها، ووثقت ما بقي فيه من شواهد الحضارة الإسلامية، لتقول: إن التراث وإن تفرقت أوطانه، فموطنه كل أرضٍ بقي فيها أثرٌ من علمٍ، أو شاهدٌ من حضارة.

وهكذا غدت «الخزانة» على مدى عقدها جسراً تعبر عليه آثار المشرق

إلى المغرب، وتعود عبره نفحات المغرب إلى المشرق؛ تتعدّد الأوطان في صفحاتها، وتتألف اللغات في رحابها، ويبقى الجامع بينها ذلك الإرث الذي لا تحدّه حدود.

وهنا، وفي تمام العقد الأوّل، لا تقف «الخزانة» لتقول: كم عددًا أصدرنا؟ ولا كم بحثًا نشرنا؟ فالأعداد تُحصى، والأوراق تُعدّ، وإنّما الذي يستحقّ أن يُسأل عنه ماذا أضفنا إلى ما كان؟ وماذا حفظنا ممّا كان يوشك أن يُنسى؟

إنّ التراث لا يطلب من أهله أن يُعجبوا به، وإنّما يطلب أن يؤدّوا حقّه. وحقّه أن يُطلَب بتؤدّة، ويُقرأ بأناة، ويُحقّق بعلم، ويُقدّر بعدل، ويُنسب بأمانة، ويُصان من عبث المتعجّلين. وليس المحقّق من أكثر الحواشي، ولا من أطال المقدّمات، وإنّما من عرف للنصّ قدره، وحفظ للمؤلّف حقّه، وأوصل للقارئ أمانته.

وفي عصرٍ فترت فيه الهمم عن طول النّفس، واستثقل بعض الناس مشقّة التّبّع، وأصبح الوصول إلى المعلومة أيسر من الوصول إلى حقيقتها، تأتي «الخزانة» لتقول لأهل هذا الشأن: إنّ خدمة التراث ليست طريقًا قصيرًا، ولا ثمرة تُقطف بالعجلة؛ إنّها صحبةٌ طويلةٌ مع الكتب، وملازمةٌ للمصادر، وصبرٌ على اختلاف النسخ، وتعبٌ في استنطاق الورق، وتواضعٌ أمام النصّ. ويبقى من عمل الباحث ما أحكمه، لا ما أكثره؛ ومن أثر المحقّق ما صحّحه، لا ما ضخمه؛ ومن فضل صاحب الصنعة أن يترك للنصّ أمانته، وللتاريخ حقيقته، ولمن يأتي بعده سبيلًا واضحًا.

واليوم، إذ تبلغ «الخزانة» عامها العاشر، ويبلغ مسيرها عشرين عددًا، فإنّها لا تطوي صفحةً من الماضي، بل تجدّد صفحةً من العهد؛ عهدٌ مع

المخطوط ألا يُهمَل، ومع النصّ ألا يُحرّف، ومع العالم ألا يُنسى، ومع الباحث ألا يُغرى بالشهرة على حساب الأمانة.

وإن كان لنا بعد عشر سنين أن نستبشر، فليس بما مضى وحده، بل بما لم يُنجز بعد؛ فما زالت في خزائن الأُمّة صحائف لم تُقرأ، وأسماء لم تُعرّف، وكتب لم تُستنطق، ونصوص تنتظر من يردّ إليها وجهها الأوّل.

وفي الختام، فلكلّ من أعان على بلوغ هذه الغاية، من مستشارٍ أسدى رأياً، وباحثٍ بذل جهداً، ومراجعٍ أعمل نظره، ومحقّقٍ أمعن في ضبط نصّه، ومدقّقٍ صان عبارته، ومن أخرج العدد إلى صورته، جزيلاً الشكر، وصادق الدعاء؛ فما قامت هذه الصفحات على قلم واحد، ولا بلغت هذا المبلغ بجهدٍ منفرد.

فنسأل الله أن يبقي «الخزانة» خزانةً علمٍ لا خزانةً ورق، وأن يحفظ بها ما بقي من آثار العلماء، وأن يهيئ لهذا التراث في كلّ عصرٍ رجالاً يعرفون قدر الأمانة قبل قدر الشهرة، وأن يرزق القائمين عليها صدق القصد، وتوفيق العمل، وحسن الجزاء.

والحمد لله أولاً وآخراً.

المحتويات

الباب الأول: دراسات تراثية

د. مهدي مجتهد أستاذ مساعد في تاريخ وحضارة المجتمعات المسلمة، جامعة فردوسي - مشهد. ليلى عبيد طالبة دكتوراه في تاريخ وحضارة المجتمعات المسلمة، جامعة فردوسي - مشهد. إيران	صُورَةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي كِتَابِ الْفَهْرِسْتِ لِمُحَمَّدِ بْنِ إِسْحَاقِ النَّدِيمِ ٢١
الشيخ حسن يوسف بن نخي الحوزة العلمية في النجف الأشرف العراق	كِتَابُ إِثْبَاتِ الرَّجْعَةِ لِلْفَضْلِ بْنِ شَاذَانَ (ت ٢٦٠هـ) ٤٩ رِسَالَةٌ فِي مَنَاقِشَةِ صِحَّةِ نَسَبَةِ الْأَخْبَارِ الْمَنْسُوبَةِ إِلَى كِتَابِ إِثْبَاتِ الرَّجْعَةِ لِلْفَضْلِ بْنِ شَاذَانَ
د. علي عدنان آل طعمة جامعة أوترخت هولندا	الْعَبِيدُ فِي الصَّحَرَاءِ الْإِسْبَانِيَّةِ نَظَرَةٌ وَثَائِقِيَّةٌ ١٣٩
عرض: د. صبيح صادق كلية الفلسفة والآداب، جامعة أوتونوما، دي مدريد إسبانيا	النُّقُوشُ الشُّعْرِيَّةُ الْأَنْدَلُسِيَّةُ فِي قُصُورِ الْحَمْرَاءِ بِغَرْنَاطَةِ الْإِسْبَانِيَّةِ ١٩٣ تأليف: الدكتور مرتضى كمال حريجه
د. أحمد عطية كبير الباحثين بمركز المخطوطات - مكتبة الإسكندرية مصر	دِرَاسَةٌ كُودِيكُولُوجِيَّةٌ لِمَخْطُوطِ مُدَوَّنَةِ الإِمَامِ مَالِكٍ الْمَكْتُوبِ عَلَى الرَّقِّ ٢٢١ (كِرَاسَاتُ الْمَخْطُوطِ أَمْوُذَجَا)
د. سلمان هادي آل طعمة باحث تراثي العراق	السَّيِّدُ هَادِي مُحَمَّدٌ مَهْدِي آلِ طُعْمَةِ وَأَثَارُهُ فِي خِدْمَةِ التَّرَاثِ الْإِسْلَامِيِّ ٢٦٧ (١٣٢٣ - ١٣٩٦هـ) (١٩٠٥ - ١٩٧٦م)

By: Al-Shaykh Ibrahim Jawad

Translated by:

Al-Shaykh Habib Zaatar

Islamic Seminary – Holy Qom

Iran

The Sound Methodology for

Verifying the Attribution of

Hadith and Biographical Books

15

الباب الثاني: نصوص مُحَقَّقة

مُنْتَهَى الشَّرَفِ فِي فَصَائِلِ الْكُوفَةِ

وَالنَّجَفِ.

تحقيق

مقدم راتب المفرجي

مؤسسة الوافي للتوثيق والدراسات

العراق

أَرْجُوزَتَانِ: (دُرَّةُ الصَّدَفِ فِي فَصَائِلِ

النَّجَفِ وَ الْجَوَاهِرِ الْمُصَفَّوْفَةِ فِي فَصَائِلِ

الْكُوفَةِ)

نظم: الذَّكُورُ حُسَيْنَ عَلِيٍّ مَحْفُوظٌ

٢٩٩

تحقيق: السيّد ميثم مهدي الخطيب رَحِمَهُ اللهُ

مركز الشيخ الأنصاري رَحِمَهُ اللهُ للدراسات والتحقيق

العراق

مِنْ إِجَازَاتِ الْعُلَمَاءِ لِلْسَيِّدِ مُحَمَّدٍ

إِبْرَاهِيمَ ابْنِ دَلْدَارٍ عَلِيِّ التَّقْوِيِّ

اللكهنوي (ت ١٣٠٧هـ)

٣٤٩

الباب الثالث: نقد النتاج التراثي

تَحْقِيقُ كِتَابِ الْفُتُوحِ لِابْنِ أَعْتَمِ الْكُوفِيِّ

عَلَى نُسْخَةٍ خَطِّيةٍ مِنَ الْقَرْنِ الْخَامِسِ

الهجري

دِرَاسَةٌ وَصْفِيَّةٌ

مونيكا شونليبر

معهد ابن سينا للدراسات الشرق أوسطية

- المجر

ترجمة: الشيخ حبيب زعتر

٤١٣

الباب الرابع: فهارس المخطوطات وكشافات المطبوعات

بِابِلْيُوغَرافِيَا النُّصُوصِ الْمُحَقَّقَةِ فِي الرِّسَائِلِ

وَالْأَطَارِيحِ فِي الْجَامِعَاتِ الْعِرَاقِيَّةِ مِنْ

سَنَةِ (١٩٦٦م-٢٠٢٥م)

القسم الثاني

علي عداي الحسنوي

مركز الشيخ الأنصاري رَحِمَهُ اللهُ للدراسات والتحقيق

العراق

٤٣٣

٥٠١ المُمْتَبَقِي مِنْ مَكْتَبَةِ السَّيِّدِ الْحُسَيْنِ
محَمَّد جاسم الموسوي
مركز تصوير المخطوطات وفهرستها في العتبة
العباسية المقدسة
آل بحر العلوم تعريف بها و بصاحبها
العراق

الباب الخامس: أخبار التراث

٥٨٣ مِنْ أَخْبَارِ التُّرَاثِ
هيئة التحرير



البَابُ الْخَامِسُ
أَخْبَارُ التَّوَاتُتِ





مِنْ أَخْبَارِ التُّرَاثِ

From Heritage News



إعداد
هيئة التحرير

*Prepared By
Editorial Board*



المخلص

يتوخى هذا الباب الموسوم بـ(أخبار التراث) إيراد جميع ما تتعرفه مجلة الخزانة، من الكتب المحققة، والمجلّات، والبحوث ذات الطابع التراثي الخاصة بالمخطوطات فهرسةً وترميمًا وتحقيقًا في داخل العراق وخارجه، التي صدرت في أثناء المدّة التي يصدر فيها عدد المجلة، وتقدّمه مجلة الخزانة بين يديّ القارئ والباحث الكريم؛ ليكون على اطلاعٍ واسعٍ على الجديد والمهمّ من الإصدارات الخاصّة بتراثنا العربيّ الإسلاميّ المخطوط، ونشاط المؤسسات، والمحقّقين العرب وغيرهم.

Abstract

This section aims to gather all types of publications related to heritage manuscript including, but not limited to, journals, conferences, proceedings, and symposiums etc. These were published in the same year of each issue of this journal. We present this article in the hands of our readers and scholars to have a broad knowledge of the new and important issues related to our Arab-Islamic manuscripts and the activity of Arab institutions, investigators and others.

١. الآثار الخطية في الخزائن الكاظمية.

إعداد وفهرسة: محمد إياد جواد السيد هبة الدين الشهرستاني، مركز تصوير المخطوطات وفهرستها، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ، ٢٠٢٦م.

٢. آداب البحث و المناظرة.

محمد الأمين بن محمد المختار الشنقيطي (ت ١٣٩٣هـ)، تحقيق: نضال بن عبد الكريم البرازي، سطور البحث العلمي، المدينة المنورة، ١٤٤٧هـ، ٢٠٢٦م.

٣. أبنية كتاب سيبويه.

محمد بن الحسن الزبيديّ الإشبيليّ (ت ٣٧٩هـ)، تحقيق: أبي العبدین سعيد بن عبد الجواد الحصري، دار الراشدين، الإسكندرية، ١٤٤٧هـ.

٤. أبو شامة المقدسيّ الدمشقيّ المؤرّخ العالم (ت ٦٦٥هـ) سيرته وآثاره.

إبراهيم الزبيقي، مركز تراث للبحوث والدراسات، دمشق، ط ١، ١٤٤٧هـ، ٢٠٢٦م.

٥. الأجوبة الواضحة الدالة على تعبده ﷺ قبل الرسالة.

عبد الكريم بن حسين الأركليّ (ت ٩٨٥هـ)، قدّم لها وعلّق عليها: شوكت رفقي آل شحاتوغ، مسك للنشر، عمّان، ١٤٤٧هـ، ٢٠٢٦م.

٦. أذكار القرآن.

أحمد بن محمد المظفر الرازيّ (ت بعد ٦٣١هـ)، تحقيق: أسماء حواس حميدي، دار الإمام مسلم، المدينة المنورة، ١٤٤٧هـ، ٢٠٢٦م.

٧. الاعتذارات.

محمد بن سهل بن المزربان الكرخيّ (ت بعد ٣٣٠هـ)، تحقيق: عمر بشير صديقيّ، ملامح للنشر، الشارقة، ١٤٤٧هـ.

٨. إعداد البحوث وتحقيق المخطوطات.

الدكتور مختار الجبالي، دار العلم، تونس، ١٤٤٧هـ، ٢٠٢٦م.

٩. أنس المسجون وراحة المحزون.

عيسى البحتريّ الحلبيّ (ت ٦٢٥هـ)، تحقيق ونشر: دار كلمات، دمشق، ١٤٤٧هـ، ٢٠٢٦م.

١٠. التبيان في آداب حملة القرآن.

يحيى بن شرف النوويّ (ت ٦٧٦هـ)، تحقيق: أحمد مصطفى مرشد، دار الفتح، عمّان، ١٤٤٧هـ، ٢٠٢٦م.

١١. التحفة البهيّة في إثبات الوصيّة.

السيد هاشم البحرانيّ (ت ١١٠٧هـ)، تحقيق: الشيخ محمود الحائريّ البهبهانيّ، مركز الكلداريّ للتراث، البحرين، ١٤٤٧هـ، ٢٠٢٦م.

١٢. تحفة المجاور.

الشيخ محمد كاظم بن محمد شفيح الهزار جريبيّ (ت بين ١٢٣٦ - ١٢٣٨هـ)، ترجمة وتحقيق: محسن مظاهر شعبان، مراجعة مركز الشيخ الأنصاري رحمته الله للدراسات والتحقيق، الهيئة العليا لإحياء التراث، العتبة العباسية المقدّسة، دار الكفيل، كربلاء، ١٤٤٧هـ.

١٣. تحفة الملوك في التعبير.

خلف بن أحمد السجستانيّ (ت ٣٩٩هـ)، تحقيق ودراسة: لينا الجمّال وبلال الأرفه لي، سلسلة الشيخ زايد آل نهيّان، دار نشر الجامعة الأمريكيّة، بيروت، ١٤٤٧هـ.

١٤. تشويه التراث بين رداءة الإيضاح والتحقيق السطحيّ المتاح.

الدكتور مضر سليمان آل حيدر الحسينيّ الحلّيّ، مؤسّسة دار الصادق الثقافيّة، الحلّة، ١٤٧٧هـ، ٢٠٢٦م.

١٥. تصحيح كشف الظنون.

أحمد تيمور باشا (ت١٣٤٨هـ)، تجريد وتحقيق: صالح محمد عبد الفتاح الأزهرى، دار الإمام مسلم، المدينة المنورة، ١٤٤٧هـ، ٢٠٢٦م.

١٦. تفسير يحيى بن سلام التيمي البصري القيرواني (ت٢٠٠هـ).

تحقيق: الدكتور هند شلبي، تقديم ومراجعة: الدكتور فتحي بن الشريف العبيدي، دار الإمام ابن عرفة، تونس، ١٤٤٧هـ، ٢٠٢٦م.

١٧. تفصيل وسائل الشيعة إلى تحصيل مسائل الشريعة.

الشيخ محمد بن الحسن المعروف بـ(الحرّ العاملي) (ت١١٠٤هـ)، تحقيق الأسانيد: الشيخ أحمد الماحوزي، تحقيق وتعليق على الخاتمة: السيّد محمد رضا الحسيني الجلاي (ت١٤٤٦هـ)، دار زين العابدين، قم، ١٤٤٧هـ، ٢٠٢٦م.

١٨. تقريرات الأصول.

الشيخ مرتضى الأنصاري (ت١٢٨١هـ)، بقلم الشيخ الميرزا حبيب الله الرشتي الغروي (ت١٣١٢هـ)، تحقيق: مركز الشيخ الطوسي رحمته للدراسات والتحقيق، الهيئة العليا لإحياء التراث، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ.

١٩. جواهر المطالب في فضائل علي بن أبي طالب عليه السلام.

محمد بن علي المعروف بـ(فخر الدين الطريحي) (ت١٠٨٥هـ)، تحقيق: مهدي هوشمند، مركز الكلداري للتراث، البحرين، ١٤٤٧هـ، ٢٠٢٦م.

٢٠. حدائق الحقائق في فسر دقائق أفصح الخلائق.

محمد بن الحسين الكيذري البيهقي (ت٦١٠هـ)، حققه: الشيخ عبد الله الغفراني، مركز التراث الإسلامي، قسم شؤون المعارف الإسلامية والإنسانية، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ، ٢٠٢٦م.

٢١. خزائن المنسيين: آداب التابع في التراث الأدبي الأنواع والبلاغة والأرشف.

الدكتور عامر سلمان أبو محارب، دار كنوز المعرفة، عمان، ١٤٤٧هـ.

٢٢. خزانة أحمد محمد شاكر المصري (ت ١٣٧٧هـ) ومآل مخطوطاتها.

صالح بن محمد الأزهرّي، مؤسّسة الوراقة الأولى، دار الإمام مسلم، المدينة المنورة، ١٤٤٧هـ.

٢٣. الخطّ والقلم.

عبد الله بن مسلم بن قتيبة الدينوريّ (ت ٢٧٦هـ)، يليه ثمرة الصناعة في النحو للحسن بن جعفر النحويّ الإسكندرانيّ (كان حيّاً ٥١٧هـ)، تحقيق: محمد السيّد البرسيجيّ، مكتبة الغانم، عمّان، ١٤٧٧هـ، ٢٠٢٦م.

٢٤. الخيل والفروسية والبيطرة.

محمد بن يعقوب الختليّ (ت ٢٥١هـ)، تحقيق: الدكتور محمد خالد الرهاويّ، والدكتور عمر بن معن العجليّ، كتارا للنشر، الدوحة، ١٤٤٧هـ، ٢٠٢٦م.

٢٥. الدخانية توثيق تاريخيّ لفتوى المجدد الشيرازيّ بتحريم التبغ ومقاومة النفوذ الاجنبيّ.

الشيخ حسن الكربلائيّ (ت ١٣٢٢هـ)، الشيخ الدكتور مسعود كاشاني، والشيخ محمد الأنبوهيّ، ترجمة وإصدار: مركز النجف الأشرف للتأليف والتوثيق والنشر، النجف الأشرف، ١٤٤٧هـ.

٢٦. الدرّ الثمين في أسرار الأنزع البطين.

الشيخ عبد الله الحلبيّ (ق ٩ أو ١٠هـ)، والمنسوب خطأً إلى الحافظ رجب البرسيّ (ق ٩هـ)، تحقيق: الشيخ محمود الحائريّ البهبهانيّ، مركز الكلداريّ للتراث، البحرين، ١٤٤٧هـ، ٢٠٢٦م.

٢٧. ديوان حجر بن خالد القيسيّ (فارس ربعة قبل الإسلام).

صنعة: أحمد هاشم السامرائيّ، دار الكتب العلميّة، بيروت، ١٤٤٧هـ، ٢٠٢٦م.

٢٨. ذكرى علمين من آل مطر.

الشيخ عبد المهديّ مطر الخفاجيّ (ت ١٣٩٥هـ)، دراسة وتعليق: وحدة الدراسات مركز

تراث الجنوب، قسم شؤون المعارف الإسلامية والإنسانية، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ.

٢٩. رحالة هندي في ديار الخليج وسواد بغداد وقصته مع الخيل العربية ١٩٠٧م.

نواب حامديار جنك بهادر، حققها وقدم لها: الدكتور صاحب عالم الأعظمي التدوي، دار المؤسسة العربية، بيروت، ٢٠٢٦م.

٣٠. رسائل الفاضل الفشاركي

الشيخ محمد باقر الفشاركي الإصفهاني (ت ١٣١٤هـ)، تحقيق عدة من المحققين، مراجعة مركز الشيخ الطوسي، الهيئة العليا لإحياء التراث، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ، ٢٠٢٦م.

٣١. رسائل المحقق القزويني.

السيد علي بن اسماعيل القزويني (ت ١٢٩٨هـ)، تحقيق: السيد علي العلوي القزويني، مراجعة مركز الشيخ الطوسي، الهيئة العليا لإحياء التراث، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ.

٣٢. رسالة الحذار من مكاييد الغريب إذا غشي الدار.

عبد الرحمن التمارتي (ت ١٠٦٠هـ)، تحقيق ودراسة: آمنة بنت اليزيد الرازي، مكتبة ماء العينين، المغرب، ١٤٤٧هـ، ٢٠٢٦م.

٣٣. رسالة الدكتور مهدي المخزومي إلى أستاذه الشيخ أمين الخولي (بخط يده).

حققها وقدم لها: الدكتور غانم عبد الحسن رداد، مركز النجف الأشرف للتأليف والتوثيق والنشر، النجف الأشرف، ١٤٤٧هـ، ٢٠٢٦م.

٣٤. الرسالة الشمسية.

علي بن عمر الكاتبي (ت ٦٧٥هـ)، ومعه نجم المهدي بتقريب الرسالة الشمسية

للمبتدي، جمع وترتيب: زين فؤاد الشنهوري، دار النفائس، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٣٥. رسالة في تعريف الفقه.

الشيخ محمد جعفر الإسترابادي المعروف بـ (شريعتمدار) (ت ١٢٦٣هـ)، تحقيق: وحدة التحقيق، مركز تراث كربلاء، الهيئة العليا لإحياء التراث، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ، ٢٠٢٦م.

٣٦. رسالة في وضع الألفاظ والحقيقة الشرعية.

السيد محمد بن علي الحسيني خسروشاهي (ت ١٣١٢هـ)، تحقيق الشيخ مهدي الكرباسي، مراجعة مركز الشيخ الأنصاري رحمته الله للدراسات والتحقيق، الهيئة العليا لإحياء التراث، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ.

٣٧. روضة الأدب في طبقات شعراء العرب.

اسكندراغا ايكاريوس، تقديم وتحقيق وتعليق: الدكتور محمد زينهم محمد عزب، دار الحرم للتراث، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٣٨. السير والمغازي للإمام الزهري.

جمعها ورتبها: الدكتور محمد بن محمد عواجي، دار الميراث النبوي، الجزائر، ١٤٤٧هـ، ٢٠٢٦م.

٣٩. شرح أسماء الله تعالى وآداب الدعاء.

أبو جعفر النحاس (ت ٣٣٨هـ)، اقتباس وانتقاء الإمام الأذفوي (ت ٣٨٨هـ)، تحقيق ودراسة: عبد الله بن علي الميموني، دار طيبة الخضراء، مكة المكرمة، ١٤٤٧هـ، ٢٠٢٦م.

٤٠. شرح الشمعة المضيئة في علم العربية للسيوطي المسمى هداية الأطفال إلى مقدمة الجلال في علم النحو.

محمد بن محمد المعروف بـ (ابن الميث) (ت ١١٤٠هـ)، تحقيق: الدكتور عمر هاشم الكبيسي، دار الذخائر، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٤١. شرح كافية ابن الحاجب.

محمد بن إبراهيم بن جماعة (ت ٧٣٣هـ)، تحقيق: الدكتور محمد محمد داود، دار نور اليقين، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٤٢. شرح مشيخة تهذيب الأحكام.

الميرزا محمد أشرف العلويّ العامليّ (ت ١١٣٣هـ أو ١١٤٥هـ)، تحقيق: الشيخ محمد عيسى البناي، مركز الشيخ الطوسي للدراسات والتحقيق، الهيئة العليا لإحياء التراث، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ، ٢٠٢٦م.

٤٣. شرح المصباح في النحو للمطرزي المسمي: الرسالة السلطانية في شرح كتاب النورانية.

حاجي بابا بن إبراهيم الطوسويّ (ت بعد ٨٨٤هـ)، تحقيق: الدكتور عمر هاشم الكبيسي، دار الذخائر، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٤٤. شعر أبي جلك الحلبّي (ت ٧٠٠هـ).

جمع وتحقيق ودراسة: الدكتور هاني عباس الجراح، دار تموز ديموزي، دمشق، ١٤٤٧هـ، ٢٠٢٦م.

٤٥. شفاء الغرام بأخبار البلد الحرام.

الشرif محمد بن أحمد الحسنّي الفاسيّ المكيّ (ت ٨٣٢هـ)، تحقيق ونشر: دار الملّتمز، مكة المكرمة، ١٤٤٧هـ، ٢٠٢٦م.

٤٦. شهداء الفضيلة ومستدركه.

العلامة الأمينيّ (ت ١٣٩٠هـ) والمستدرك للسيد المرعشيّ (ت ١٤١١هـ)، دار الإسلام، النجف الأشرف، ١٤٤٧هـ، ٢٠٢٦م.

٤٧. الشيخ إبراهيم بن عليّ الكفعميّ (ت ٩٠٥هـ) سيرته ونتاجه الفكريّ.

الدكتور حسين هليب الشيباني، راجعه ووضع فهارسه: مركز الشيخ الأنصاريّ رحمته

للدراستات والتحقيق، الهيئة العليا لإحياء التراث، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ، ٢٠٢٦م.

٤٨. طبقات الأطباء و الحكماء.

سليمان بن حسان الأندلسي المعروف بـ(ابن جُلْجُل) (ق ٤ هـ)، تحقيق: الدكتور فؤاد سيّد، أعدّها للنشر: أيمن فؤاد سيّد، الدار المصرية اللبنانية، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٤٩. علّة خلق الكافر.

الشيخ محمد بن الحسن الحرّ العامليّ (ت ١١٠٤هـ)، تحقيق: الشيخ حبيب زعتر، دار زين العابدين، قم، ١٤٤٧هـ، ٢٠٢٦م.

٥٠. العملات المتداولة في القطيف والأحساء من القرن العاشر إلى العهد السعودي دراسة وثائقية.

نزار آل عبد الجبار، تعريف: الأستاذ حسين منصور الشيخ، الانتشار العربي، بيروت، الطبعة الثانية، ١٤٤٧هـ، ٢٠٢٦م.

٥١. عوامل نمو اللغة العربية.

الشيخ إبراهيم حمروش (ت ١٣٨٠هـ)، تحقيق ونشر: هيئة كبار العلماء، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٥٢. غاية المرام في شرح تهذيب الاحكام ج ١.

السيد نعمة الله الموسويّ الجزائريّ (ت ١١١٢هـ)، حققه وصحّحه وعلّق عليه: الشيخ أمجد عبد الرزاق الأسديّ الجزائريّ، مركز تراث البصرة، قسم شؤون المعارف الإسلامية والإنسانية، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ.

٥٣. فؤاد سزكين في ذاكرة التراث العربيّ.

أحمد حامد قشطة، معهد المخطوطات العربية، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٥٤. الفريدة.

ألفية الإمام جلال الدين السيوطي (ت ٩١١هـ) في النحو والصرف والخط، غني بتحقيقها: الدكتور إسماعيل نقاز، دار الفتح، عمان، ١٤٤٧هـ، ٢٠٢٦م.

٥٥. فضائل القرآن.

أحمد بن محمد المظفر الرازي (ت بعد ٦٣١هـ)، تحقيق: محمد بن حامد العبادي، دار الإمام مسلم، المدينة المنورة، ١٤٤٧هـ، ٢٠٢٦م.

٥٦. فضل الباري فيما يحتاج إليه المقرئ والقاري.

يوسف بن تغري بردي (ت ٨٧٤هـ)، تحقيق: الدكتور الصديق محمد الغويل، دار الصالح، القاهرة، ١٤٤٧هـ.

٥٧. الفلاح.

خلف بن عباس الزهراوي (ت بعد ٤٠٠هـ)، دراسة و تحقيق: الدكتور شريف علي الأنصاري، دار البشير، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٥٨. فهرس المخطوطات العربية في مكتبة برلين الملكية م ٥.

فيلهلم آلورت (ألورد)، ترجمة وتعليق: الدكتورة شيرين القباني، هياة الأدب والنشر والترجمة، الرياض، ١٤٤٧هـ، ٢٠٢٧م.

٥٩. فوائد ومسائل فقهية.

الشيخ محمد بن الحسن الحلي (فخر المحققين) (ت ٧٧١هـ)، تحقيق: الشيخ محمد علي الشمري، مركز تراث الحلة، قسم الشؤون المعارف الإسلامية والإنسانية، العتبة العباسية المقدسة، مطبعة الكفيل، كربلاء، ١٤٤٧هـ.

٦٠. القصائد السبع المشهورات وما أُضيف إليها من شروحاتها التامة المطبوعة:

شرح الأنباري، والنحاس، والزوزني، والتبريزي.

استلها من شروحاتها: طه محمد علي، دار القدس، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٦١. قصص الأنبياء ﷺ الحاوي لأحاديث كتاب النبوة للشيخ محمد بن علي بن بابويه القمي المعروف بالشيخ الصدوق (ت ٣٨١ هـ).

سعيد بن هبة الله المعروف بـ (قطب الدين الراوندي) (ت ٥٧٣ هـ)، صحح أسانيدَه: الشيخ أحمد الماحوزي، دار زين العابدين، قم، ١٤٤٧ هـ، ٢٠٢٦ م.

٦٢. القوانين المحكمة في الأصول المُتقنة.

الميرزا أبو القاسم القمي (ت ١٢٣١ هـ)، وبذيلها حاشية: السيّد عليّ القزويني (ت ١٢٩٨ هـ)، شرح وتعليق: السيّد رضا حسين الصباح، دار زين العابدين، قم، ١٤٤٧ هـ، ٢٠٢٦ م.

٦٣. كتاب البستان في عجائب الأرض والبلدان.

سُلامش بن كُندغُدي الصالحي (ق ٨ هـ)، حقّقه وقَدّم له: الدكتور محمود محمد مكي، دار المؤسّسة العربية، بيروت، ١٤٤٧ هـ، ٢٠٢٦ م.

٦٤. الكشكول.

بهاء الدين العامليّ المعروف بـ (الشيخ البهائي) (ت ١٠٣٠ هـ)، تحقيق: الطاهر الزواوي، دار الزواوي، طرابلس، ١٤٤٧ هـ.

٦٥. اللآلئ المصنوعة في الأحاديث الموضوعة.

جلال الدين السيوطي (ت ٩١١ هـ)، تحقيق: محمد عبد الله باه وآخرين، رسالة منشورات مروان دعبول، بيروت، ١٤٤٧ هـ، ٢٠٢٦ م.

٦٦. لطائف القرآن.

أحمد بن محمد المظفر الرازي (ت بعد ٦٣١ هـ)، تحقيق: وصال أبو شعيب، دار الإمام مسلم، المدينة المنورة، ١٤٤٧ هـ، ٢٠٢٦ م.

٦٧. مخطوطات البحر الميت رؤية جديدة للنصوص القديمة.

ألكس ب. جانسن، و لورنس إتش. شيفمان، ترجمة وتقديم: شريف حامد سالم، مكتبة البحر الأحمر، القاهرة، ٢٠٢٦ م.

٦٨. مخطوطات المكتبة القادرية ببغداد دراسة بليوجرافية تحليلية.

كاظم زغير عودة، مؤسسة طيبة للنشر، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٦٩. المخطوط العربي النفيس المفهوم والخصائص الأنواع والأشكال.

الدكتور محمد جمعة العربي، دار الذخائر، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٧٠. مدخل إلى عالم المخطوطات.

كارل لوفلر، ترجمة: محمد رمضان الملوّي، معهد المخطوطات العربية، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٧١. المرتبة الرابعة في نسب رسول الله ﷺ وسيره ومغازيه وجمل من التاريخ.

ابن حزم الأندلسي (ت ٤٥٦هـ)، دراسة وتحقيق: عبد الحق ابن ملا حقي التركماني، دار ابن حزم، بيروت، ١٤٤٧هـ، ٢٠٢٦م.

٧٢. المرشد الرفيق إلى مكمّلات التحقيق.

الدكتور محمود مهدي بدوي، مراجعة وتقديم: الدكتور خالد فهمي، نشر جامعة مصر للعلوم التكنولوجية، مركز تحقيق التراث العربي، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٧٣. المرشد في معرفة وقوف القرآن.

الحسن بن علي بن سعيد العماني (ت ٤٥٠هـ)، تحقيق ونشر: مكتبة الرشد، الرياض، ١٤٤٧هـ، ٢٠٢٦م.

٧٤. مصابيح الأنوار وأنوار الأبصار [في معجزات النبي المختار ﷺ].

السيد هاشم البحراني (ت ١١٠٧هـ)، تحقيق: الشيخ محمود الحائري البهبهاني، مركز الكلداري للتراث، البحرين، ١٤٤٧هـ، ٢٠٢٦م.

٧٥. مضمائر التراث ج ٥.

شعبة الإعلام المعرفي، قسم شؤون المعارف الإسلامية والإنسانية، العتبة العباسية المقدسة، دار الكفيل، كربلاء، ١٤٤٧هـ، ٢٠٢٦م.

٧٦. مغني القراء في شرح مختار الإقراء.

محمد عارف بن إبراهيم القسطنطيني الرومي (ت ١٢٣٨هـ)، تحقيق: عمر أيشام نصرت التركماني، مكتبة الإرشاد، إستانبول، ١٤٤٧هـ، ٢٠٢٦م.

٧٧. المقصود في المقصور و الممدود.

الشيخ الحسن بن محمد بن الحسن الرضا (ت ٥٤٨هـ)، دراسة وتحقيق: الدكتور باسم خيري خضير، و الدكتور أكرم كريم كاظم، مؤسسة دار الصادق الثقافية، الحلّة، ١٤٤٧هـ، ٢٠٢٦م.

٧٨. منازل السائرين.

عبد الله بن محمد بن عليّ الأنصاري المعروف بـ(خطيب العجم) (ت ٤٨١هـ)، تحقيق: بلال الخليلي، مركز تراث للبحوث والدراسات، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٧٩. منهج محمود الطناحي في تحقيق النصوص.

سامح السعيد، دار ابن عفان، ودار روائع الكتب، القاهرة، ١٤٤٧هـ، ٢٠٢٦م.

٨٠. نزهة الناظر وتنبيه الخاطر في كلمات النبي ﷺ وأهل بيته ﺍﻟﺴﻼﻡ.

الحسين بن محمد بن الحسن الحلواني (ت ٤٩٠هـ)، تحقيق: محمد كاظم المحمودي (عبد الله)، مجمع إحياء الثقافة الإسلامية، قم، ١٤٤٧هـ، ٢٠٢٦م.

٨١. النساخ العُمانيون شهادات مخطوطة من القرن الثاني الهجري.

جمع وإعداد: محمد بن فائل الطارش، وزارة الثقافة والرياضة والشباب، عُمان، ١٤٤٧هـ، ٢٠٢٦م.

٨٢. نفائس المخطوطات المصحفية بمكتبات فلورنسا.

الدكتور محمود سالم الشيخ، مكتبة الإسكندرية، الإسكندرية، ١٤٤٧هـ، ٢٠٢٦م.

٨٣. نوادر الأثر في عليّ خير البشر.

جعفر بن أحمد بن عليّ القميّ (ق ٤هـ)، تحقيق وتعليق: الشيخ نهاد الفيّاض، مؤسسة كاشف الغطاء، النجف الأشرف، ١٤٤٧هـ، ٢٠٢٦م.

٨٤. النوافج والروزنامج [في نوادر الأخبار والنكت العلميّة].

الشيخ محمد رضا النجفيّ الإصفهانيّ (ت ١٣٦٢هـ)، صحّحه وقَدّم له وعلّق عليه:
الدكتور الشيخ مجيد هادي زاده، دار زين العابدين، قم، ١٤٤٧هـ، ٢٠٢٦م.

٨٥. الهداية القرآنيّة إلى الولاية الإماميّة.

السيد هاشم البحرانيّ (ت ١١٠٧هـ)، تحقيق: الشيخ محمود الحائريّ البهبهانيّ، مركز
الكلداريّ للتراث، البحرين، ١٤٤٧هـ، ٢٠٢٦م.

- al-Majīd al-Salāfi. Beirut: Mu'assasat al-Risālah, 1st ed., 1405 AH / 1985 CE.
21. Rijāl al-Najāshī, Aḥmad ibn 'Alī al-Najāshī. Ed. Mūsā al-Shubayrī al-Zanjānī. Qom: Mu'assasat al-Nashr al-Islāmī, 10th ed., 1432 AH [2010-2011 CE].
 22. Rijāl Ibn al-Ghaḍā'irī, Aḥmad ibn al-Ḥusayn ibn 'Ubayd Allāh al-Ghaḍā'irī. Ed. Muḥammad Riḍā al-Ḥusaynī al-Jalālī. Qom: Dār al-Ḥadīth, 3rd ed., 1435 AH / 1392 SH [2013-2014 CE].
 23. Ṣaḥīḥ al-Bukhārī, Muḥammad ibn Ismā'īl al-Bukhārī. Ed. Research and Information Technology Center (Dār al-Taṣīl). Cairo: Dār al-Taṣīl, 3rd ed., 1438 AH / 2017 CE.
 24. Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah, Hibat Allāh ibn al-Ḥasan ibn Manṣūr al-Ṭabarī al-Lālakā'ī. Ed. Aḥmad ibn 'Alī ibn al-Muthannā Ibn al-Shaykh Sa'īd ibn 'Āmir al-Qufaylī. Riyadh/Medina: Dār al-Nāshir al-Mutamayyiz / Dār al-Naṣīḥah, 1st ed., 1436 AH / 2015 CE.
 25. Sunan Abī Dāwūd, Sulaymān ibn al-Ash'ath al-Sijistānī. Ed. 'Ādil ibn Muḥammad & 'Imād al-Dīn ibn 'Abbās (Dar al-Taṣīl Research Center). Cairo: Dār al-Taṣīl, 1st ed., 1436 AH / 2015 CE.
 26. Tārīkh Baghdād, Aḥmad ibn 'Alī ibn Thābit al-Khaṭīb al-Baghdādī. Ed. Bashshār 'Awwād Ma'rūf. Beirut: Dār al-Gharb al-Islāmī, 1st ed., 1422 AH / 2001 CE.
 27. Tārīkh Dimashq, 'Alī ibn al-Ḥasan ibn Hibat Allāh Ibn 'Asākir al-Dimashqī. Ed. 'Umar ibn Gharāmah al-'Amrūī. Beirut: Dār al-Fikr, 1st ed., 1415-1421 AH [1995-2000 CE].
 28. Taysīr al-Maṭālib fī Amālī Abī Ṭālib, Yaḥyā ibn al-Ḥusayn ibn Hārūn al-Ḥasanī. Ed. 'Abd Allāh ibn Ḥammūd al-'Izzī. [Sana'a]: Mu'assasat al-Imām Zayd ibn 'Alī al-Thaqāfiyyah, 1st ed., 1422 AH / 2002 CE.
 29. Uṣūl 'Ilm al-Rijāl bayna al-Nazariyyah wa al-Taṭbīq, Muslim al-Dāwarī. Reviewed by Muḥammad 'Alī 'Alī Ṣāliḥ al-Mu'allim. Qom: Namūnah Press, 1st ed., 1416 AH [1995-1996 CE].

bi al-Jāmi‘ah al-Islāmiyyah, 1st ed., 1435 AH / 2014 CE.

10. Al-Musnad, Ishāq ibn Rāhawayh al-Ḥanẓalī al-Marwazī. Ed. Research and Information Technology Center (Dār al-Taṣīl). Cairo: Dār al-Taṣīl, 1st ed., 1437 AH / 2016 CE.
11. Al-Uṣūl al-Sittata ‘Ashar. Multiple Authors. Ed. Ḍiyā’ al-Dīn al-Maḥmūdī. Qom: Dār al-Ḥadīth, 1st ed., 1423 AH / 1381 SH [2002 CE].
12. Aṭyab al-Maqāl fī Bayān Kulliyāt ‘Ilm al-Rijāl, Ḥasan Fawzī Fawwāz. Qom: Ḥawzat al-Aṭhār al-Takhaṣṣuṣiyyah, 1st ed., 1439 AH / 2017 CE.
13. Faḍā’il al-Ṣaḥābah, Aḥmad ibn Muḥammad ibn Ḥanbal. Ed. Waṣīyy Allāh ibn Muḥammad ‘Abbās. Dammam: Dār Ibn al-Jawzī, 2nd ed., 1420 AH / 1999 CE.
14. Ikhtiyār Ma‘rifat al-Rijāl (Rijāl al-Kashshī), Muḥammad ibn al-Ḥasan al-Ṭūsī. Ed. Muḥammad Taqī Fāḍil al-Mībūdī & Abū al-Faḍl Mūsawiyān. Tehran: Ministry of Culture and Islamic Guidance Press, 1st ed., 1382 SH [2003-2004 CE].
15. Kulliyāt fī ‘Ilm al-Rijāl, Ja‘far al-Subḥānī. Qom: Mu‘assasat al-Nashr al-Islāmī, 6th ed., 1425 AH [2004-2005 CE].
16. Ma‘ānī al-Akḥbār, Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn Bābūyah al-Qummī (al-Ṣadūq). Ed. ‘Alī Akbar al-Ghaffārī. Qom: Mu‘assasat al-Nashr al-Islāmī, 6th ed., 1431 AH [2009-2010 CE].
17. Man Lā Yaḥḍuruhu al-Faqīh, Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn Bābūyah al-Qummī (al-Ṣadūq). Ed. ‘Alī Akbar al-Ghaffārī. Qom: Mu‘assasat al-Nashr al-Islāmī, 5th ed., 1429 AH [2007-2008 CE].
18. Mashyakhat al-Qazwīnī, ‘Umar ibn ‘Alī al-Qazwīnī. Ed. ‘Āmir Ḥasan Ṣabrī. Beirut: Dār al-Bashā’ir al-Islāmiyyah, 1st ed., 1426 AH / 2005 CE.
19. Mīzān al-I‘tidāl, Muḥammad ibn Aḥmad ibn ‘Uthmān al-Dhahabī. Ed. ‘Alī Muḥammad al-Bijāwī. Beirut: Dār al-Ma‘rifah. (Note: Publisher’s date not provided in source).
20. Musnad al-Shihāb, Muḥammad ibn Salāmah al-Quḍā‘ī. Ed. Ḥamdī ‘Abd

Source Index

1. Al-Amālī, Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn Bābūyah al-Qummī (al-Ṣadūq). Ed. Islamic Studies Department, al-Bi‘thah Foundation. Qom: Markaz al-Ṭibā‘ah wa al-Nashr fī Mu‘assasat al-Bi‘thah, 1st ed., 1417 AH [1996-1997 CE].
2. Al-Fihrist, Muḥammad ibn al-Ḥasan al-Ṭūsī. Ed. ‘Abd al-‘Azīz al-Ṭabāṭabā‘ī. Qom: Maktabat al-Muḥaqqiq al-Ṭabāṭabā‘ī, 1st ed., 1420 AH [1999-2000 CE].
3. Al-Ghaybah, Muḥammad ibn Ibrāhīm al-Nu‘mānī. Ed. ‘Alī Akbar al-Ghaffārī. Tehran: Maktabat al-Ṣadūq.
4. Al-Jāmi‘ li Akhlāq al-Rāwī wa Ādāb al-Sāmi‘, Aḥmad ibn ‘Alī ibn Thābit al-Khaṭīb al-Baghdādī. Ed. Muḥammad ‘Ajjāj al-Khaṭīb. Beirut: Mu‘assasat al-Risālah, 2nd ed., 1414 AH / 1994 CE.
5. Al-Kāfi, Muḥammad ibn Ya‘qūb ibn Ishāq al-Kulaynī al-Rāzī. Ed. Heritage Revival Department, Dār al-Ḥadīth Research Center. Qom: Dār al-Ḥadīth, 3rd ed., 1434 AH / 1392 SH [2013-2014 CE].
6. Al-Mu‘jam, Ibn al-A‘rābī (Aḥmad ibn Muḥammad ibn Ziyād ibn Bishr). Ed. ‘Abd al-Muḥsin ibn Ibrāhīm ibn Aḥmad al-Ḥusaynī. Dammam: Dār Ibn al-Jawzī, 1st ed., 1418 AH / 1997 CE.
7. Al-Muṣannaf, ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah al-‘Absī al-Kūfī. Ed. Muḥammad ‘Awwāmah. Jeddah/Damascus: Dār al-Qiblah li al-Thaqāfah al-Islāmiyyah / Mu‘assasat ‘Ulūm al-Qur’ān, 1st ed., 1427 AH / 2006 CE.
8. Al-Muṣannaf, ‘Abd al-Razzāq ibn Hammām al-Ṣan‘ānī. Ed. Research and Information Technology Center (Dār al-Taṣīl). Cairo: Dār al-Taṣīl, 2nd ed., 1437 AH / 2016 CE.
9. Al-Musnad al-Ṣaḥīḥ al-Mukharraj ‘alā Ṣaḥīḥ Muslim, Abū ‘Awānah Ya‘qūb ibn Ishāq al-Isfārāyīnī. Ed. Multiple Editors. Medina: ‘Imādat al-Baḥth al-‘Ilmī

bution. The researcher must therefore distinguish between them and must weigh the probabilistic value (*al-qiyam al-iḥtimālīyyah*) and significance (*dilālah*) of each piece of evidence to deduce a conclusion consistent with the totality of the available evidence.

4. Investigating and examining the Islamic intellectual heritage (*al-turāth al-Islāmī*) constitutes an important and influential avenue in researching the attribution of books to their authors. This is because heritage texts exhibit a state of extensive inter-relation. This characteristic provides the researcher with a body of significant evidence for evaluating a book's attribution.

Research Summary

1. The study of text attribution (nisbah al-kutub) is among the significant fields of research that scholars have attended to since early times. Their methodology was built upon scholarly controls and principles that can be deduced through careful consideration of their statements.
2. Evaluating the attribution of ḥadīth compilations can be approached by examining several aspects:
 - **First:** Establishing the title in bibliographies (*fahāris*) and other sources.
 - **Second:** Studying the generational strata (*al-ṭabaqāt*) and chains of transmission (*al-asānīd*).
 - **Third:** Analyzing the textual content (*al-matūn*).
 - **Fourth:** Examining the manuscript copies (*al-nusakh al-khaṭṭiyyah*).
3. Research into these aspects provides a body of evidence (*qarā'in*). These pieces of evidence differ in their probative value (*dilālah*) and evidentiary weight (*qīmah ithbāṭiyyah*). Some may help prove the book's attribution to the author, some may help weaken the probability of forgery or fabrication of the manuscript, and some may be supportive if present, while their absence may not affect the probability of attribution. Conversely, some pieces of evidence are essential and obligatory; their absence negatively impacts the probability of establishing attri-

Fourth Aspect:

Evidentiary Markers Related to Manuscripts

First Marker: That the manuscript has received scholarly attention, meaning it is ancient, circulated among scholars, and bears annotations and completion certificates from scholars specialized in this field.

Second Marker: The existence of very ancient manuscripts dating back to early centuries.

Third Marker: The proliferation of manuscript copies of the book. It is preferable that this multiplicity originates from separate copies not tracing back to a single origin in a distant and later period. This can contribute to proving the fame of the book.

Fourth Marker: Correspondence between what was transmitted from the book in previous centuries and what is found in the extant manuscripts. The probability of authenticity increases proportionally with the increase in citations of the book from diverse schools and different centuries, thereby proving the book's dissemination and circulation century after century.

‘Fish and locusts are ritually pure.’”(1)

The Sunnis narrated this from al-Ṣādiq, from his father, from Amīr al-Mu’minīn (a.s). ‘Abd al-Razzāq al-Ṣan‘ānī narrated: “Al-Thawrī informed us, from Ja‘far ibn Muḥammad, from his father, from ‘Alī, who said: ‘Fish and locusts are all ritually pure.’”(2)

He also narrated: “From Ibn ‘Uyaynah, from Ja‘far ibn Muḥammad, from his father, who said: In the book of ‘Alī: ‘Locusts and fish are ritually pure.’”(3)

These texts narrated from the Imams of the Ahl al-Bayt (a.s) were recorded and narrated by the early Shi‘a in the first centuries. Sunni scholars narrated them through their own specific chains from our Imams (a.s) with a very high degree of correspondence, despite the narrators transmitting these reports belonging to different schools, conflicting methodologies, and distant regions. This necessitates rejecting the claim that it was possible to fabricate these compilations interconnected in such a complex, vast, and spontaneous manner, and that this remained hidden from many scholars across all Islamic schools.

(1) Al-Kāfī, vol. 12, pp. 125-126, ḥadīth number 11325, Kitāb al-Ṣayd, Bāb al-Samak, ḥadīth 6.

(2) Al-Muṣannaf, vol. 5, p. 204, ḥadīth number 8934.

(3) Al-Muṣannaf, vol. 5, p. 224, ḥadīth number 9040.

senger of Allāh (p) did not marry off any of his daughters nor marry any of his wives for more than twelve ūqiyahs and a nashsh; the ūqiyah is forty [dirhams] and the nashsh is twenty dirhams.”⁽¹⁾

This hadith is also taken from a book by Ḥammād ibn ‘Īsā.

Sunni scholars narrated this hadith through their chains from ‘Ā’ishah bint Abī Bakr. Among them was Ishāq ibn Rāhawayh in his Musnad: “‘Abd al-‘Azīz ibn Muḥammad informed us, Yazīd ibn ‘Abd Allāh ibn Usāmah ibn al-Hād informed me, saying: Muḥammad ibn Ibrāhīm al-Taymī narrated to us, from Abī Salamah, who said: I asked ‘Ā’ishah: What was the dowry of the wives of the Messenger of Allāh (p)? She said: ‘Twelve ūqiyahs and a nashsh.’ Then she said: Do you know what the nashsh is? I said: No. She said: Half an ūqiyah, and that is five hundred dirhams.”⁽²⁾

Abū Dāwūd al-Sijistānī narrated it in his Sunan⁽³⁾, and Abū ‘Awānah in his Mustakhraj⁽⁴⁾.

Example Five: Al-Kulaynī narrated: “‘Alī ibn Ibrāhīm, from his father, from Ibn Abī ‘Umayr, from Hishām ibn Sālim, from Sulaymān ibn Khālīd, who said: I asked Abā ‘Abd Allāh (a.s) about fish caught by a Magian. He said: Verily, ‘Alī (a.s) used to say:

(1) Al-Kāfī, vol. 10, pp. 707-708, ḥadīth number 9627, Kitāb al-Nikāḥ, Bāb al-Sunnah fī al-Muhūr, ḥadīth 5.

(2) Musnad Ishāq ibn Rāhwayh, vol. 1, p. 574, ḥadīth number 1075.

(3) Sunan Abī Dāwūd, vol. 4, p. 139, ḥadīth number 2094.

(4) Al-Musnad al-Ṣaḥīḥ al-Mukharraj ‘alā Ṣaḥīḥ Muslim, vol. 11, p. 289, ḥadīth number 4583.

This hadith is also taken from the book of Ḥammād ibn ‘Īsā al-Juhanī.

The Sunnis narrated from al-Ṣādiq, from al-Bāqir (a.s) its like. Abū Bakr ibn Abī Shaybah narrated: “Ḥafṣ narrated to us, from Ja‘far, from his father, who said: The Prophet (p) entered the mosque while Bilāl was giving the iqāmah. Ibn Buḥaynah stood up praying two Rak‘ahs. The Prophet (p) struck his shoulder and said: ‘O Ibn al-Qushb, are you praying Fajr as four?!’”(1)

Example Three: Al-Kulaynī narrated in al-Kāfī: “‘Alī ibn Ibrāhīm, from his father, from Ḥammād ibn ‘Īsā, who said: I heard Abā ‘Abd Allāh (a.s) say: My father narrated to me that the Messenger of Allāh (p) judged based on one witness and an oath.”(2)

This hadith is also taken from a book by Ḥammād ibn ‘Īsā.

The Sunnis narrated its like from al-Ṣādiq (a.s). Abū Bakr ibn Abī Shaybah narrated: “Wakī‘ narrated to us, from Sufyān, from Ja‘far ibn Muḥammad, from his father that the Prophet (p) judged based on the testimony of one witness and an oath. He said: ‘And ‘Alī (a.s) judged by it among you.’”(3)

Example Four: Al-Kulaynī narrated in al-Kāfī: “‘Alī ibn Ibrāhīm, from his father, from Ḥammād ibn ‘Īsā, from Abī ‘Abd Allāh (a.s), who said: I heard him say: My father said: The Mes-

(1) Al-Muṣannaf, vol. 4, pp. 395-396, ḥadīth number 6491.

(2) Al-Kāfī, vol. 14, p. 577, ḥadīth number 14503, Kitāb al-Shahādāt, Bāb Shahādāt al-Wāḥid wa Yamīn al-Muddā‘ī, ḥadīth 2.

(3) Al-Muṣannaf, vol. 11, p. 610, ḥadīth number 23451.

Here we mention some examples:

Example One: Al-Ḥimyarī narrated in Qurb al-Isnād: “Muḥammad ibn ‘Īsā, al-Ḥasan ibn Zārīf, and ‘Alī ibn Ismā‘īl – all of them – from Ḥammād ibn ‘Īsā al-Baṣrī al-Juhanī, who said: I asked Abā ‘Abd Allāh Ja‘far ibn Muḥammad – and only his servant was with him – I said: May I be your ransom, inform me about a slave, how many [wives] can he marry? He said: ‘My father said: ‘Alī (a.s) said: He shall not exceed two wives.’”(1)

This hadith is taken from the book of Ḥammād ibn ‘Īsā al-Juhanī (r.a).

The Sunnis narrated from al-Ṣādiq, from his father, from Amīr al-Mu‘minīn (a.s) what corresponds to this hadith. ‘Abd al-Razzāq al-Ṣan‘ānī narrated: “From Ibn Jurayj and al-Thawrī, they said: Ja‘far ibn Muḥammad informed us, from his father that ‘Alī said: ‘The slave marries two.’”(2)

Example Two: Al-Ḥimyarī narrated in Qurb al-Isnād from Ḥammād ibn ‘Īsā: “I heard Abā ‘Abd Allāh say: My father said: ‘Alī (a.s) said: The Messenger of Allāh (p) went out for the Dawn prayer (ṣalāt al-ṣubḥ) while Bilāl was giving the iqāmah, and ‘Abd Allāh ibn Qushb was praying the two Rak‘ahs of Fajr. The Prophet (p) said to him: ‘O Ibn al-Qushb, are you praying Fajr as four?!’ He said this to him twice or three times.”(3)

(1) Qurb al-Isnād, p. 15, ḥadīth number 48.

(2) Al-Muṣannaf, vol. 7, p. 224, ḥadīth number 14043.

(3) Qurb al-Isnād, p. 18, ḥadīth number 59.

4. Ibn ‘Asākir (d. 571 AH) in Tārīkh Dimashq⁽¹⁾.

It is noteworthy that books of bibliographies, biographical evaluation, and biographies are rich with much information about narrators, their compilations, their travels, their conduct, and their death dates. If we meticulously study any of these texts, we will find a large amount of correspondence with many compilations in the Islamic heritage. This indicates precision, accuracy, and mastery, confirming what we referred to regarding the Islamic heritage witnessing a state of networked interconnectedness between its different parts geographically and denominationally. This makes judging these randomly interconnected books to be fabricated something closer to recklessness and futility.

One effect of observing this marker is that a book characterized by deviation from the surrounding heritage – whether denominationally or in terms of the entirety of the Islamic heritage – will lack many clues supporting its attribution. This will cause weakness in the evidence for proving its attribution.

I say: What was mentioned previously is a comparison between narrations of some hadith scholars from different schools , with consideration given to both chain and text. If we were to compare while focusing solely on observing the text without considering the unity of the chain at both ends of the comparison, we find that the wording or meanings of what our Imāmī companions narrated have been established through other paths among those of other schools. They transmitted this in their authoritative compilations.

(1) Tārīkh Dimashq, vol. 59, p. 194.

unique copy in al-Maktabah al-Zāhiriyyah titled Juz' fihi Musnad Mūsā ibn Ja'far, narrated by Muḥammad ibn Khalaf ibn 'Abd al-Salām al-Marwazī from Mūsā ibn Ibrāhīm al-Marwazī. Some also mentioned it in their licenses (ijāzāt), among them al-Ḥāfiẓ 'Umar ibn 'Alī ibn 'Umar al-Qazwīnī (d. 750 AH) in his Mashyakhah, saying: "And the book containing the Musnad of Imam al-Kāẓim Mūsā ibn Ja'far al-Ṣādiq ibn Muḥammad al-Bāqir ibn Zayn al-'Ābidīn 'Alī ibn the martyr al-Ḥusayn ibn Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib, from his father, from his grandfather. Narration of Abū Bakr Muḥammad ibn 'Abd Allāh ibn Ibrāhīm al-Shāfi'ī, from Abū 'Abd Allāh Muḥammad ibn Khalaf ibn Ibrāhīm ibn 'Abd al-Salām al-Marwazī, from Mūsā ibn Ibrāhīm, from Mūsā ibn Ja'far, from his father, from his grandfather, from the Prophet (p)." He then mentioned his paths (ṭuruq) to it, which end with the narration of Muḥammad ibn Khalaf al-Marwazī from Mūsā ibn Ibrāhīm al-Marwazī from Imam al-Kāẓim (a.s.)⁽¹⁾.

The following narrated from this copy via the two Marwazīs:

1. Al-Lālakā'ī (d. 418 AH) in Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa-al-Jamā'ah⁽²⁾.
2. Al-Shihāb al-Quḍā'ī (d. 454 AH) in his Musnad⁽³⁾.
3. Al-Khaṭīb al-Baghdādī (d. 463 AH) in Tārīkh Baghdād⁽⁴⁾.

(1) Mashyakhah al-Qazwīnī, pp. 231-233, book number 73.

(2) Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah, vol. 1, p. 268, ḥadīth number 176.

(3) Musnad al-Shihāb, vol. 1, p. 75, ḥadīth number 68.

(4) Tārīkh Baghdād, vol. 6, pp. 566-567, biography number 3041 / Tārīkh Baghdād, vol. 15, pp. 28-29, biography number 6947.

the hadiths and bibliographies of others. Among the examples of this is what al-Shaykh al-Najāshī said: “Mūsā ibn Ibrāhīm al-Marwazī, Abū Ḥumrān [‘Imrān]. He narrated from Mūsā ibn Ja‘far (a.s). He has a book. It is mentioned that he heard it, and Abū al-Ḥasan (a.s) was imprisoned with al-Sindī ibn Shāhik, and he was the tutor of al-Sindī ibn Shāhik’s son. Al-Ḥusayn ibn ‘Ubayd Allāh informed us, saying: Ismā‘īl ibn Yaḥyā ibn Aḥmad al-‘Absī narrated to us, saying: Muḥammad ibn Aḥmad ibn Abī Sahl al-Ḥarbī Abū al-Ḥusayn narrated to us, saying: Muḥammad ibn Khalaf ibn ‘Abd al-Salām Abū ‘Abd Allāh narrated to us on Friday after the prayer, six days remaining in Muḥarram of the year two hundred and seventy-eight, in the mosque of the city (*jāmi‘ al-madīnah*), saying: Mūsā ibn Ibrāhīm narrated the book to us.”⁽¹⁾

Al-Shaykh al-Ṭūsī said: “Mūsā ibn Ibrāhīm al-Marwazī. He has narrations he narrates from Mūsā ibn Ja‘far (a.s). Aḥmad ibn ‘Abdūn informed us of them, from Abū Bakr al-Dūrī, from Abū al-Ḥasan Muḥammad ibn Aḥmad al-Jurmī⁽²⁾, saying: Muḥammad ibn Khalaf ibn ‘Abd al-Salām narrated to us, saying: Mūsā ibn Ibrāhīm al-Marwazī narrated to us, saying: Mūsā ibn Ja‘far (a.s) narrated to us.”⁽³⁾

This book was narrated by some Sunni scholars. There is a

(1) Rijāl al-Najāshī, pp. 407-408, biography number 1082.

(2) This is as it appears in Fihrist al-Shaykh [al-Ṭūsī]. It is plausible that he is the transmitter from Muḥammad ibn Khalaf mentioned in al-Najāshī’s chain, in which case the correct [name] would be: “Abū al-Ḥusayn Muḥammad ibn Aḥmad al-Ḥarbī”. It was vocalized in some manuscripts of the Fihrist as “al-Ḥarbī”.

(3) Al-Fihrist, pp. 454-455, biography number 722.

from ‘Ubayd Allāh ibn Mūsā, from Ma‘rūf ibn Kharrabūdh, from Abī al-Ṭufayl, from ‘Alī (a.s), with the wording: “Narrate to people what they recognize. Do you wish that Allāh and His Messenger be belied?!”⁽¹⁾

Al-Khaṭīb al-Baghdādī narrated: “Abū Nu‘aym al-Ḥāfiẓ informed us, saying: Abū Ishāq Ibrāhīm ibn ‘Abd Allāh ibn ‘Alī al-Azdī al-Kūfī narrated to us, saying: Aḥmad ibn Ḥāzim ibn Abī Ghurzah narrated to us, saying: ‘Ubayd Allāh – meaning Ibn Mūsā – narrated to us, from Ma‘rūf ibn Kharrabūdh, from Abī al-Ṭufayl, who said: I heard ‘Alī say: ‘O people, do you wish that Allāh and His Messenger be belied?! Narrate to people what they recognize and leave what they reject.’”⁽²⁾

I say: There is a very large amount of such examples indicating this kind of correspondence, abundantly scattered throughout the books of Islamic heritage. They include our companions narrating from books of the Sunnis and Zaydīs, and their narrating our hadiths in their books. I have recorded much of what I found in the draft of the book *al-Mustakhraj min Aḥādīth al-Imāmiyyah fī al-Turāth al-Islāmī*.

Example Five: In this model, we address the issue of bibliographical correspondence between narrations of the Islamic schools. The authors of bibliographies among our Imāmī companions mention their chains to some books, and this is reflected in

(1) Ṣaḥīḥ al-Bukhārī, vol. 1, p. 227, ḥadīth number 131, Kitāb al-‘Ilm, Bāb [49]: Man Khaṣṣa bi al-‘Ilmi Qawman dūna Qawmin Karāhiyatan an lā Yafhamū.

(2) Al-Jāmi‘ li Akhlāq al-Rāwī wa Ādāb al-Sāmi‘, vol. 2, p. 147, ḥadīth number 1355.

novation that occurs after me, by which faith is undermined, there is a guardian from the Ahl al-Bayt entrusted [with defending it]. He proclaims the truth and illuminates it, and repels the plots of the plotters. So take heed, O possessors of insight, and rely upon Allāh.”⁽¹⁾

Example Four: Al-Nu‘mānī narrated in al-Ghaybah: “Abū al-‘Abbās Aḥmad ibn Muḥammad ibn Sa‘īd ibn ‘Uqdah al-Kūfī informed us, saying: Al-Qāsim ibn Muḥammad ibn al-Ḥasan ibn Ḥāzim narrated to us, saying: ‘Ubays ibn Hishām al-Nāshirī narrated to us, saying: ‘Abd Allāh ibn Jabbalah narrated to us, from Salām ibn Abī ‘Amrah, from Ma‘rūf ibn Kharrabūdh, from Abī al-Ṭufayl ‘Āmir ibn Wāthilah, who said: Amīr al-Mu‘minīn (a.s) said: ‘Do you wish that Allāh and His Messenger be belied?! Narrate to people what they recognize, and refrain from what they reject.”⁽²⁾

If we trace this hadith by observing this chain, we find it is reported in the book of Salām ibn Abī ‘Amrah – which is among the compilations of the early Shi‘a, published within al-Uṣūl al-Sittata ‘Ashar – and he narrated it from Ma‘rūf ibn Kharrabūdh from Abī al-Ṭufayl (r.a) from Amīr al-Mu‘minīn (a.s).⁽³⁾

As for the transmission by Sunni Huffāz, al-Bukhārī narrated it

(1) Taysīr al-Maṭālib fī Amālī Abī Ṭālib, p. 178, ḥadīth number 128.

(2) Al-Ghaybah, pp. 33-34, al-Bāb al-Awwal: Mā Ruwiya fī Ṣawn Sirr Āl Muḥammad ‘Amman laysa min Ahlihi wa al-Nahy ‘an Īdā‘atihi lahum wa Itlā‘ihim, ḥadīth 1.

(3) Al-Uṣūl al-Sittata ‘Ashar, pp. 331-332, ḥadīth number 549, Kitāb Salām ibn Abī ‘Amrah, ḥadīth 2.

to us, saying: Ḥammād ibn ‘Īsā narrated to us...”⁽¹⁾

This example illustrates how a hadith from a single source, with a very similar text, was narrated by three hadith scholars from three different schools.

Example Three: Al-Kulaynī narrated: “Muḥammad ibn Yaḥyā, from Aḥmad ibn Muḥammad ibn ‘Īsā, from al-Ḥasan ibn Maḥbūb, from Mu‘āwiyah ibn Wahb, who said: I heard Abā ‘Abd Allāh (a.s) say: The Messenger of Allāh (p) said: ‘Verily, with every innovation that occurs after me, by which faith is undermined, there is a guardian from the Ahl al-Bayt entrusted with it. He defends it [the faith], speaks by inspiration from Allāh, proclaims the truth and illuminates it, and repels the plots of the plotters. He expresses [the needs] of the weak. So take heed, O possessors of insight, and rely upon Allāh.”⁽²⁾

Abū Ṭālib al-Hārūnī al-Zaydī narrated in his Amālī: “My father informed us, saying: Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd informed us, saying: Muḥammad ibn al-Ḥasan al-Ṣaffār informed us, from Aḥmad ibn Abī ‘Abd Allāh al-Barqī, from al-Ḥasan ibn Maḥbūb, from Mu‘āwiyah ibn Wahb, from Ja‘far ibn Muḥammad, from his father, from his grandfather, from ‘Alī (a.s), who said: The Messenger of Allāh (p) said: ‘Verily, with every in-

mī al-Baṣrī.” He impugned him and cited this report from the book of Abū Nu‘aym al-Iṣfahānī with his chain from Ḥammād ibn ‘Īsā. See: Mīzān al-‘Iṭidāl, vol. 4, pp. 74-76, biography number 8353.

(1) Taysīr al-Maṭālib fī Amālī Abī Ṭālib, p. 138, ḥadīth number 105.

(2) Al-Kāfī, vol. 1, pp. 136-137, ḥadīth number 165, Kitāb Faḍl al-‘Ilm, Bāb al-Bida‘ wa al-Ra’y wa al-Maqāyīs, ḥadīth 5.

ibn ʿĪsā, and the second chain is via Muḥammad ibn Yūnus from Ḥammād. Some hadith scholars from the Sunnis and Zaydīs narrated this hadith via the second chain.

Abū Bakr al-Qaṭīʿī narrated in his additions (*ziyādāt*) to the book *Faḍāʾil al-Ṣaḥābah* by Ibn Ḥanbal: “Muḥammad ibn Yūnus narrated to us, saying: Ḥammād ibn ʿĪsā al-Juhanī narrated to us, saying: Jaʿfar ibn Muḥammad narrated to us, from his father, from Jābir ibn ʿAbd Allāh al-Anṣārī, who said: The Messenger of Allāh (p) said to ʿAlī ibn Abī Ṭālib: ‘Peace be upon you, O father of the two sweet basils from this world. Soon, your two supports (*rukna*) will collapse, and Allāh is my successor over you.’ When the Prophet (p) passed away, ʿAlī said: ‘This is one of the two supports that the Messenger of Allāh (p) mentioned to me.’ When Fāṭimah died, he said: ‘This is the second support that the Messenger of Allāh (p) mentioned’.”⁽¹⁾

Ibn al-Aʿrābī also narrated it in his *Muʿjam* via Muḥammad ibn Yūnus from Ḥammād with this chain.⁽²⁾

Abū Ṭālib al-Hārūnī al-Zaydī narrated it in his *Amālī*, saying: “Abū al-ʿAbbās Aḥmad ibn Ibrāhīm al-Ḥasanī (r.a) narrated to us by dictation, saying: Abū Aḥmad Muḥammad ibn Jaʿfar al-Anmāṭī informed us, saying: Muḥammad ibn Yūnus al-Bassāmī⁽³⁾ narrated

(1) *Faḍāʾil al-Ṣaḥābah*, vol. 2, p. 773, ḥadīth number 1067.

(2) *Al-Muʿjam*, vol. 1, pp. 241-242, ḥadīth number 444.

(3) This is how it was vocalized in the printed edition. In the narration of Abū Nuʿaym al-Iṣfahānī it is [given as]: “al-Shāmī”. Al-Ḥāfiẓ al-Dhahabī identified him, saying: “Muḥammad ibn Yūnus ibn Mūsā al-Qurashī al-Sāmī al-Kuday-

ness and precision of what al-Khaṭīb al-Baghdādī reported and evidence for the existence of this hadīth among the narrations of al-Ṣadūq (r.a).

Example Two: Al-Shaykh al-Ṣadūq narrated in his *Amālī*: “Muḥammad ibn Mūsā ibn al-Mutawakkil (r.a) narrated to us, saying: Muḥammad ibn Yaḥyā al-‘Aṭṭār narrated to us, from Muḥammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb, from Ḥammād ibn ‘Īsā, who said: Al-Ṣādiq Ja‘far ibn Muḥammad narrated to us, from his father (a.s), who said: Jābir ibn ‘Abd Allāh said: I heard the Messenger of Allāh (p) say to ‘Alī ibn Abī Ṭālib (a.s) three days before his death: ‘Peace of Allāh be upon you, O father of the two sweet basils. I enjoin you regarding my two sweet basils from this world. Soon, your two supports will collapse, and Allāh is my successor over you.’ When the Messenger of Allāh (p) passed away, ‘Alī (a.s) said: ‘This is one of my two supports that the Messenger of Allāh (p) mentioned to me.’ When Fāṭimah (a.s) died, ‘Alī (a.s) said: ‘This is the second support that the Messenger(p) mentioned.’”(1)

He then narrated it in *Ma‘ānī al-Akḥbār* via another chain from Ḥammād ibn ‘Īsā: “My father (r.a) narrated to us, saying: Sa‘d ibn ‘Abd Allāh narrated to us, from Aḥmad ibn Muḥammad ibn ‘Īsā, saying: Muḥammad ibn Yūnus narrated to us, saying: Ḥammād ibn ‘Īsā narrated to us...”(2)

Note: The first chain is via Ibn Abī al-Khaṭṭāb from Ḥammād

(1) *Al-Amālī*, p. 198, ḥadīth number 210, Majlis 28, ḥadīth 4.

(2) *Ma‘ānī al-Akḥbār*, pp. 524-525, Bāb Nawādir al-Ma‘ānī, ḥadīth 69.

Yahḍuruḥu al-Faqīḥ from al-Ṣādiq (a.s): “Whoever counts tomorrow among his days has wronged the companionship of death”⁽¹⁾.

It is well-known that al-Shaykh al-Ṣadūq entered the city of Baghdad and narrated hadith there⁽²⁾.

Al-Khaṭīb al-Baghdādī wrote biographies for many who entered this city, including al-Shaykh al-Ṣadūq. In his biography of the Shaykh, he said verbatim: “He was among the shaykhs of the Shi‘a and famous Rafiḍīs. Muḥammad ibn Ṭalḥah al-Na‘ālī narrated from him. Muḥammad ibn Ṭalḥah ibn Muḥammad informed us, saying: Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn Bābawayḥ al-Qummī narrated to us by dictation, saying: My father narrated to me, saying: ‘Alī ibn Ibrāhīm narrated to us, from his father, from al-Ḥusayn ibn Yazīd al-Nawfalī, from Ismā‘īl ibn Muslim, from Ja‘far ibn Muḥammad, from his father, from his forefathers, who said: The Messenger of Allāh (p) said: ‘Whoever counts tomorrow among his days has wronged the companionship of death.’”⁽³⁾

Muḥammad ibn Ṭalḥah al-Na‘ālī recorded his auditions in a hadith volume. His copy is preserved in al-Maktabah al-Zāhiriyyah. I have seen a photocopy of it – from the photocopies of the library of al-Muḥaqqiq al-Ṭabāṭabā’ī (r.a) – and it contains this hadith with its chain and text. This is evidence for the truthful-

(1) Man Lā Yahḍuruḥu al-Faqīḥ, vol. 1, p. 139, ḥadīth number 382.

(2) Al-Najāshī stated in the biography of al-Ṣadūq: “He arrived in Baghdad in the year 355 [AH].” See: Rijāl al-Najāshī, p. 389, biography number 1049.

(3) Tārīkh Baghdād, vol. 4, p. 150, biography number 1342.

books within the Islamic schools enjoy a kind of “networked interconnectedness”. The mixing of hadith scholars from different sects and regions, and their mutual transmission of hadiths among themselves, created a kind of connection and interweaving between their compilations in a spontaneous, unorganized, and unintended process. If we seriously study the hadiths, we will find clues scattered in the books of other sects, such as the Sunnis, Zaydīs, Ismā‘īlīs, Nuṣayrīs, and others. We will mention some applied examples – Allāh willing – below the answer.

The underlying reason for relying on this point is that constructing a spontaneously interconnected network composed of thousands of compilations distributed among different schools and spread across vast lands is difficult to achieve externally . Fabricating thousands of copies for thousands of different books belonging to multiple schools and numerous regions cannot be easily accomplished, especially given the oversight of scholars concerned with the heritage and their hand-to-hand circulation of many of these books.

From what we have mentioned, it becomes clear that this marker can strongly assist in evaluating the validity of the copies that have reached us. This is through tracking the narrations of the book in the books of other schools. This is a very important clue, requiring significant effort to observe and trace many details.

In this context, we mention several examples that clarify this idea and enrich the research:

Example One: Al-Shaykh al-Ṣadūq narrated in his book *Man Lā*

clues proving it. Undoubtedly, a number of heritage books possess this characteristic; because they were needed by hadith scholars, jurists, and theologians throughout history. History attests that scholarly activity within the [Imāmī] school did not cease. This means scholars, generation after generation, required a set of books, implying their hand-to-hand transmission across centuries, with frequent copying and circulation among scholars. This was the source of their recurrent transmission and fame among Shi‘a throughout all eras.

Among these books are the Four Books, some books of bibliographies and biographical evaluation like the book of al-Najāshī and the two books of al-Ṭūsī and others, and what became famous across regions from the books of hadith scholars like a considerable number of the books of al-Kulaynī, al-Ṣadūq, and al-Ṭūsī (r.a). Reliance on these books, whose correct attribution is known, does not suffer from this problem; because the foundational principle in extracting clues is based on starting from established foundations whose soundness has been ascertained through evidence that yields certainty (yaqīn) or strong confidence.

What we have mentioned is not exclusive to Imāmī Shi‘ism; it applies to other schools as well. Scholarly activity among their hadith scholars, jurists, and theologians did not cease, so a large body of books became established for them too through recurrent transmission, fame, and clues yielding knowledge due to their frequent circulation among scholars.

Second Aspect: The narrative, biographical, and historical

The Problem of Circular Reasoning

At this point, a problem may be raised against this methodology for studying book attribution. Its essence is: When attempting to prove the attribution of a specific book, the researcher relies on a set of bibliographical, chain-related, and textual clues. These clues are extracted from other books. However, these relied-upon books themselves may require investigation into the correctness of their attribution. Here, we witness a non-logical leap in the argument. How, for example, can it be valid to prove the correctness of attributing the book al-Ghaybah to al-Ṭūsī based on what is found in al-Fihrist and others, when one should discuss the correctness of attributing al-Fihrist itself to al-Shaykh [al-Ṭūsī] (r.a)? Following this pattern, the researcher remains trapped in a vicious circle, trying to verify the attribution of some books by relying on books that themselves need proof of their correct attribution. To do this, he would need to discuss the correctness of their attribution, and so the matter cycles infinitely without productive outcome.

Answering the Problem of Circular Reasoning

Demonstrating the correctness of attributing books to their authors does not face this problem. This can be clarified by addressing two aspects:

First Aspect: The researcher into the correctness of book attribution starts from established scholarly foundations. He relies on books whose attribution is established through recurrent transmission, widespread recognition, or the existence of definitive

‘Uyūn Akhbār al-Riḍā to have been issued by al-Shaykh al-Ṣadūq, due to its conformity with his hadith methodology and doctrinal foundations. Likewise, it cannot be deemed unlikely for a defective book like al-Hidāyah al-Kubrā to have been issued by al-Ḥusayn ibn Ḥamdān al-Khaṣībī, as its general character matches what has been mentioned about this man regarding his weakening, accusations of fabrication, and corrupt doctrine.

Strangeness and Deviation at the Semantic Level: Meaning the general significations in the book contradict the pillars of Islam or the fundamentals and necessities of the [Imāmī] school. An example is the book *al-Haft wa-al-Aẓillāh* attributed to Imam al-Ṣādiq (a.s) via narration from al-Mufaḍḍal ibn ‘Umar al-Ju‘fī. It contains such extremism and incoherence that necessitates certainty in the falsity of attributing this copy to the Imam (a.s). This book is not part of the Imāmī heritage; rather, the extremists (*ghulāt*) attempted to attach it to Shiism.

Strangeness and Deviation at the Lexical/Phrasing Level: Meaning the pattern of the speech and its verbal style is strange compared to the method of the Ahl al-Bayt (a.s) in expression. An example is the book *Miṣbāḥ al-Sharī‘ah* attributed to Imam al-Ṣādiq. Its composition and method are not close to the style of our Imams in speech or compilation. Rather, it is closer to the language of the Sufis, as several leading scholars have indicated and as we have detailed in a treatise titled “A Study Concerning the Book *Miṣbāḥ al-Sharī‘ah*”.

Granted, this issue may not pose a problem in verifying the attribution of some books to certain authors; this is due to their conformity with their doctrinal inclinations – even if corrupt. However, it is useful in critiquing the attribution of some corrupt books falsely attributed to the Imams or reliable hadith scholars known for sound belief. The situation differs based on the nature of the author and his methodological approach in hadith and doctrine. Based on this, it cannot be deemed unlikely for a sound book like

In this context, scholars paid attention to observing the extent to which the texts of the copy's narrations conform to the general atmosphere of the narrations of reliable hadith scholars. Significant deviation and apparent strangeness in the contents can give rise to suspicion about the correctness of attributing some copies to certain Imams or reliable narrators. Some critical scholars followed this method. An example is what was previously mentioned from Ibn al-Ghaḍā'irī regarding the exoneration of Muḥammad ibn Awramah, where he said: "The Qummīs accused him of extremism (*ghuluww*), yet his hadith is sound, without corruption. I have not seen anything attributed to him that causes unease, except for some pages on esoteric interpretation (*tafsīr al-bāṭin*) and things that do not befit his hadith. I believe they are forged against him."⁽¹⁾ His judgment that those pages on esoteric interpretation were unbefitting of his hadith stemmed from his knowledge of the generally moderate character in his narrations, and that what was appended and attributed to him did not align with what was known of his hadith.

This method opens a significant avenue for critiquing texts and the important results that branch from it, suitable for application in research on the correctness of a book's attribution. An abundance of deviation and strangeness prevents belief in the correctness of attribution to reliable hadith scholars and narrators known for precision in their narration.

Deviation and strangeness can be conceptualized at two levels:

(1) Ibn al-Ghaḍā'irī, Rijāl, p. 93, Biography No. 133.

al-Isnād from the books of Mas‘adah ibn Ṣadaqah, Ḥammād ibn ‘Īsā, ‘Abd Allāh ibn Maymūn al-Qaddāh, and Bakr ibn Muḥammad al-Azdī, which al-Kulaynī, al-Ṣadūq, or al-Ṭūsī narrated via different chains from these same books.

Regarding the Second Approach, the text is considered independently. Here, the contents are examined and evaluated for their compatibility with what is known of the characteristics and traits of the author to whom the book is attributed. Sometimes, the examination concerns a book attributed to one of the great hadith scholars and jurists. In this case, the predominant character of the book must align with the fundamentals and branches of Islam’s established principles. Otherwise, it is possible that chains were fabricated for corrupt texts containing ideas of those deviating from Islam, like the extremists (*ghulāt*). For example, if a copy containing ideas of delegationism (*tafwīḍ*) or reincarnation (*tanāsukh*) were attributed to a leading jurist like al-Shaykh al-Ṣadūq or al-Shaykh al-Mufīd, this attribution would be suspect, as is the case with the attribution of ‘Uyūn al-Mu‘jizāt to al-Sayyid al-Murtaḍā.

Other times, the author may be unknown to us, characterized by deviation from established Islamic principles, have some doctrinal deviations, or be lax in narration and characterized by a lack of discernment. In such cases, the texts of the narrations are examined. If they are corrupt, this does not harm the attribution of the book to him, since we know such a state suits him. An example is the attribution of al-Hidāyah al-Kubrā to al-Ḥusayn ibn Ḥamdān al-Khaṣībī.

Third Aspect:

Evidentiary Markers Related to Texts

Just as studying transmission chains impacts evaluating a book's attribution, so too does studying the texts. This provides a set of influential markers for judging the attribution of any hadith book to its author. The examination of texts can be approached in two ways:

First Approach: Where the text is considered alongside its transmission chains.

Second Approach: Where the text is considered independently.

Regarding the First Approach, its criterion is that the texts of the narrations within the copy have supporting evidence in authoritative books of narration. These evidences are of two types:

First Type: Evidences from the very path of the compiler, the owner of the copy, or his teachers. For instance, if some narrations of the copy are found in an authoritative book with the exact same chain as that of the copy's owner, this strengthens confidence in it. An example is the narrations of al-Barqī in al-Maḥāsin and al-Ḥimyarī in Qurb al-Isnād, many of which are narrated through their paths in the books of al-Kulaynī, al-Ṣadūq, and others.

Second Type: Narrative evidences transmitted with the same chain but from a path other than that of the copy's compiler. These support the validity of the copy and weaken the possibility of fabrication. An example is what al-Ḥimyarī narrated in Qurb

(*Amālī*) of the two Shaykhs al-Mufīd and al-Ṭūsī, the books of al-Ṣadūq considered collectively, or the ḥadīth books of al-Ṭūsī compared to his *Fihrist*. Furthermore, one can also utilize what is found in the chains of transmission within the *Fihrists* of al-Najāshī and al-Ṭūsī and measure them against the chains of the narrations mentioned in other ḥadīth books.

We will mention a number of illustrative examples demonstrating the utility of this marker when addressing the problem of circular reasoning.

compiler in authoritative ḥadīth books. This is not required for *all* chains in the copy, but this aspect should be observable in the attributed copy. There is no objection to the presence of unique chains not widely transmitted by other ḥadīth scholars, provided they are expected from him considering what we mentioned earlier.

Third Marker: The conformity of the chain sequences to established, definitive knowledge in the study of the generational layers of narrators. If the order of narrators in the chains is disordered in a way that contradicts their generational layers and known historical timelines, this strengthens the possibility that the chains were fabricated or invented by an ignorant forger unaware of generational layers and history.

Fourth Marker: The existence of correspondence between the chains of transmission for narrations in the copy and the chains of transmission for the *exact same narrations* in authoritative ḥadīth books. If we find a group of narrations with a specific chain, and then find them with the *same chain* in another authoritative book, this correspondence increases the probability of confidence in the copy. An example is the extant copy of the book *al-Maḥāsin*; a considerable proportion of its narrations are found in *al-Kāfī* and several books of al-Shaykh al-Ṣadūq, with the *exact same chains* narrated by al-Shaykh al-Barqī (r.a). This factor plays an influential role in weakening the possibility of fabrication. Through cross-referencing and comparison, many supporting pieces of evidence can be identified, especially between books that are interconnected to some degree. This is the case with the dictations

awayh al-Qummī wherein he frequently narrated from Sa‘d ibn ‘Abd Allāh al-Ash‘arī⁽¹⁾, it would be difficult to readily attain confidence in a copy in this state, due to specific characteristics of these ḥadīth scholars.

In other words, there must be a convergence between the chains of the attributed copy and the famous, well-known chains of the

of the elect, and it became confused for them. They would end up narrating traditions of the common populace from the elect, and traditions of the elect from the common populace. I disliked that this confusion should happen to me, so I abandoned that [practice] and devoted myself to this [knowledge of the elect].”) See: Ikhtiyār Ma‘rifat al-Rijāl, p. 629, Ḥadīth Number 1105.

And he (al-Kashshī) narrated with his chain from Ṣafwān: (Ḥumrān would sit with his companions, and he would constantly engage with them in narrating from the Family of Muḥammad (a.s). If they mixed into that [narration] anything else [i.e., from others], he would redirect them back to it [narration from the Ahl al-Bayt]. If they did that [mixed] three times, he would get up and leave them.) See: Ikhtiyār Ma‘rifat al-Rijāl, pp. 253-254, Ḥadīth Number 310.

From this, it becomes known that studying the specific characteristics of narrators and authors may be integral to distinguishing attribution and its verification.

- (1) Ibn Qūlawayh’s narration from Sa‘d ibn ‘Abd Allāh is exceedingly rare. Al-Najāshī reported from him that he said: (“I only heard four traditions from Sa‘d.”) See: Rijāl al-Najāshī, p. 123, Biography Number 318.

Al-Najāshī stated in another place: (Al-Ḥusayn ibn ‘Ubayd Allāh (r.a) said: “I brought al-Muntakhabāt to Abū al-Qāsim ibn Qūlawayh (r.a) to read to him. I said: ‘Did Sa‘d narrate to you?’ He replied: ‘No. Rather, my father and my brother narrated to me from him. As for me, I only heard two traditions from Sa‘d.’”) See: Rijāl al-Najāshī, p. 178, Biography Number 467.

This rarity has been reflected in Ibn Qūlawayh’s corpus within the reliable books it is seldom that we find a narration from him on the authority of Sa‘d al-Ash‘arī.

siderable number of chains in this copy are incompatible with its issuance from the person to whom the extant copy is attributed⁽¹⁾.

Second Marker: That the chains of transmission in the book are habitual for the compiler or expected from him. By ‘habitual chains’, we mean those known to be narrated by the author in his other ḥadīth books or bibliographies. This marker is highly influential in critiquing attribution. If we were investigating the attribution of a book to al-Ṣadūq (r.a), and most of its chains did not resemble his habitual chains found in ḥadīth books and bibliographies, this would weaken the attribution and cast doubt on its correctness. As for ‘expected chains’, these are chains that one would anticipate being narrated by the compiler, especially considering historical data about his scholarly personality, his academic travels, his methodology in narration, the history of when he received ḥadīth, and similar historical data. For example, if we found a copy attributed to Ḥumrān ibn A‘yan or Muḥammad ibn Abī ‘Umayr, and its chains predominantly involved narration from Sunni narrators⁽²⁾, or we found a copy attributed to Ibn Qūl-

(1) See: Uṣūl ‘Ilm al-Rijāl bayna al-Nazariyyah wa-al-Taṭbīq, pp. 164–165 / Kullīyyāt fī ‘Ilm al-Rijāl, pp. 313–316 / Aṭyab al-Maqāl fī Bayān Kullīyyāt ‘Ilm al-Rijāl, pp. 100–103.

(2) It is reported in some narrations that it was the consistent practice of these two narrators to avoid transmitting religious knowledge taken from the common populace and those like them. An example is what al-Kashshī narrated: (‘Alī ibn Muḥammad al-Qutaybī said: Abū Muḥammad al-Faḍl ibn Shādhān said: My father asked Muḥammad ibn Abī ‘Umayr, saying to him: “You have met scholars of the common populace, so why did you not learn from them?” He replied: “I did learn from them. However, I observed that many of our companions had learned the knowledge of the common populace and the knowledge

The Second Aspect:

Evidentiary Markers Related to Generational Layers and Transmission Chains

Studying the chains of transmission (*asanid*) and the generational layers (*tabaqat*) of narrators within any ḥadīth book can alert the researcher to a set of evidentiary markers that assist in evaluating the attribution of the book to its author. Among these markers are:

First Marker: Ascertaining the compatibility of the chains of transmission in the copy – particularly regarding the direct teacher (*shaykh*) – with the generational layer of the compiler. The presence of discrepancies in this aspect can give rise to suspicion about the copy's authenticity. For instance, if the person to whom the copy is attributed lived in the 3rd century AH, yet his teachers according to the copy lived in the 4th century AH, this would be anomalous and cause for doubt, pushing towards suspicion about the correctness of the copy's attribution to him. This holds unless the discrepancy is due to similarities in names or other such factors, in which case verification and reliance on additional clues are necessary. This discrepancy cannot be inferred from a few rare or minor instances; rather, it must be of a degree that undermines confidence in the copy. Occasional errors due to scribes or others occurring rarely do not constitute a significant flaw weakening the book's attribution. An example is what has been mentioned concerning the *Tafsīr* attributed to 'Alī ibn Ibrāhīm al-Qummī; a con-

in numerous places. It suffices here to mention what al-Shaykh al-Najāshī said in the introduction to his book: “I have collected from that what I was able to, and I did not reach its utmost limit due to the unavailability of most books. I only mentioned that as an excuse to anyone who comes across a book I did not mention.”⁽¹⁾ As for the rest of the evidence, they should be observed in their relevant sources.

(1) Al-Najāshī, Rijāl, p. 3.

his book *Man Lā Yahḍuruḥu al-Faqīh*, he mentioned some like ‘Ilal al-Sharā’i⁽¹⁾, Kamāl al-Dīn wa-Tamām al-Ni‘mah⁽²⁾, Faḍā’il Rajab⁽³⁾, Faḍā’il Sha‘bān⁽⁴⁾, and Faḍā’il Shahr Ramaḍān⁽⁵⁾.

On the other hand, some scholars utilize the absence of a book’s mention in an author’s bibliography as a clue against its attribution. An example of this is what was mentioned concerning the denial of the attribution of the book *al-Ikhtiṣāṣ* to al-Shaykh al-Mufīd; for al-Najāshī and al-Ṭūsī enumerated a considerable number of his books and did not mention it among them.

It is essential to emphasize that this clue – whether the book is mentioned in bibliographies and other sources, or its absence – is not treated as a decisive clue for attribution. Rather, additional clues must be combined to support or negate the attribution. The mere absence of a book’s mention in bibliographies and other sources does not necessarily prevent attributing the book to the one to whom it is ascribed. Other clues may exist that indicate this. The reason is that the authors of bibliographies among our scholars were not aiming for exhaustiveness when listing the books of narrators and scholars, as they did not obligate themselves to mention all the compilations of everyone they wrote biographies for. This is evident from the statements of al-Shaykh al-Najāshī and al-Ṭūsī

(1) Al-Ṣadūq, *Man lā Yahḍuruḥu al-Faqīh*, vol. 1, p. 215.

(2) Al-Ṣadūq, *Man lā Yahḍuruḥu al-Faqīh*, vol. 4, p. 180.

(3) Al-Ṣadūq, *Man lā Yahḍuruḥu al-Faqīh*, vol. 2, p. 92.

(4) Al-Ṣadūq, *Man lā Yahḍuruḥu al-Faqīh*, vol. 2, p. 94.

(5) Al-Ṣadūq, *Man lā Yahḍuruḥu al-Faqīh*, vol. 2, p. 100.

The First Aspect: Confirmation of the Title

Among the important indicators in researching a book's attribution is the existence of tangible testimonies from some scholars, indicating the existence of a book with a specific title among the works of the author. This could be a text within specialized bibliographies (*fahāris*) listing the books of the companions, within licenses (*ijāzāt*), or within the folds of other books of various types. Tangible testimonies hold value in proving the attribution of a book, especially if issued by scholars close in time to the author. This helps, to some extent, weaken the possibility that the origin of the copy was spuriously attributed to the author. Furthermore, paying attention to this matter can help resolve confusion regarding the naming of books or their attribution to someone other than their actual authors.

This clue can be utilized by including it among the clues supporting the book's attribution. Thus, reliance is placed on what al-Shaykh al-Najāshī and al-Ṭūsī mentioned – being authors of bibliographies – to support the attribution of some books that have reached us. Sometimes, some titles are mentioned outside bibliographical works, as is the case with the license of Abū Ghālib al-Zurārī (r.a), where he mentioned some compilations of the companions, or as al-Shaykh al-Ṣadūq (r.a) mentioned some of his books within a number of his compilations. For instance, in

books may possess other unique characteristics that can help provide evidence, clues, and indicators for the investigation. Addressing this issue requires studying the specific, particular details of each individual book. In this context, we have endeavored to present the major principles applicable to all ḥadīth and biographical books. As for the specific detailed particulars, they are investigated in their appropriate place.

ilā al-Kāẓim (a.s), and Qurb al-Isnād ilā al-Riḍā (a.s). The absence of the first two books attributed to him in the bibliographies does not prevent verifying the book's attribution to him by establishing various clues that clarify and confirm this, as became apparent to us through studying the ḥadīths of the book.

On the other hand, the absence of some clues can indeed harm the possibility of attaining certainty about the correctness of the attribution and even cause doubt about it. Examples include discrepancies in the transmission chains of the copy and their lack of harmony with the generational layer (*ṭabaqah*) of the author to whom the book is attributed, or the presence of numerous contents incompatible with the doctrinal methodology of the author to whom the copy is attributed. An example of this is the attribution of the book 'Uyūn al-Mu'jizāt to al-Sayyid al-Murtaḍā (r.a). Anyone who peruses this book knows it contradicts the theological and doctrinal methodology of al-Sayyid – may Allāh be pleased with him. Another example is the attribution of the book Nawādir al-Mu'jizāt to someone titled “Muḥammad ibn Jarīr al-Ṭabarī al-Ṣaghīr”, who is estimated through some chains to be from the 5th century AH. However, a number of chains in the book are incompatible with this generational layer. The matter of this book requires consideration and detailed discussion to be mentioned in its proper place.

Fourthly: What we refer to in this research represents the general principles for investigating the attribution of ḥadīth books to their authors. This means that the clues and indicators proving or negating attribution are not confined to what we mention. Some

Al-Shaykh al-Najāshī listed several of his books: Kitāb al-Imāmah, Kitāb al-Dalā'il, Kitāb al-'Aẓamah wa-al-Tawhīd, Kitāb al-Ghaybah wa-al-Ḥīrah, Kitāb Faḍl al-'Arab, Kitāb al-Tawhīd wa-al-Badā' wa-al-Ḍarrah wa-al-Istiṭā'ah wa-al-Ma'rifah, Kitāb Qurb al-Isnād ilā al-Riḍā (a.s), Kitāb Qurb al-Isnād ilā Abī Ja'far ibn al-Riḍā (a.s), Kitāb Mā bayna Hishām ibn al-Ḥakam wa-Hishām ibn Sālim, al-Qiyās, al-Arwāḥ, al-Jannah wa-al-Nār, al-Ḥadīthayn al-Mukhtalifayn, Masā'il al-Rijāl wa-Makātibātuhum Abā al-Ḥasan al-Thālith (a.s), Masā'il li-Abī Muḥammad al-Ḥasan (a.s) 'alā yad Muḥammad ibn 'Uthmān al-'Amrī, Kitāb Qurb al-Isnād ilā Ṣāhib al-Amr (a.s), Masā'il Abī Muḥammad wa-Tawqī'āt, and Kitāb al-Ṭibb.⁽¹⁾

Al-Shaykh al-Ṭūsī listed these books as follows: “He has books, among them: Kitāb al-Dalā'il, Kitāb al-Ṭibb, Kitāb al-Imāmah, Kitāb al-Tawhīd wa-al-Istiṭā'ah wa-al-Af'āl wa-al-Badā', Kitāb Qurb al-Isnād, Kitāb al-Masā'il wa-al-Tawqī'āt, Kitāb al-Ghaybah, his questions (masā'il) via Muḥammad ibn 'Uthmān al-'Amrī, and other narrations, compilations, and the index (fihrist) of his books.” Ibn Baṭṭah added: “Kitāb al-Fitrah wa-al-Ḥīrah, Kitāb Faḍl al-'Arab”.⁽²⁾

These lists do not include the books Qurb al-Isnād ilā al-Ṣādiq and Qurb al-Isnād ilā al-Kāẓim (a.s). However, when we examine the copy of Qurb al-Isnād that has reached us, we find that it contains three books: Qurb al-Isnād ilā al-Ṣādiq (a.s), Qurb al-Isnād

(1) Al-Najāshī, Rijāl, pp. 219–220, Biography No. 573.

(2) Al-Ṭūsī, al-Fihrist, p. 294, Entry No. 440.

lation. However, when combined with additional, diverse indicators, they can engender certainty regarding the correct attribution or non-attribution of a work. Thus, although not decisive on their own, they possess a probabilistic value that warrants careful consideration. An example is the presence or absence of a book's title in bibliographic catalogues (*fihrist*s) or other scholarly works. While not inherently conclusive, such an indicator is nevertheless not devoid of value and significance.

Regarding signification, some indicators are directly useful for establishing an author's attribution. Others may not necessarily confirm a work's attribution to an author definitively, but they do weaken the probability of deception or deliberate fabrication of the manuscript. Consequently, it is essential to distinguish between the different types of evidentiary indicators and to employ each one correctly according to its nature.

Thirdly: The absence of some clues – which will be mentioned later – may not necessarily harm the possibility of attaining certainty about the correctness of the attribution. However, the absence or inversion of other clues can cause doubt about the correctness of the copy. For instance, among the clues mentioned to demonstrate the correctness of attribution is the presence of the book's title in bibliographical works, ḥadīth licenses, or other sources. Despite the probabilistic value of this clue, its absence is not necessarily a defect.

An example of this is the absence of the books *Qurb al-Isnād ilā al-Ṣādiq* (a.s) and *Qurb al-Isnād ilā al-Kāẓim* (a.s) from the list of works attributed to Shaykh ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī.

The Second Matter: Clarifying the Aspects of Investigation and Their Scope

The investigation concerns the general principles through which attribution can be evaluated. It addresses four aspects:

- **First Aspect:** The confirmation of the title in bibliographies and other sources.
- **Second Aspect:** The study of generational layers and transmission chains.
- **Third Aspect:** The study of the texts.
- **Fourth Aspect:** The study of manuscript copies.

Here, it is necessary to draw attention to several points related to these aspects:

Firstly: The discussion on the principles of critique and distinction includes principles suitable for general compilations written regardless of their subjects, and principles specific to books of ḥadīth and biographical evaluation (*rijal*). Since ḥadīth and biographical books are the subject of investigation in this research, we will refer to the principles and criteria for attributing these specific books to their authors. As for other books in different sciences, which have distinguishing characteristics setting them apart from ḥadīth books, we will not address their criteria in this context, although some of the points we mention could potentially be utilized in researching other books.

Secondly: Evidentiary indicators vary both in their probabilistic weight and in the nature of what they signify. Regarding their probative value, certain indicators may not be conclusive in iso-

forged by Muḥammad ibn Mūsā al-Sammān.’ However, Abū Ja‘far was mistaken in this statement, for I saw their books being heard from Muḥammad ibn Abī ‘Umayr.’”(1)

Also: What Ibn al-Ghaḍā’irī said in the biography of al-Mufaḍḍal ibn ‘Umar al-Ju‘fi: “And much was added to it, and the Ghulāh transmitted his ḥadīth excessively.””(2)

It is well-known that books such as *Kitāb al-Haft* and *Kitāb al-Širāt* were falsely attributed to al-Mufaḍḍal.

Also: What Ibn al-Ghaḍā’irī said in the biography of Muḥammad ibn Awramah al-Qummī: “The Qummīs accused him of extremism (ghuluww). His ḥadīth is sound, without corruption. I have not seen anything attributed to him that causes unease, except for some pages on esoteric interpretation (*tafsīr al-bāṭin*) and things that do not befit his ḥadīth. I believe they are forged against him.””(3)

These statements demonstrate the efforts of ḥadīth critics to verify the attribution of transmitted books to their originators. They also reveal the existence of scientific criteria they applied in the process of critique – irrespective of agreement or disagreement with their conclusions. This scholarly practice continued among ḥadīth scholars until the time of al-Majlisī, al-Ḥurr al-‘Āmilī, al-Mīrzā al-Afandī al-Iṣfahānī, and others who exercised scrutiny and precision in verifying the attribution of books to their authors.

(1) Ibn al-Ghaḍā’irī, Rijāl, p. 62, Biography No. 53.

(2) Ibn al-Ghaḍā’irī, Rijāl, p. 87, Biography No. 117.

(3) Ibn al-Ghaḍā’irī, Rijāl, p. 93, Biography No. 133.

Another example: What al-Najāshī said in the biography of ‘Alī ibn al-Ḥasan ibn Faḍḍāl: “I saw a group of our teachers mentioning the book attributed to ‘Alī ibn al-Ḥasan ibn Faḍḍāl, known as *Aṣfi-yā’ Amīr al-Mu’minīn*, and they said that it is forged against him, having no authentic basis, and Allāh knows best. They said: ‘The narration of this book was attached to Abū al-‘Abbās Ibn ‘Uqdah and Ibn al-Zubayr. However, we have not seen anyone who narrated from these two men say: “I read it to the Shaykh.” Rather, it is added to each of them by way of authorization (*ijāzah*).”⁽¹⁾

What this statement intends to clarify is that since Ibn ‘Uqdah and Ibn al-Zubayr were the primary authorities relied upon by some associates for transmitting the heritage of ‘Alī ibn Faddāl, and since this book was not heard directly from them, it consequently became a subject of doubt regarding its attribution.

Also: What al-Shaykh al-Ṭūsī said in the biography of Zayd al-Narsī and Zayd al-Zarrād: “They have two foundational texts. Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn Bābawayh did not narrate them. He said in his *Fihrist*: “Muḥammad ibn al-Ḥasan ibn al-Walīd did not narrate them. And he [Ibn al-Walīd] used to say: ‘They are both fabricated (*mawḍū‘ān*).’ Likewise, the book of Khālīd ibn ‘Abd Allāh ibn Sudayr, and he used to say: ‘Muhammad ibn Mūsā al-Hamadānī forged these foundational texts.”⁽²⁾

Ibn al-Ghaḍā’irī said: “And Abū Ja‘far Ibn Bābawayh said: ‘Their book [Zayd al-Narsī and Zayd al-Zarrād] is fabricated,

(1) Al-Najāshī, *Rijāl*, p. 258, Biography No. 676.

(2) Al-Ṭūsī, *al-Fihrist*, p. 201, Entry No. 299–300.

the book *Ta' bīr al-Ru'yā*. Some people said: 'It is by Abū Ja'far al-Kulaynī,' but it is not his."⁽¹⁾

He (al-Najāshī) had said in the biography of al-Kulaynī: "Besides the book al-Kāfī, he has: *Kitāb al-Radd 'alā al-Qarāmiṭah*, *Kitāb Rasā'il al-A'imma*, and *Kitāb Ta' bīr al-Ru'yā*."⁽²⁾

Another example: What al-Najāshī said in the biography of Ja'far ibn Yaḥyā ibn al-'Alā': "His book is confused with his father's book because he narrates his father's book from him. Thus, it is sometimes attributed to the father and sometimes attributed to him."⁽³⁾

Also: What al-Najāshī said in the biography of Thubayt ibn Muḥammad al-'Askarī while listing some of his books: "And the book attributed to Abū 'Isā al-Warrāq refuting al-'*Uthmāniyyah* is his."⁽⁴⁾

Second Evidence: What indicates their precision in critiquing fabricated and forged books.

An example is what al-Najāshī said in the biography of Jābir ibn Yazīd al-Ju'fī: "The epistle of Abū Ja'far [al-Bāqir] to the people of Basra and other ḥadīths and books are ascribed to him. That, however, is fabricated, and Allāh knows best."⁽⁵⁾

(1) Al-Najāshī, Rijāl, p. 97, Biography No. 241.

(2) Al-Najāshī, Rijāl, p. 377, Biography No. 1026. Al-Ṭūsī mentioned similarly; see: al-Fihrist, p. 73, Entry No. 92.

(3) Al-Najāshī, Rijāl, p. 126, Biography No. 327.

(4) Al-Najāshī, Rijāl, p. 377, Biography No. 300.

(5) Al-Najāshī, Rijāl, p. 129, Biography No. 332.

The First Matter: Concerning the history of the investigation within the Imāmī heritage.

The issue of verifying the attribution of a book to its author is an established practice in the tradition of ḥadīth scholars since the earliest centuries. They would verify the accuracy of the transmitted foundational narrative texts, safeguarding the religion and demonstrating their care for its status – because it is not to be accepted randomly – and repelling innovations and falsehoods that fabricators attempted to attach to the pure religion. Therefore, the claim that scholars neglected the issue of book attribution, that they did not investigate it, and that they merely followed what they found before them, contradicts the historical evidence and what is indicated by the scholarly legacies they left behind.

This matter reveals the existence of established scientific principles and criteria in the minds of ḥadīth critics, through which the attribution of those books to their authors is evaluated. Although they did not produce independent studies on this topic in previously, their practice in evaluating those compilations clearly indicates the existence of a scientific methodology for assessment and meticulous scrutiny of the conditions of those works. Among the pieces of evidence for their precision and verification in this matter are:

First Evidence: What indicates their scrutiny to eliminate confusion and conflation in the attribution of books.

An example is what al-Najāshī said in the biography of Aḥmad ibn Iṣfahbudh al-Qummī: “Nothing is known from him except

In the Name of Allāh, the Most Compassionate, the Most Merciful

All praise is to Allāh, Lord of the Worlds. May prayers and peace be upon the Master of the Prophets and Messengers, the best of all creation, Muḥammad ibn ‘Abd Allāh, the Truthful, the Trustworthy, and upon his pure and immaculate Family. May perpetual curse be upon all their enemies until the Day of Judgment. Now then:

The discussion concerning the attribution of books to their authors constitutes one of the important investigations within the Islamic heritage. Deriving religious knowledge necessitates reliance on trustworthy sources. Just as jurists verify the authenticity of reports when deducing legal rulings, they also scrutinize the circumstances of the books that reach them. Consequently, the practice of scholars, from the earliest centuries to the present era, has been to verify the correct attribution of authoritative books to their authors. A number of critical researchers and evaluators have also engaged in investigating and verifying their attribution. Their statements contain a set of principles and criteria through which the correctness of a book’s attribution can be assessed. Given that the exposition of these principles and criteria has not been extensively covered, we shall elaborate on this topic, God willing.

Before commencing the core discussion, we point out two fundamental matters related to the critique of book attribution:

الملخص

يُعنى هذا البحث بدراسة المنهجية الصحيحة للتحقق من نسبة الكتب الحديثية والرجالية إلى مؤلفيها، وهو أمر مهم في التراث الإسلامي، إذ لا يمكن الاعتماد على المصادر المعرفية الدينية إلا بعد التأكد من صحة نسبتها. وقد بين البحث أنّ علماء الإمامية منذ القرون الأولى كانوا يمارسون نقد النسبة فعلياً، مستندين إلى ضوابط علمية رصينة، وإن لم يدوّنوا فيها مصنفات مستقلة. ثمّ عرض البحث لجهات التحقيق الأربع: تأكيد العنوان في الفهارس والمصادر الأخرى، ودراسة الطبقات والأسانيد، ودراسة المتن، ودراسة النسخ الخطية. وناقش البحث إشكالية الدور، وخلص إلى أنّ التراث الإسلامي يتميز بشبكة متشابكة من الروايات والمصنفات بين المذاهب المختلفة، ممّا يساعد على إثبات النسبة أو نفيها، ولا سيّما عند الاعتماد على الكتب المتواترة أو المحفوفة بالقرائن القطعية. وقد ضرب البحث أمثلة تطبيقية من كتب الفريقين وغيرهم، تبيّن مدى الترابط والتوافق في الأسانيد والمتن، ممّا يستحيل معه القول بوضع هذه الكتب وتدليسها. وخلص البحث إلى أنّ دراسة هذه القرائن مجتمعة تؤدي إلى الاطمئنان أو اليقين بصحة النسبة، مع مراعاة التفاوت في القيمة الاحتمالية لكل قرينة.

الكلمات المفتاحية: نسبة الكتب، التحقيق الحديثي، الفهارس، الأسانيد، الطبقات، المتن، التراث الإسلامي، الإمامية.

uity) vary in probative value, their cumulative weight can yield strong confidence or even certainty regarding a book's correct attribution to its author.

Keywords: Book attribution, ḥadīth criticism, bibliographies (fahāris), transmission chains (asānīd), generational layers (ṭab-aqāt), textual criticism, Islamic heritage, Imāmī scholarship.

Abstract

This research presents a systematic methodology for verifying the attribution of ḥadīth and biographical rijāl books to their authors, a critical investigation within Islamic heritage studies. It demonstrates that Imāmī scholars from the earliest centuries practiced such verification based on implicit scholarly principles, even though they rarely produced independent treatises on the subject. The study identifies four key areas of investigation: (1) corroboration of the title in bibliographies and other sources; (2) analysis of transmission chains and generational layers; (3) textual criticism of the content; and (4) examination of manuscript evidence. The research addresses the problem of circular reasoning - wherein proof of a book's attribution relies on other books whose own attribution may be unverified - and resolves it by appealing to the networked interconnectedness of Islamic heritage. Works that enjoy recurrent transmission, widespread recognition, or definitive evidentiary clues serve as foundational anchors. Moreover, the spontaneous cross-sectarian transmission of ḥadīths across Sunnī, Zaydī, Ismā'īlī, and other traditions creates a complex web of corroboration that renders large-scale forgery implausible. The study provides numerous examples where identical or closely corresponding narrations appear with consistent chains across multiple schools and centuries, thereby strengthening attribution claims. It concludes that while individual indicators (bibliographical mentions, chain compatibility, textual coherence, manuscript antiq-



*The Sound Methodology for Verifying the
Attribution of Hadith and Biographical
Books*

مَنْهَجُ إِثْبَاتِ نِسْبَةِ الْكُتُبِ إِلَى أَصْحَابِهَا



By:

Al-Shaykh Ibrahim Jawad



Translated by:

Al-Shaykh Habib Zaatar

Islamic Seminary – Holy Qom

Iran

الشيخ إبراهيم جواد

ترجمة

الشيخ حبيب زعتر

الحوزة العلمية في قم المقدسة

إيران



Criticism of Heritage works

- | | | |
|-----|---|--|
| 413 | A Review of the New Edition of Qiṭ 'a min Kitāb al-futūḥ, by Ibn A 'tham al-Kūfī, Based on a Manuscript from the Fifth Century AH | By: Mónika Schönléber
Institute of Ibn Sina for Middle Eastern Studies (Piliscsaba / Budapest, Hungary)
Translated by:
Habib Zaatar |
|-----|---|--|

Manuscripts Indexes and bibliographies of publications

- | | | |
|-----|---|--|
| 433 | A Bibliography of Verified Texts in Theses and Dissertations in Iraqi Universities from 1966 CE to 2025 CE
Part Second | Ali Adday Al-Hasnawi
Shaykh al-Ansari Center subordinate to the Supreme Authority for Heritage Revival the Iraq |
| 501 | The Remaining Library of Sayyid al-Husayn Al Bahr al-Ulum: An Introduction to the Library and Its Owner | Muhammad Jassim al-Mousawi
Center for Manuscript Photography and Cataloging
the Holy al-Abbas Shrine
Iraq |

Heritage News

- | | | |
|-----|--------------------|-----------------------------|
| 583 | From Heritage News | Prepared By Editorial Board |
|-----|--------------------|-----------------------------|

- 221 A Codicological Study of the Manuscript of Imam Malik's Mudawwana Written on Parchment
(The Quires of the Manuscript as a Case Study)
- Dr. Ahmed Attia
Senior Researcher, Manuscripts Center
Bibliotheca Alexandrina
Egypt

- 267 Sayyid Hadi Muhammad Mahdi Al Tuma: His Works in the Service of Islamic Heritage (1323–1396 AH / 1905–1976AD)
- Dr. Salman Hadi Al Tuma
Heritage Researcher
Iraq

- 15 The Sound Methodology for Verifying the Attribution of Hadith and Biographical Books
- By: Al-Shaykh Ibrahim Jawad
Translated by:
Al-Shaykh Habib Zaatar
Islamic Seminary – Holy Qom
Iran

Reviewed texts

- 299 The Utmost Honour Concerning the Virtues of Kufa and Najaf
Two Urjuzas [Rhymed Poems]:
(Durrat al-Sadaf fi Fadail al-Najaf and Al-Jawahir al-Masfufah fi Fadail al-Kufah)
Composed by: Dr. Hussein Ali Mahfouz
- Edited by
Miqdam Ratib al-Mufarji
Al-Wafi Foundation for Documentation and Studies subordinate Iraq
- 349 From the Scholarly Ijizat [Permits] of Sayyid Muhammad Ibrahim ibn Dildar Ali al-Naqawi al-Lakhnawi (d. 1307 AH)
- Critical Edition by:
Sayyid Maytham Mahdi al-Khatib
Shaykh al-Ansari Center subordinate to the Supreme Authority for Heritage Revival
Iraq

Content

Heritage studies

- | | | |
|-----|---|--|
| 21 | The Image of Amir al-Muminin Ali (peace be upon him) in the Book Al-Fihrist by Muhammad ibn Ishaq al-Nadim | Dr.Mahdi Mojtahedi
Assistant Professor in the History and Civilization of Muslim Societies, Ferdowsi University of Mashhad
Leyli Abdi
Ph.D. Candidate in the History and Civilization of Muslim Societies, Ferdowsi University of Mashhad
Iran |
| 49 | The Book Ithbat al-Rajah by al-Fadl ibn Shadhan (d. 260 AH)
A Treatise on the Authenticity of the Reports Attributed to the Lost Book Ithbat al-Rajah by al-Fadl ibn Shadhan | hasan Yusuf ibn Nukh
The Islamic Seminary in Holy Najaf
Iraq |
| 139 | Slaves in the Spanish Sahara: A Documentary Perspective | Dr. Ali Adnan Al Tuma
Utrecht University
Netherlands |
| 193 | Andalusian Poetic Inscriptions in the Alhambra Palaces of Granada, Spain
By: Dr. Murtada Kamal Hurayjah | Review by
Dr. Sabih Sadiq
Autonomous University of Madrid
Spain |

lowing regulations:

1. The researcher or reviewer will be informed of delivering the posted material to be published within a period may not exceed the maximum of two weeks.
2. The researchers should be reminded of the publication acceptance of the editorial board within a period may not exceed the maximum of two months.
3. The pieces of research, whose evaluators realize that it should be amended or be added to, will be returned to their writers in order to be organized accurately before publication.
4. The researchers will be informed if their pieces of research are rejected without mentioning the reasons of rejection.
5. Every researcher will be given one copy of the issue in which his research is published, with three separate pieces of research from the same published material and a reward, as well.

• **The journal considers the following priorities in publication:**

1. The date of receiving the research by the editor-in-chief.
 2. The date of presenting the revised pieces of research.
 3. The variety of the research materials as far as possible.
- The published pieces of research express the opinions of their writers and do not necessarily reflect the opinions of the journal.
 - The pieces of research are arranged according to the technical considerations which have nothing to do with the status of the researcher.
 - The reviewer or the researcher who is not known for the journal has to send on the journal email, a brief biographical note, his address and email, for the introductory and documentary purposes on the following email: **Kh@hrc.iq**
 - Editorial board reserves the right to make the required amendments upon the approved pieces of research for publication.
 - The board of editors will chose distinguished researches published in the magazine, and vows to republish them separately.

The Publishing Terms

- The journal should publish the scientific pieces of research that are related to the manuscripts and documents, reviewed texts, direct studies, and objective critical follow-ups which are related to it.
- The researcher should commit himself with the requisites of the scientific research and its rules in order to get benefit from its sources, and be within the frame of the Researchers' style during discussion and criticism. Otherwise, the examined research or the text will contain certain topics that attempt to raise the feeling of sectarianism or even sensitivity towards any belief, ideology, or sect.
- The research should not be published previously or presented to other means of publication. The researcher is responsible for doing an independent commitment.
- The font should be in (Simplified Arabic). The texts printing size should be (16), and the margins printing size should be (12), and the pages number should not be less than (20).
- The reviewed research or text should be printed on the (A4) type of paper in one copy with a CD. The pages should be numbered successively.
- The research should be presented with its Arabic and English abstracts, each in a separate paper including the title of the research.
- The familiar scientific principles, documentation and references should be taken into account. The documentation should include the name of the source, the number of the part and the page
- The research should be presented with a separate list of references including the title of the source, the name of the author, the name of the investigator or the interpreter if s/he is available, the publishing country name, the place of publication and finally the date of publication. The name of the books and pieces of research should be arranged alphabetically. And if there are foreign references, they should be added separately, i.e. not within the Arabic references
- Researches shall be subject to the scientific deduction program and to a confidential assessment of its validity for publication, and shall not be returned to its owners, whether accepted for publication or not, according to the fol-

Prof. Dr. Waleed M. Al-Seraakbi (Syria)

Collage of Arts - Hama University

Dr. Abbas Hani Al-Grakh (Iraq)

Ministry of Education - Babylon Directorate of Education

Dr. Ali Fareg Al-Ameri (Italy)

Ambrosiana Library / Milano

Collage of Sociology - University of Milano Bicocca



Advisory board

Prof. Dr. Tarek Abed Aoun Al Janabi (Iraq)

College of Education - Al-Mustansiriya University

Prof. Nebeela Abd Al- Munam (Iraq)

Arab Scientific Heritage Revival Centre – Baghdad University

Prof. Dr. Ahmed Shawky Benbin (Morocco)

Director of Al-Hassania Library at the Royal Palace in Rabat

Dr. Saeed Abd Al- Hammeed (Egypt)

*Director General of Restoring Museums of Antiquities– Ministry
of Egyptian Antiquities*

Prof. Dr. Fadhil Al- Beyaat (Turkey)

The Research Centre for Islamic History, Art and Culture

Prof. Dr. Munther A. Al Muntheri (Iraq)

Collage of Arts – Baghdad University

The general supervision

His Eminence Sayid Ahmed Al- Saafi

Editor-in-chief

Sayid Layth Al- Musawi

Managing editor

Mohammad Al- Wakeel

Sub editor

Dr. Husayn Al-Sheibaani

Editorial board

Dr. Ali Habeeb Al- Aedaani

Dr. Ammer Mahmoud AL-Kaabi

Dr. Mehdi Mojtahedi

Hasan Arebi Al-Khalidi

Art Director

Ali Hussien Alwan ALTamimi

English Translation

Habib AL Zaatat\ Lebanon



Al- Abbas Holy Shrine
The High Commission for Heritage Revival
the Al-Sheikh Al-Ansari Center for Studies and Research

Al-Abbass Holy Shrine. The High Commission for Heritage Revival. the Al-Sheikh Al-Ansari Center for Studies and Research.

AL-Khizanah : A Half Annual Scientific Journal which is Concerned with Manuscripts and Documents \ Issued by the Al-Sheikh Al-Ansari Center for Studies and Research.- Karbala, Iraq : Abbas Holy Shrine, The High Commission for Heritage Revival, the Al-Sheikh Al-Ansari Center for Studies and Research, 1438 hijri = 2017- Volume : Illustrations ; 24 cm
Semi-Annual.- The Nineteenth Issue, The Tenth Year, August 2026- Includes Bibliographies.

Text in Arabic abstract in Arabic and English.

ISSN : 4586 - 2521

1. Manuscripts --Periodicals 2. Periodicals Arabic -- Iraq. A. title.

LCC : Z115.1 .A8378 2026 NO. 20

**Cataloging Center and Information Systems - Library and House of Manuscripts of
Al-Abbass Holy Shrine**

You can contact or communicate with the journal via:

00964 7813004363

To explore the issues of Al-Khizana Journal and stay updated with its latest publications, please scan the QR code below.



ISSN : 4586 - 2521

Consignment Number in the Housebook and Iraqi Documents: 2245, 2017

Iraq- Holy Karbala

Post-Office: Holy Karbala P.o (233)

Sale Price

Inside Iraq: 10\$ - Outside Iraq: 15\$



*Al- Abbas Holy Shrine
The High Commission
for Heritage Revival*

Al-Khizannah

*A Half Annual Scientific Journal
which is Concerned with Manu-
scripts Heritage and Documents*

*Issued by
the Al-Sheikh Al-Ansari Center for
Studies and Research*

*Issue No. Twentieth, Tenth Year,
Safar 1448 AH / August 2026 AD*



*In the Name
of Allah the
Compassionate
the Merciful*