

The Attitude of a Critic Accused of Being Nāsibī Towards Shī‘ite-Inclined Narrators: al-Jūzjānī and His *Ahwāl al-rijāl*

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Abstract

In his *Ahwāl al-rijāl*, al-Jūzjānī determined the reliability of the narrators based on their theological views. This attitude distinguished him from other critics who wrote works in the *du'afā* literature. It has been frequently repeated in both classical and modern works that al-Jūzjānī had a prejudice against the Kūfan narrators. In this article, al-Jūzjānī's criticisms about the Kūfan narrators compared with the opinions of Ahmad Ibn Hanbal, Yahya ibn Ma'īn and Ibn 'Adī. In addition, these narrators were also researched from Shī'ite sources. Thus, an attempt was made to determine whether al-Jūzjānī harbored any prejudice against the Kūfan Shī'ite -inclined narrators. It has been observed that al-Jūzjānī's evaluations differed significantly from the three Sunnī critics. On the other hand, it has been determined that 91% of the narrators criticised by him are found in Shī'ite sources and 66% of them are considered reliable or Imāmī. This demonstrates that al-Jūzjānī was successful in determining whether a narrator had adopted Shī'ite views and whether he had connections with the early Shī'ite circles.

Keywords: Hadīth, Jarh-Ta'dīl, Transmitter Criticism, al-Jūzjānī, *Ahwāl al-rijāl*.

Introduction

There is limited information in the biography sources about the life¹ of Abū Ishāq Ibrāhīm ibn Ya'qūb ibn Ishāq al-Sa'dī al-Jūzjānī.² He was born in Jūzjān³ (modern Afghanistan)⁴ and later traveled to Mecca, Ramla, and Basra⁵ before settling in Damascus.⁶ He had a close relationship with Ahmad ibn Hanbal (d. 241/855), corresponded with him and compiled a work that recorded his jurisprudential opinions.⁷ His birth date is not recorded, but sources generally agree that he died in either 256/870 or 259/879.⁸

The earliest record of al-Jūzjānī's theological identity belongs to Ibn Hibbān (d. 354/965). He states that al-Jūzjānī was associated with Harīz ibn Uthmān, who was a Nāsibī, and asserts that he was "al-Harīzī al-madhhab" but not a propagandist.⁹ Ibn 'Adī

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- 1 For detailed information on the life of al-Jūzjānī, see: I-Wen Su, "Ibrāhīm b. Ya'qūb al-Sa'dī al-Jūzjānī (d. 259/873?) and his *Ahwāl al-rijāl*: an early systematic approach to Rijāl criticism", *Bulletin of the School of Oriental and African Studies* (January 2025), 2-5.
 - 2 'Alī ibn al-Hasan Ibn 'Asākir, *Tārikh Madīnat Dimashq wa-dhikr fadlihā wa-tasmiyat man hallahā min al-amāthil aw ijtāza bi-nawāhihā wa-ahlihā* (ed. 'Umar ibn Gharāma, Bayrūt: Dār al-Fiqr, 1418/1998), 7/278; Muhammad ibn Muhammad Ibn Abū Ya'lā, *Tabaqāt al-Hanābilah* (ed. Muhammad Hāmid, Qāhira: Matba'a al-Sunnah al-Muhammadiyya), 1371/1952), 1/257.
 - 3 Khayr al-Dīn al-Ziriklī, *al-A'lām: Qāmūs tarājim li-ashhar al-rijāl wa-l-nisā' min al-'Arab wa-l-musta'ribin wa-l-mustashriqin* (Bayrūt: Dār al-'Ilm al-Malāyīn, 2002), 1/81.
 - 4 Tahsin Yazıcı, "Cûzcân", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Istanbul: TDV Yayınları 1993), 8/96-7.
 - 5 Ibn 'Asākir, *Tārikh*, 7/281; 'Alā al-Dīn Moghultāy ibn Qilij, *Ikmal Tahdhib al-Kamal fi asmā' al-rijāl* (nşr. Ādil ibn Muhammad – Usāma ibn Ibrāhīm, n.p.: Fārūq al-Hadīth fī al-Tibā'a wa al-Nashr, n.d.), 1/292.
 - 6 Shihāb al-Dīn Ahmad ibn 'Alī Ibn Hajar, *Tahdhib al-Tahdhib* (Haydarābād: Matba'a Majlis Dā'irat al-Ma'ārif al-Nizāmiyyat al-Qāina, 1325/1908), 1/474.
 - 7 Ibn Abū Ya'lā, *Tabaqāt*, 1/258.
 - 8 Ibn 'Asākir, *Tārikh*, 7/282; Ibn Hajar, *Tahdhib*, 1/474.
 - 9 Muhammad ibn Hibbān al-Bustī, *Kitāb al-Thiqāt* (ed. 'Abd al-Mu'id Khān, Haydarābād: Dā'irat al-Ma'ārif al-'Usmāniyya, 1393/1973), 8/81.

(d. 365/976) later, states that he was inclined to the beliefs of the people of Damascus and was negative towards 'Alī.¹⁰ Subsequent sources also mention his anti-'Alī stance, and narrate an anecdote in which he portrayed 'Alī as responsible for mass killings.¹¹

These statements about al-Jūzjānī's theological identity were mostly repeated in later sources. Ibn Hajar (d. 852/1449), in his entry on Abān ibn Taghlīb (d. 141/758), who was accused because of Shī'ism, said, al-Jūzjānī's criticisms of the Kūfans is not to be trusted."¹² In other place, Ibn Hajar, after quoting al-Dāraqutnī's (d. 385/995) statement about al-Jūzjānī's opinions against 'Alī, said "His book of *Du'afā* reveals his opinion."¹³ This narrative about al-Jūzjānī has continued in modern times, different authors have stated that his accusations against the Kūfan narrators are not acceptable.¹⁴

Modern studies on al-Jūzjānī and his book *Ahwāl* have focused on his theological identity as well as the reliability and competence of his jarh-ta'dīl evaluations. The first study on the subject in Türkiye is Mohammad Yusuf Mohammad İsmā'īl's master thesis, which introduces *Ahwāl* and al-Jūzjānī's scholarly life but remains descriptive and does not analyze his attitude toward Kūfan Shī'ite-inclined narrators.¹⁵ Another study on the subject is Nevzat Aydın's article. Aydın, examines al-Jūzjānī's criticisms of the ahl al-bid'ah, focusing on his evaluations of Kūfan narrators, though it does not compare his views with those of other critics.¹⁶ Yusuf Oktan's article is particularly focused on whether the above-mentioned statements that al-Jūzjānī was a Nāsibī are right or not, and the comparison of al-Jūzjānī's evaluations with other critics is not the aim of the study as in Aydın's article.¹⁷ Recep Emin Gül's article¹⁸ analyzes al-Jūzjānī's criticism of Basran Qadarī narrators, examining 21 figures and noting that he differed from other

10 Abū Ahmad 'Abd Allāh Ibn 'Adī, *al-Kāmil fī du'afā' al-rijāl* (ed. Māzin al-Sirsāwī, Bayrūt: Maktaba al-Rushd, 1433/2012), 1/504; Abū 'Abd Allāh Muhammad ibn Ahmad al-Dhahabī, *Mizān al-ītidāl fī naqd al-rijāl* (ed. 'Alī al-Bijāwī, Bayrūt: Dār al-Ma'rifa, 1383/1963), 1/504.

11 Ibn 'Asākir, *Tārīkh*, 7/281.

12 Ibn Hajar, *Tahdhīb*, 1/243.

13 Ibn Hajar, *Tahdhīb*, 1/474.

14 For detailed information, see Nevzat Aydın, "Ebû İshâk el-Cûzcânî'nin Kûfe Ehline Yönelik Cerhlerinin Mezhep Taassubu Bağlamında Değerlendirilmesi", *Eskişehir Osmangazi Üniversitesi İlahiyat Fakültesi Dergisi* 9/2 (September 2022), 62-84.

15 Mohammad Yusuf Mohammad İsmail, *Ebû İshak el-Cûzcânî (259/873) ve Ahvâlü'r-ricâl Adlı Eseri* (Konya: Necmettin Erbakan University, MA Thesis, 2012).

16 Nevzat Aydın, "Ebû İshâk el-Cûzcânî'nin 'Ahvâlü'r-Ricâl' Adlı Eserindeki Tenkit Metodu", *Amasya İlahiyat Dergisi* 18/1 (June 2022), 147-81.

17 Yusuf Oktan, "Erken Dönem Hadis Münekkitlerinden Ebû İshâk el-Cûzcânî'nin Nâsibîlikle İtham Edilmesinin Tenkidi", *Trabzon İlahiyat Dergisi* 8/1 (June 2021), 139-69.

18 Recep Emin Gül, "Ebû İshâk el-Cûzcânî'nin (ö. 259/873) Basralı Râvilere Yönelik 'Kaderî' İthamının Mezhep Taassubu Bağlamında Değerlendirilmesi", *Rize İlahiyat Dergisi* 24 (October 2023), 143-59.

critics in only two cases. However, since the article focuses on Basran Qadarī narrators, it is not directly relevant to this study.

In the Arab-Muslim world, studies on al-Jūzjānī were also undertaken in the modern period. al-Bestāwī's work is important in respect of explaining al-Jūzjānī's method of jarh-ta'dīl, but the Shī'ite-inclined narrators criticised by al-Jūzjānī are not sufficiently examined in it.¹⁹ The distinguishing feature of Nawāl Fathī Nazmī 'Abd al-Rabbih's work is the comparative analysis of al-Jūzjānī's evaluations with those of other critics. He compares al-Jūzjānī's criticisms of the narrators included in al-Bukhārī (d. 256/870) and Muslim (d. 261/875) with evaluations made by other critics. However, due to its limited sample, this study lacks a comprehensive analysis of the narrators accused of Shī'ism in *Ahwāl*.²⁰

The most recent studies on al-Jūzjānī and *Ahwāl* are two articles authored by I-Wen Su. In one of these articles Su focuses on al-Jūzjānī and the structure of *Ahwāl*.²¹ In the other article,²² which is more relevant to our study, Su examines al-Jūzjānī's method of evaluating hadīth narrators by analyzing all narrators criticized in *Ahwāl*. The evaluations of narrators who were criticized due to their theological views or other reasons are compared with the opinions of al-Jūzjānī's three teachers: Ibn Hanbal, Ibn Ma'in and 'Alī ibn al-Madīnī (d. 234/848). Although the article is important for comparing al-Jūzjānī's views with Sunnī critics, there are two key distinctions between it and my research. Firstly, the result of Su's comparison and the conclusions of my study are different. As will be examined in detail below, for example, Su found a 53% agreement between al-Jūzjānī and Ibn Ma'in in narrator evaluations,²³ whereas I found only a 42% agreement. Similarly, while he states that Ibn Hanbal and al-Jūzjānī's evaluations are 52% compatible,²⁴ I have determined only a 30% agreement. Second, and more importantly, Su did not consult Shī'ī rijāl sources to examine the narrators accused of having Shī'ite tendencies. However, as Su also stated, if al-Jūzjānī had a bias against Shī'ī narrators due to his anti-'Alī stance,²⁵ consulting the opinions and evaluations of Shī'ī scholars is essential. Only

19 'Abd al-'Alīm 'Abd al-'Azīm al-Bestāwī, *al-Imām al-Juzjānī wa manhajuhū fī al-jarh wa al-ta'dīl* (Riyād: Dār al-Tahāwī, 1990).

20 Nawāl Fathī Nazmī 'Abd al-Rabbih, *al-Juzjānī wa asaru bid'atihi alā aqwālihi* (Gazze: al-Jāmi'at al-Islāmiyya, MA Thesis, 2010).

21 Su, "Ibrāhīm b. Ya'qūb al-Sa'dī al-Jūzjānī (d.259/873?) and his *Ahwāl al-rijāl*", 1-21.

22 I-Wen Su, "Al-Jūzjānī's Approach to Hadith Criticism and His "Antagonism toward 'Alī": A Comparative Analysis", *Journal of Near Eastern Studies* 82/1 (April 2024), 107-21.

23 I-Wen Su, "Al-Jūzjānī's Approach to Hadith Criticism", 113.

24 I-Wen Su, "Al-Jūzjānī's Approach to Hadith Criticism", 113-4.

25 I-Wen Su, "Al-Jūzjānī's Approach to Hadith Criticism", 108, 109, 119.

through such research can one determine al-Jūzjānī's actual attitude toward Kūfan narrators, especially those with Shī'ite tendencies.

This point has been overlooked in all other contemporary studies on al-Jūzjānī. In this article, the claim that al-Jūzjānī's criticisms of the Kūfan narrators cannot be trusted, which seems to have become widespread after Ibn Hajar will be analyzed comprehensively than in other contemporary studies. Primarily the Kūfan narrators whom al-Jūzjānī accused of having Shī'ite tendencies were identified. To achieve this, narrators criticized in *Ahwāl* were analyzed, and those from Kūfa were identified. As will be explained in detail below, narrators who were not explicitly criticized by al-Jūzjānī for theological reasons but who were accused of *tashayyu'* in Sunnī sources were also included. Using this approach, 70 Kūfan narrators were identified. al-Jūzjānī's evaluations of these 70 narrators were compared with those of Ibn Hanbal, Ibn Ma'in and Ibn 'Adī, and the ratio of al-Jūzjānī's agreement with these three critics was determined.

These three critics were selected for the comparison set for some certain reasons. Ibn Hanbal and Ibn Ma'in are among the earliest authors whose comprehensive works on the rijāl literature have survived. This is the first reason for their preference. As mentioned above, Ibn Hanbal's influence as a distinguished teacher in his scholarly life increases the significance of this choice. Because, al-Jūzjānī's different evaluations from Ahmad, the nature and ratio of these differences are important in terms of giving an idea about the claims about him. Yahyā's preference was influenced by the fact that he lived in the same period with Ahmad, concentrated his scholarly life almost entirely on rijāl studies. Ibn 'Adī, who lived after al-Jūzjānī and wrote one of the most comprehensive works in the early period in the du'afā literature, made extensive use of al-Jūzjānī in his work and occasionally disagreed with him. His work is particularly valuable as it contains frequent references to al-Jūzjānī and evaluates the narrator in question from a comprehensive perspective.²⁶

Comparing al-Jūzjānī's evaluations of the Kūfan Shī'ite-inclined narrators only with the evaluations of Sunnī critics may be misleading in determining the author's attitude. This is because, al-Jūzjānī, unlike many other Sunnī critics, had a special interest in the theological status of the narrators. More explicitly, while other Sunnī critics might overlook the case of a narrator who associated with early Shī'ite communities and beliefs, al-Jūzjānī may be able to detect it. Thus, if al-Jūzjānī has a prejudice against the Kūfan narrators, as Ibn Hajar states, the most appropriate approach would be to examine whether the Kūfan narrators he criticises, are really connected with the Shī'ite community and beliefs from the madhhab's own sources, namely, from the Shī'ite rijāl works.

26 Mustafa Macit Karagözoğlu, *Zayıf Râvîler Du'afâ Literatürü ve Zayıf Rivayetler* (İstanbul: İFAV Yayınları, 2014), 100-7.

Therefore, after comparing al-Jūzjānī's views with those of the three aforementioned Sunnī critics, it will be determined whether these 70 Kūfan narrators are mentioned in Shī'ite sources. If they are, their theological status and competence in hadīth according to Shī'ite sources will be assessed.

1. al-Jūzjānī's Criticism of the Kūfan Narrators and Comparison with Sunnī Critics

Before comparing al-Jūzjānī's evaluations with three critics mentioned above, a brief overview of al-Jūzjānī's book will first be provided. Then, an explanation will be given on how the evaluations of the critics were identified in this study. The most significant work of al-Jūzjānī that has survived today is *Ahwāl al-rijāl*. In *Ahwāl*, which consists mostly weak narrators, al-Jūzjānī generally makes concise and brief evaluations on the theological status of the narrators. That's what made him different from the other critics. Although there are some information about narrator's theological status in other works in the du'afā' literature, this situation is not central when we compare to *Ahwāl*.²⁷

In his *Ahwāl*, when criticizing the narrators, al-Jūzjānī used words such as “*Zā'igh* (deviated)”, “*Zā'igh 'an al-haqq* (deviated from the truth)”, “*mā'il* (deviant)”, “*mā'il 'an al-maksad* (deviated from the truth)” instead of the conventional words of criticism such as “*Shī'ite*”, “*Rāfidī*”, “*Qadarī*”. Most of these words have literal meanings, and al-Jūzjānī used them for those whom he considered to have deviated from the right beliefs.²⁸ He discusses these words in the introduction of *Ahwāl*. Accordingly, al-Jūzjānī categorizes the narrators into four groups regarding their theological status. The first of them is the group that “deviated from the truth and was a liar in his hadīth [*Zā'igh 'an al-haqq al-kadhdhāb fī hadīthihi*]”. The other group is “those who are liars but are not accused of heresy [*al-kadhdhāb fī hadīthihi lam-asma' 'anhu bi-bid'ah*]”. To emphasize that the hadīths of these people should not be narrated, the author explains that “Lying is enough as heresy.”

The third group mentioned by al-Jūzjānī is “who deviated from the truth but were truthful [*Zā'igh 'an al-haqq sadūq al-lahjā*]”. The author says that if these narrators are not propagandists [*mahzūlan fī bid'atihi*] and are reliable in narrating hadīth, their narrations, as long as they are in accordance with other reports and do not support their bid'ah, may be accepted. The last group mentioned by the author is that of those who are weak in hadīth. Their narrations can only be relied upon if they are compatible with the narration

27 Karagözoğlu, *Zayıf Râvîler*, 54-7.

28 Muhammed Enes Topgöl, *Hadis Râvîlerinde Şîlik Eğilimi* (Istanbul: Marmara University, MA Thesis, 2010), 80.

of someone stronger than them.²⁹ After this brief introduction, al-Jūzjānī lists the hadīth narrators by region and theological status. He begins with the Khārijites. Then, he mentions his evaluations about the Kūfan Shī'ites, which constitute the majority of the book. In later centuries al-Jūzjānī generally came to the fore with his attitude towards the Shī'ite narrators.

In this study, first, the words of criticism of both al-Jūzjānī and other critics were determined. These words were then categorised into three groups. Based on this, if all four critics use the word *thiqa*, "*Lā ba's bihi*", "I don't know anything wrong with him" or a similar term about a narrator, they are accepted as "Reliable (*thiqa* or *sadūq*)".

If they criticise a narrator but don't use a statement that the weakness of the narrator is extreme, this narrator accepted as "*Da'īf*". Therefore, if words such as *da'īf*, *layyin*, "More close to weakness rather than truthfulness" are used about a narrator, he is evaluated in the category of "*Da'īf*". Lastly, if critics use expressions that indicate extreme weakness, the narrator is categorized as "*Matrūk*". For instance, if expressions such as "His hadīth has no value", "His hadīth is unworthy", *matrūk*, *sāqit* or *munkar al-hadīth* are used about a narrator, he is considered within the "*Matrūk*" category. In addition, the statements of the critics such as "*Kadhdhāb*" or "He fabricated hadīths" are also included in this group.

It is easier to identify the narrator evaluations of Ibn Hanbal, Ibn Ma'in and Ibn 'Adī and to categorize them into the aforementioned three categories. Since all three critics use terms usually common in jarh-ta'dīl. However, al-Jūzjānī's words should be analysed more closely. It is possible to categorise the words about the evaluations of the narrators in *Ahwāl* into three groups. In some cases, al-Jūzjānī does not make any reference to the theological status of the narrator and only makes explanations about his competence in hadīth. As will be mentioned below, the words used by him directly to indicate the reliability of the narrator are "*Kadhdhāb*", "*Ghayr thiqa*", "*Da'īf al-hadīth*", "*Sāqit*", "*Dhāhib al-hadīth*", "*wāh al-hadīth*", "*ghayr al-mahmūd fī-l-hadīth*". Among these, "*Kadhdhāb*", "*Sāqit*", "*Dhāhib al-hadīth*", and "*wāh al-hadīth*" indicate extreme weakness of narrator. Thus, narrators described with these words are considered as "*Matrūk*" and others are considered as "*Da'īf*". It may be argued that narrators criticized with these words should be excluded from the sample set in this study, as these words indicate not the narrator's theological status but rather their competence in hadīth transmission. However, other sources of jarh-ta'dīl confirm that the Kūfan narrators whom al-Jūzjānī criticized using these terms were also subject to criticism for their Shī'ī inclinations. Therefore, considering that al-

29 Abū Ishāq Ibrāhīm ibn Ya'qūb ibn Ishāq al-Sa'dī al-Jūzjānī, *Ahwāl al-rijāl* (ed. Sayyid Subhī al-Badrī al-Sāmarrā'ī, Bayrūt: Mu'assasat al-Risāla, n.d.), 32-33. For the terms of criticism in *Ahwāl*, see also, Su'ayd al-Ibrāhīm b. Ya'qūb al-Sa'dī al-Jūzjānī (d. 259/873?) and his *Ahwāl al-rijāl*, 8-13.

Jūzjānī's primary concern was the theological status of the narrator, it can be asserted that, even when he does not explicitly comment on a narrator's theological status, his critique of these narrators likely stems from their Shī'ī inclinations.

Some terms used by al-Jūzjānī do not indicate a narrator's competence in hadīth, but solely reflect their theological status. "Zā'igh", "mā'il 'an al-maqṣad/tarīk", "sayyi' al-madḥhab (belonging to a misguided sect)", "kāna 'alā ra'y sū' (he held misguided beliefs)", "kāna zā'igh 'an al-haqq" are among these words. This sort of narrators are generally categorised as "da'if". However, if al-Jūzjānī states that a narrator has heresy with these words and other critics mention him as *thiqa* or *sadūq*, some caution is exercised. As will be discussed below, this type of narrator is recorded as "Ambiguous". Because, as mentioned above, in the introduction of *Ahwāl*, it is stated that these kinds of narrators can be trustworthy. Sometimes, al-Jūzjānī points to the extremity of the narrator's innovation and does not state his competence in the hadīth. For example, "He was extreme in his wrong *madḥhab* (*ghālīn fī sūi madḥhabihi*)", "He used to slander [the saḥāba] and propagandise his wrong *madḥhab* (*kāna shatṭāman mu'linan bi-sūi madḥhabihi*)", "he was extreme [in his innovation] and deviated [from the truth] (*ghālī zā'igh*)" can be mentioned as examples of these expressions. Considering that the author said in the introduction of his work that the hadīth of an innovator can only be accepted if he is not a propagandist, it can be said that those with extreme views are very weak according to him. Therefore, such narrators are categorized as "Matrūk".

The third and final group of terms used by al-Jūzjānī consists of statements that evaluate both a narrator's theological status and competence in hadīth. These words appear in two ways throughout the work. In some instances, al-Jūzjānī explicitly states both that the narrator is an innovator and that he is unreliable in hadīth. "He is *Mukhtārī* and *kadhdhāb*", "He has extreme views and he is *munkar al-hadīth* [*ghālī al-madḥhab munkar al-hadīth*]", "He is a liar and a slanderer [to companions]", "He deviated [from the truth], *sāqit*", "Liar and criticises a group of the companions [*kadhdhāb, tanāwala qawman min al-ashāb*]" can be mentioned as examples of these expressions. Since these words mentioned by the author indicate that the narrator in question is extremely weak or a liar, these narrators are considered as "Matrūk".

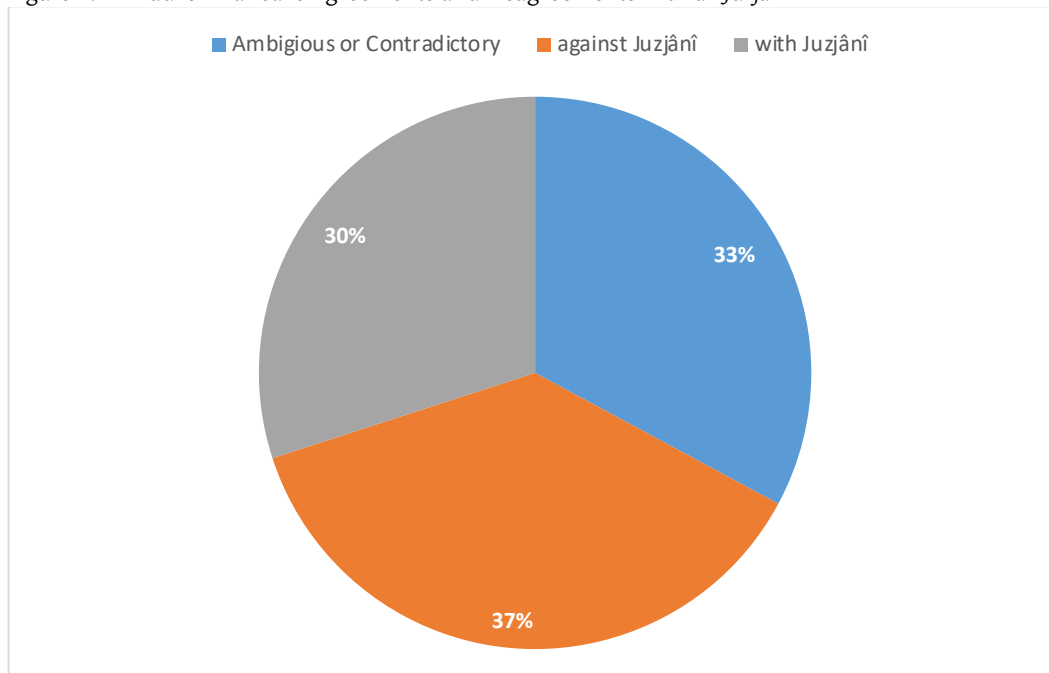
Following the outlined method, firstly, Kūfan narrators criticised by al-Jūzjānī were identified, then his evaluations were interpreted and classified into three categories: "Reliable (*thiqa* or *sadūq*), *da'if* and *matrūk*". Then, the views of Ibn Hanbal, Ibn Ma'in and Ibn 'Adī on these narrators were determined from the jarh-ta'dīl literature and divided into three categories, similar to al-Jūzjānī's, for comparison. If evaluations of these three critics could not be determined, or if any ambiguity arose from al-Jūzjānī or others, such as differing judgements in various narrations, these cases were noted as "Ambiguous or Contradictory". The study first compares al-Jūzjānī's views with these three Sunnī critics to

assess the level of agreement, then, examines how the same narrators are evaluated in Shī'ī rijāl works.

1.1. al-Jūzjānī and Ibn Hanbal

Al-Jūzjānī's views will be compared first with Ibn Hanbal's evaluations. The compatibility of the author's evaluation of 70 Kūfan narrators accused of Shī'ism in his work with Ibn Hanbal is shown in the table below:

Figure 1: Ahmad ibn Hanbal's Agreements and Disagreements with al-Jūzjānī



The number of the narrators who were criticised by al-Jūzjānī in various ways but for whom Ibn Hanbal's opinion was either contradictory or could not be determined is 23. This number represents 33% of the total comparison set. Ibn Hanbal's opinions are contradictory in some of these narrators. For example, al-Jūzjānī criticized 'Abd al-Jadalī, stating, "He was carrying the flag of Mukhtār [al-Thaqafī]".³⁰ Ahmad described this narrator as weak in one narration,³¹ but reliable in another.³² For some narrators Ibn Hanbal's opinion could not be determined. For example, al-Jūzjānī said "Zā'igh" about Kudayr al-Dabbī³³ (d. 71-80/691-700) and "Kadhdhāb, not *thiqa*" about Rushayd al-Hajarī

30 Al-Jūzjānī, *Ahwāl*, 49.

31 Ibn Hanbal, *Kitāb al-'Ilal* (Merrūzī), 60.

32 'Abd al-Rahmān ibn Muhammad Ibn Abū Hātim, *Kitāb al-Jarh wa-l-ta'dīl* (Bayrūt: Dār al-Kutub al-'Ilmiyya, 1373/1953), 6/93.

33 Al-Jūzjānī, *Ahwāl*, 47.

(d. 81-90/701-710).³⁴ Ibn Hanbal's evaluation of these people has not been found in rijāl works.

There is agreement between al-Jūzjānī and Ibn Hanbal's assessments of 21 narrators. For example Jābir ibn Yazīd al-Ju'fī (d. 128/746) criticised as "*kadhdhāb*" by al-Jūzjānī.³⁵ Ahmad held a similar opinion about Jābir. When his disciple asked him about Jābir al-Ju'fī, he said, "He had Shī'ite tendencies". When he was asked, "Is he accused of lying in his hadīths?" he replied, "Those who criticise him do it because they fear that he is lying. By Allāh, if you analyse [his hadīths], it is clear in his hadīths."³⁶ Yahyā ibn al-Jazzār (d. 81-90/701-710), whom al-Jūzjānī criticised as "He is a *ghālī*, a *mufriḍ*," is an example of such narrators.³⁷ Ahmad similarly stated about him, "His Shī'ī tendencies were extreme (*yaghlū fī al-tashayyū*)".³⁸

The most significant group between the two critics is the contradictory narrators. al-Jūzjānī and Ibn Hanbal have different views on 26 narrators. Considering that al-Jūzjānī was a student of Ibn Hanbal and benefited from his views in evaluations of narrators, it can be said that this number, which corresponds to 37% of the total narrators, holds significant value. Some examples can be given where al-Jūzjānī's views completely differ from Ibn Hanbal's evaluations. al-Jūzjānī said Muhammad ibn Salama ibn Kuhayl³⁹ (d. 151-160/768-777) was a "*Dhāhib al-ḥadīth*",⁴⁰ whereas Ibn Hanbal referred to him as "*muqārib al-ḥadīth*",⁴¹ indicating that he was a reliable.⁴² Similarly, al-Jūzjānī describes 'Abd Allāh ibn Sharīq al-'Amirī (d. 121-130/739-748) as a "He is a Mukhtārī and *kadhdhāb*",⁴³ while Ahmad, in one narration, considers him *thiqa*⁴⁴ and in another states, "I do not know anything wrong with him."⁴⁵ The relevant examples can be multiplied, but it is thought that the differences mentioned are sufficient to demonstrate the extent of the divergence between the two critics.

34 Al-Jūzjānī, *Ahwāl*, 47.

35 Al-Jūzjānī, *Ahwāl*, 50.

36 Ibn Hanbal, *Kitāb al-'Ilal* (Merrūzī), 236.

37 Al-Jūzjānī, *Ahwāl*, s. 46.

38 Abū 'Abd Allāh Ahmad ibn Muhammad ibn Hanbal, *Kitāb al-'Ilal wa-ma'rifat al-rijāl* ('Abd Allāh ibn Ahmad) (ed. Wasī Allāh ibn Muhammad 'Abbās, Riyād: Dār al-Khānī, 1422/2010), 3/93.

39 Ibn 'Adī states about him, "He is one of the Shi'is of Kūfa", see. al-Kāmil, 7/445.

40 Al-Jūzjānī, *Ahwāl*, 41.

41 Emin Âşıkutlu, "Mukāribü'l-Hadīs", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları 2020), 31/125-6.

42 Ibn Hanbal, *Suālāt* (Abū Dāwūd) (ed. Ziyād Muhammad Mansūr, Madīna: Maktaba al-'Ulūm wa al-Hikam, 1414/2001), 307.

43 Al-Jūzjānī, *Ahwāl*, 49.

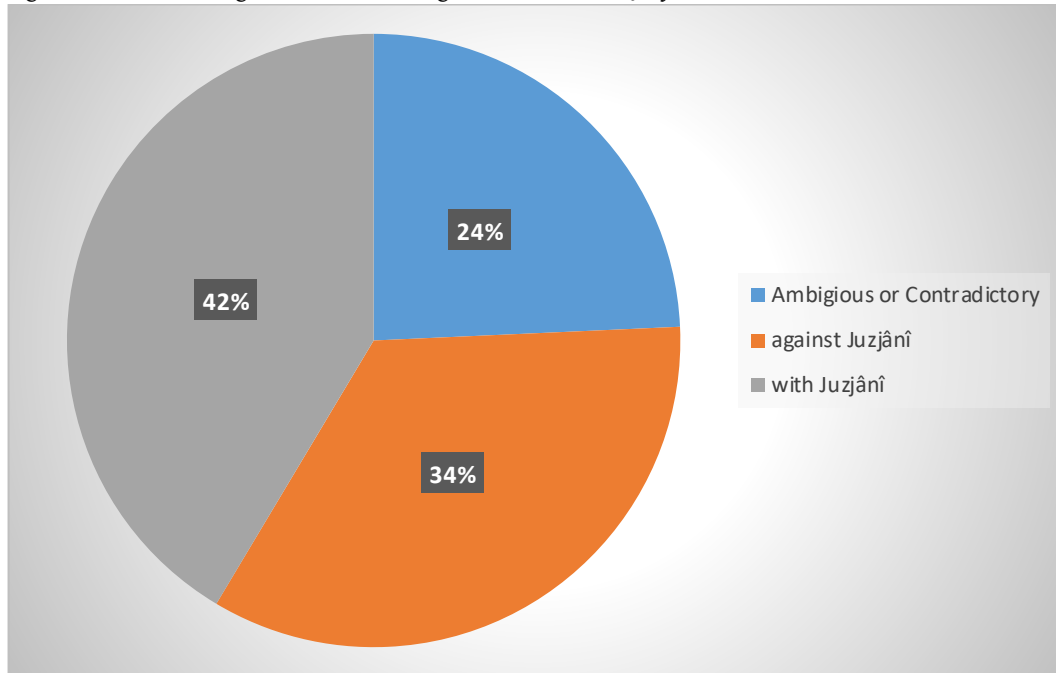
44 Ibn Abū Hātim, *al-Jarh*, 5/81.

45 Ibn Hanbal, *Kitāb al-'Ilal* ('Abd Allāh ibn Ahmad), 2/485.

1.2. al-Jūzjānī and Ibn Maʿīn

The second critic to be compared with al-Jūzjānī's views is Ibn Maʿīn. The following table illustrates the agreement and disagreement between al-Jūzjānī's evaluations and Ibn Maʿīn's views:

Figure 2: Ibn Maʿīn's Agreements and Disagreements with al-Jūzjānī



The number of narrators whom al-Jūzjānī included in his work but Ibn Maʿīn's opinion on the relevant narrators could not be determined or was contradictory is 17. This number corresponds to 24% of the total number of narrators. In some of these, no evaluation of Ibn Maʿīn regarding the relevant narrator has been found in the sources. For instances, Kudayr ad-Dabbī, who has been mentioned above, is an example of this. In addition, Ibn Maʿīn's views are contradictory regarding some of these narrators. al-Jūzjānī criticised 'Uthman ibn 'Umayr al-Thaqafī (ö. 150/767) stating, "He was an extremist in his sect, he is a *munkar al-hadīth*."⁴⁶ In one narration, Ibn Maʿīn said, "There is nothing wrong with him"⁴⁷ to indicate that the narrator was reliable. In another narration, he criticised him by saying that "His hadīth is worth nothing".⁴⁸

Determining the exact meaning of al-Jūzjānī's evaluations for some narrators is challenging. Indeed, while al-Jūzjānī stated that Muhammad ibn Fudayl (d. 195/811)

⁴⁶ Al-Jūzjānī, *Ahwāl*, 49.

⁴⁷ Ibn Maʿīn, *Suʾālāt* (Ibn al-Junayd) (ed. Muhammad Nour Sayf, Madīna: Maktaba ad-Dār, 1408/1988), 402.

⁴⁸ Ibn Maʿīn, *Tārīkh* (al-Dūrī) (ed. Muhammad Nour Sayf, Makkah: Markaz al-Baḥth al-ʿIlmī wa Iḥyā' al-Turāth al-Islāmī, 1399/1979), 3/458.

“deviated from the truth”,⁴⁹ Yahyā evaluated him as *thiqa*.⁵⁰ It is not possible to ascertain al-Jūzjānī’s opinion about the narrator, since he neither attributes any extremism to the narrator’s theological position nor criticizes the reliability of narrator. Therefore, these narrators categorised as “Ambiguous”.

The number of narrators for whom Ibn Ma’in’s views and al-Jūzjānī’s evaluations are in agreement is 30, representing 42% of the total set of narrators. This number and ratio are remarkable. Considering al-Jūzjānī’s close relationship with Ibn Hanbal, it was expected that his views would be closer to Ibn Hanbal. However, al-Jūzjānī agreed with Ibn Ma’in on more narrators than with Ibn Hanbal. Hasan ibn ‘Umāra (d. 153/770) can be mentioned as an example of these narrators. al-Jūzjānī stated that he is “*Sāqit*”,⁵¹ while Ibn Ma’in said “His hadith is worthless”.⁵² Similarly, al-Jūzjānī said about Yūnus ibn al-Khabbāb (d. 131-140/749-758) “He is a liar and slanders [the companions]”,⁵³ while Yahyā said that he had bad views and cursed Uthmān and all the other companions.⁵⁴

al-Jūzjānī and Ibn Ma’in disagreed on 24 narrators, which corresponds to 34% of the total number of narrators. In some cases, two critics expressed completely opposite opinions. For example, Ibn Ma’in described ‘Alī ibn Ghurāb (d. 184/800) as *thiqa*⁵⁵ while al-Jūzjānī criticised him, stating that he is “*Sāqit*”.⁵⁶ Similarly, al-Jūzjānī said about Abān ibn Taghlīb, “His sect was condemned, he was a propagandist, and he deviated [from the truth].”⁵⁷ On the other hand Yahyā evaluated him as *thiqa*.⁵⁸

1.3. al-Jūzjānī and Ibn ‘Adī

Ibn ‘Adī is the last Sunnī critic whose evaluations will be compared with those of al-Jūzjānī. The table below presents the agreement between Ibn ‘Adī and al-Jūzjānī:

49 Al-Jūzjānī, *Ahwāl*, 62.

50 Ibn Abū Hātim, *al-Jarh*, 8/58.

51 Al-Jūzjānī, *Ahwāl*, 52.

52 Al-Dhahabī, *Mizān*, 1/514.

53 Al-Jūzjānī, *Ahwāl*, 48.

54 Ibn ‘Adī, *al-Kāmil*, 8/519.

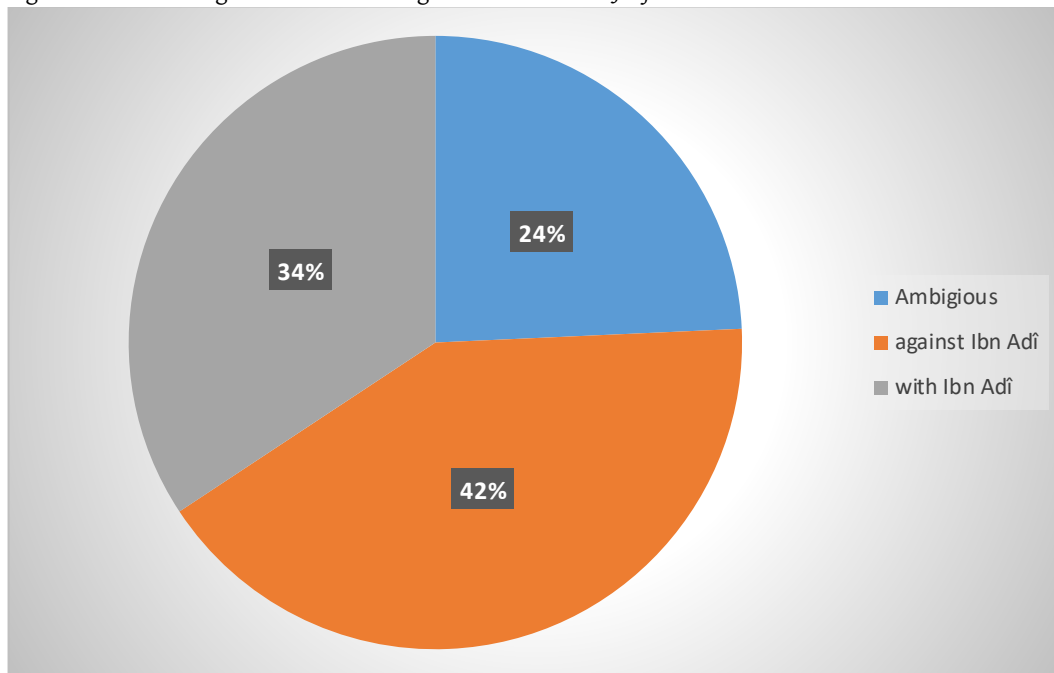
55 Ibn Ma’in, *Tārīkh* (al-Dūrī), 3/269.

56 Al-Jūzjānī, *Ahwāl*, 61.

57 Al-Jūzjānī, *Ahwāl*, 67.

58 Ibn Abū Hātim, *al-Jarh*, 2/197.

Figure 3: Ibn 'Adī's Agreements and Disagreements with al-Jūzjānī



The number of narrators whom al-Jūzjānī criticised in his work, but for whom Ibn 'Adī's opinion could not be determined is 17. These individuals constitute 24% of the total set of narrators. Some of them are not included in Ibn 'Adī's *al-Kāmil*. For example, 'Abda ibn 'Abd al-Jadalī, who was criticised by al-Jūzjānī,⁵⁹ is not included in Ibn 'Adī's book. However, although some of the narrators in this group are included in Ibn 'Adī's work, the author does not provide explanations that would allow us to determine his opinion. For example, al-Jūzjānī says about 'Abd Allāh ibn Sharīq al-'Āmirī that "He is *Mukhtārī* and *kadhdhāb*." Ibn 'Adī only narrates al-Jūzjānī's opinion and says "al-Sa'dī's [al-Jūzjānī] statement '*Mukhtārī*' means 'He is one of the followers of Mukhtār ibn Abū 'Ubayd' This person has very few hadīth."⁶⁰ Since he does not have enough information about the narrator, Ibn 'Adī does not make any evaluation. Therefore, it is not possible to determine whether he agrees with al-Jūzjānī or not.

al-Jūzjānī and Ibn 'Adī share the same view on the 24 narrators. This number, which corresponds to 34% of the total narrators, is higher than that of Ibn Hanbal and lower than that of Ibn Ma'īn. Thuwayr ibn Abū Fāhita (d. 131-140/749-758) can be mentioned as an example of these narrators. al-Jūzjānī states about Thuwayr "He is weak in the hadīth."⁶¹ Ibn 'Adī has a similar opinion. Indeed, after mentioning the opinions of other

59 Al-Jūzjānī, *Ahwāl*, 46.

60 Ibn 'Adī, *al-Kāmil*, 5/286.

61 Al-Jūzjānī, *Ahwāl*, 51.

critics that Thuwayr was *da'if*, he said “There are other hadīths of Thuwayr that I’ve not mentioned here. It has been said that he was a *Rāfizi*. As I mentioned, some scholars have considered him *da'if* in hadīth. His weakness is clear in his narrations.”⁶²

The two critics disagreed on 29 narrators. This number, which corresponds to 42% of the total dataset, is higher than both Ibn Hanbal and Ibn Ma'in. In some cases, the difference between the two critics is related to the degree of *jarh*. Yahyā ibn Salama ibn Kuhayl (d. 179/796) can be mentioned as an example. al-Jūzjānī described him as “*dhāhib al-hadīth*”, indicating that he was a *matrūk*.⁶³ Ibn 'Adī, on the other hand, stated “Despite his weakness, his hadīths can be written down.”⁶⁴ There are also examples where the differences between the evaluations of the two critics are more obvious. For instance, regarding al-Suddī (d. 127/745) whom al-Jūzjānī says that “He is a liar and he slanders [the companions]”,⁶⁵ Ibn 'Adī stated “To me he is *mustaqīm al-hadīth*, truthful and there is nothing harmful about him.”⁶⁶

In summing up, when al-Jūzjānī's and Ibn 'Adī's evaluations are compared, the results are not different from those of the previous two critics. al-Jūzjānī's evaluations about the narrators in question differ significantly from Ibn 'Adī as well as from Ahmad and Yahyā. In some cases of disagreement, both scholars acknowledge the weakness of a narrator, but al-Jūzjānī's criticisms are generally harsher. In other instances, the difference between the two critics is more obvious.

2. The Status of Kufan Narrators Accused of having Shī'ite Tendencies by al-Jūzjānī in the Sect's Own Sources

al-Jūzjānī's evaluations of the narrators from Kūfa is an issue that attracted the attention of not only the Sunnī scholars but also the Shī'ite scholars. Especially in the modern period, Shī'ite authors criticised his judgements and evaluations as critic. Āyatullāh Muhammad al-Mudhaffar (d. 1954) is one of the Shī'ite scholars who questioned al-Jūzjānī's evaluations. In *al-Iḥṣān* al-Mudhaffar, included the assessments of Ibn Hibbān and Ibn 'Adī that al-Jūzjānī was a *Nāsibī* and anti-'Alī. He asserts that al-Jūzjānī's affiliation to ahl al-bid'ah was acknowledged by Sunnī scholars. He then asks the question “How can Sunnī critics trust al-Jūzjānī's testimony on *jarh-ta'dīl* despite the fact that he is a *Nāsibī*?” and states that being *Nāsibī* is the greatest bid'ah.⁶⁷

62 Ibn 'Adī, *al-Kāmil*, 2/319.

63 Al-Jūzjānī, *Ahwāl*, 62.

64 Ibn 'Adī, *al-Kāmil*, 9/23.

65 Al-Jūzjānī, *Ahwāl*, 48.

66 Ibn 'Adī, *al-Kāmil*, 1/449.

67 Muhammad al-Hasan Mudhaffar, *al-Iḥṣān 'an ahwāl al-ruwāt as-sihāh*, ed. Mu'assasat Āl al-Bayt li-Ihyā' al-Turāth (Qum: Maktaba al-Wataniyya al-Irāniyya, 1384/1963), 1/52-3.

In addition to al-Mudhaffar, ‘Alī al-Shahrūdī (d. 2005) describes al-Jūzjānī as “*Khabīth*” and “one of the enemies of *Amīr al-mu’minīn* ‘Alī.”⁶⁸ Muhammad Ja‘far al-Tabsī says that al-Jūzjānī was the first person who criticised the Kūfan narrators for following the ahl al-bayt. Al-Tabsī also says the criteria that al-Jūzjānī takes into account when accepting or rejecting a hadīth of a narrator is whether he loves or hates the ‘Alī. If a narrator is someone who narrates hadīths about the virtues of ‘Alī or someone who harboring affection for him, then he is considered as weak according to al-Jūzjānī. al-Tabsī states it is astonishing that Sunnī scholars were aware of al-Jūzjānī’s attitude, yet they regarded him as reliable. Al-Tabsī also points out the importance of Kūfa as a center of knowledge and draws attention to the fact that this city holds an important position in other Islamic sciences such as fiqh and tafsīr. He states that many scholars were educated here, and that there were weak and unknown people as well as reliable names, but these people cannot be criticised because of their love for ‘Alī or the Ahl al-Bayt, as al-Jūzjānī did.⁶⁹

The most reliable way to determine whether the accusations of having Shī‘ite tendencies directed at a narrator are true or not, is to consult the Shī‘ite works of rijāl. Jamāl al-Dīn al-Qāsimī (d. 1914) emphasizes the significance of this method,⁷⁰ stating:

The scholars of jarh-ta’dīl have included in their books many people who were accused of being innovators... However, what is said about these people may be arbitrary or false accusations. Indeed, the fact that some of the *Sahīhayn* narrators who were accused of having Shī‘ite tendencies were not actually known by Shī‘ite scholars, points to this situation. I analysed the books of al-Kashshī [d. first half of the 4th/10th century] and al-Najāshī [d. 450/1058] among the Shī‘ī rijāl works. I found only 2 of the 25 narrators... whom al-Suyūṭī [d. 911/1505] accused of having Shī‘ite tendencies in his *al-Taqrīb* and whose hadīths were included by al-Bukhārī and Muslim. I did not find any information about the other narrators in these two books. Thus, we have derived an important information: “The necessity of consulting the rijāl works of the relevant sect for those narrators who are accused of being from ahl al-bid‘ah.”⁷¹

68 ‘Alī al-Namāzī Shāhrūdī, *Mustadrakāt ‘ilm rijāl al-hadīth* (Qum: Mu’assasat al-Nashr al-Islāmī, 1426/2006), 1/229.

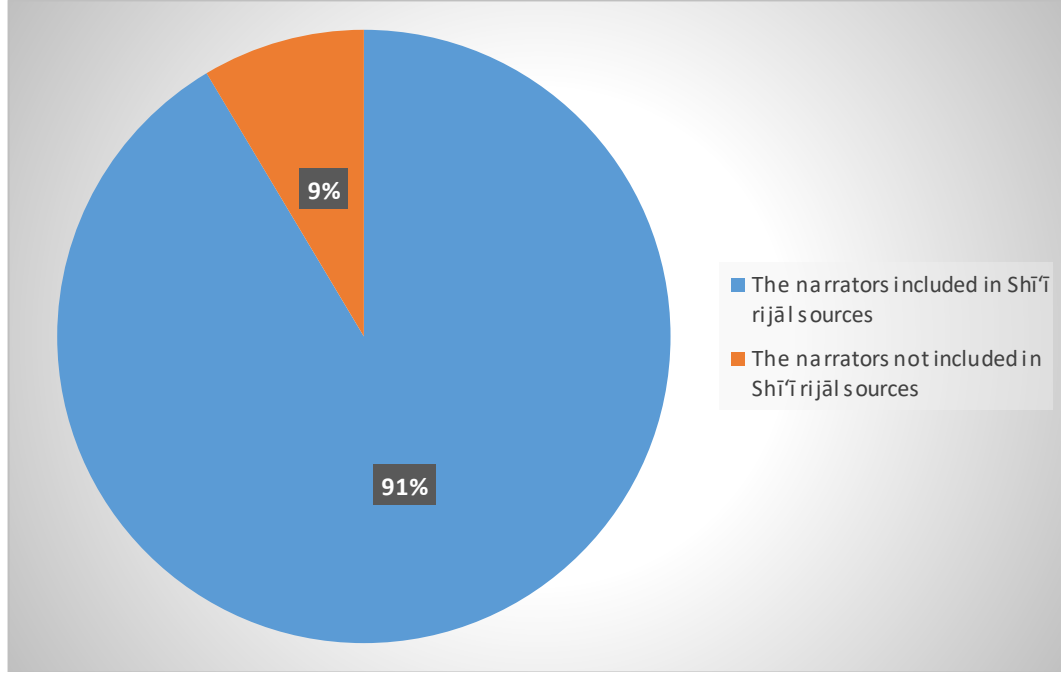
69 Muhammad al-Ja‘far al-Tabsī, *Rijāl al-Shī‘a fī-sihāh al-sittah* (Qum: Markaz Fiqh al-A‘imma al-Athār, 1436/2015), 16-22.

70 For studies in which narrators accused of Shī‘ism are examined through the rijāl literature of both schools, see. Muhammed Enes Topgöl, “Erken Dönem Hadis Çalışmalarında Şiilik İthamları -Hadis Tarihi Çerçevesinde Bir İnceleme-”, *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 55/2 (December 2018), 52-77; Ayşe Nur Duman, *Hadis Rivayetinde Sünnî-Şî‘î Etkileşimi* (İstanbul: İFAV Yayınları, 2024).

71 Muhammad Jamāl al-Dīn al-Qāsimī, *Qawā‘id al-Tahdīth min-funūn mustalah al-hadīth*, ed. Muhammad Bahjat al-Baytār (Dimashq: Maktabat an-Nashr al-‘Arabī, 1343/1977), 177.

Therefore, the only way to understand whether al-Jūzjānī had a prejudice against the narrators accused of Shī'ism is to consult the sect's own sources.⁷² The following table shows how many of narrators criticized by al-Jūzjānī are found in the Shī'ī rijāl sources:

Figure 4: The Presence of the Narrators Criticized by al-Jūzjānī in Shī'ite Sources



There is no information in the Shī'ī rijāl sources about 6 of the 70 Kūfan narrators. This shows that, this group, which constitutes 9% of the total narrators, was not known by the Shī'ī scholars. 91% of the narrators, i.e. 64 out of 70 narrators are mentioned in the Shī'ī rijāl books.⁷³ This high ratio is very significant for demonstrating al-Jūzjānī's success in determining a narrator's connection with early Shī'ite communities or narrators.

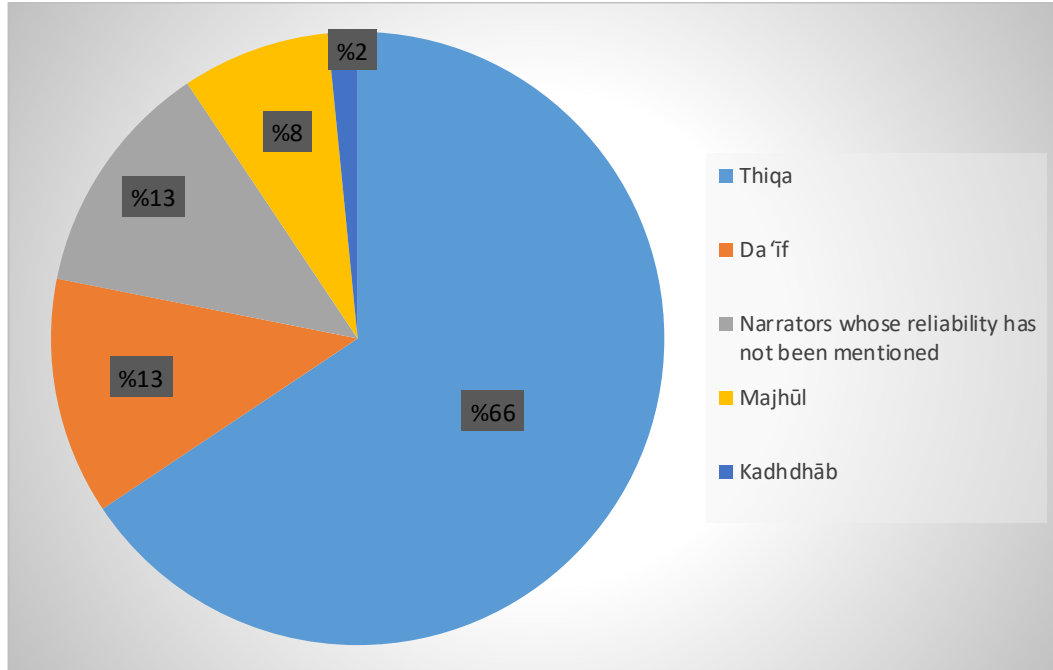
Various explanations have been given by Shī'ite scholars about these 64 individuals, whom al-Jūzjānī identified as being in relation with early Shī'ite narrators and ideas, albeit to varying degrees. When we examine the jarh-ta'dīl evaluations of these narrators, 42 of the 64 narrators were considered as *thiqa* by the Shī'ite scholars, while 8 of them were considered *da'if* for various reasons. About the 8 narrators, there has been no

72 With a few exceptions, early Shī'ī rijāl works generally provide only brief information about narrators. On the other hand, later Shī'ī sources offer more detailed descriptions, including extensive explanations and expansions on the earlier material. Therefore, later works can be particularly useful for determining a narrator's sectarian affiliation. Thus, the use of Shī'ī rijāl works in this study has not been subject to any limitations.

73 Not all narrators found in Shī'ī rijāl works belong to the madhhab, Sunnī narrators are also included. However, as will be explained in detail below, a significant number of those accused by al-Jūzjānī have been regarded as part of the sect.

assessment of their reliability or weakness. 5 narrators were mentioned as *majhūl* (unknown). Finally, only 1 of these 64 narrators was stated to have been liar. The table below shows the reliability status of the narrators found in Shī'ī works:

Figure 5: The Reliability Status of Narrators in Shī'ite Sources



As can be seen, 42 of the Kūfan narrators, in other words 66% of them, were considered as *thiqa*. 25 of these narrators, were described as “Shī'ī” or “Imāmī”. For example, while al-Jūzjānī mentions Nūh ibn Darrāj (d. 182/798) as a “Zā'igh”,⁷⁴ al-Najāshī referred to him “He is one of our [Shī'ī] *ashāb*”,⁷⁵ and subsequent scholars say that he is an Imāmī and a Shī'ite.⁷⁶ Similarly, al-Jūzjānī said about 'Alī ibn Ghurāb that he is “*Sāqit*”.⁷⁷ In Shī'ī works, he is described as an Imāmī and a reliable narrator.⁷⁸

In the Shī'ite sources, 17 out of 42 narrators were described as *thiqa* without any reference to their theological status. Al-Hārith al-A'war (d. 73/693) can be mentioned as

⁷⁴ Al-Jūzjānī, *Ahwāl*, 57.

⁷⁵ Ahmad ibn 'Alī al-Najāshī, *Rijāl al-Najāshī* (ed. Mūsā al-Zanjānī, Qum: Mu'assasat al-Nashr al-Islāmī, 1418/2005), 126.

⁷⁶ Ibn al-Mutahhar al-Hillī, *Khulāsāt al-aqvāl fi ma'rifat al-rijāl* (ed. Jawād al-Qayyūmī, Qum: Nashr al-Qayyūmī, 1388/1964), 284; Shāhrūdī, *Mustadrakāt*, 8/90.

⁷⁷ Al-Jūzjānī, *Ahwāl*, 41.

⁷⁸ Al-Tūsī, *Rijāl al-Tūsī*, (ed. Jawād al-Qayyūmī, Qum: Mu'assasat al-Nashr al-Islāmī, 1430/2010), 245; Al-Najāshī, *Rijāl*, 276; 'Abd Allāh ibn Muhammad al-Māmaqānī, *Tanqīh al-makāl fi 'ilm al-rijāl* (ed. Muhammad Rizā al-Māmaqānī, Qum: Mu'assasat Āl al-Bayt li-thyā' al-Turāth, 1431/2011), 2/301.

an example of these narrators. Al-Hārith, whom al-Jūzjānī described as “*kadhhdhāb*”,⁷⁹ is considered by Shī‘ite scholars to be a trustworthy close companion of ‘Alī.⁸⁰ Al-Māmaqānī (d. 1932) draws attention to this situation by saying “There is no doubt about his reliability and piety.”⁸¹ Asbagh ibn Nubāta (d. 101-110/720-729) is another narrator regarded as reliable by Shī‘ite scholars. Al-Najāshī said about him “He is one of the foremost among the companions of ‘Alī [*kāna min-hāssah Amīr al-mu‘minīn*].”⁸² Ibn Dāwūd (d. after 700/1300) and Ibn al-Mutahhar al-Hillī (d. 726/1325) included him in the sections of their works devoted to reliable narrators.⁸³

8 of the narrators criticised by al-Jūzjānī, that is 12%, were considered *da‘if* for various reasons by the Shī‘ite scholars. For instances, Kathīr ibn Ismā‘īl al-Nawwā⁸⁴ (d. 131-140/749-758) and ‘Alī ibn Hazzawar⁸⁵ are *da‘if* according to the Shī‘ite scholars because they are from ahl al-sunnah [*āmmī*]. al-Jūzjānī described Sālim ibn Abū Hafsa al-‘Ijlī (d. 137/755) as *ghālī* and Rāfīzī.⁸⁶ He was considered *da‘if* in Shī‘ite works because Ja‘far al-Sādiq (d. 148/765) cursed him.⁸⁷

Shī‘ite scholars have not made a statement about whether the 8 narrators are *thiqa* or *da‘if*. 4 of these narrators are said to be among the companions of one or more of the Imāms. For example Hakīm ibn Jubayr al-Asadī (d. 121-130/739-748),⁸⁸ whom al-Jūzjānī stated “*kadhhdhāb*”,⁸⁹ and ‘Atiyya ibn Sa‘d al-Awfī (d. 111/730), whom he said “*Zā‘igh*”,⁹⁰ were mentioned among the companions of al-Bāqir (d. 114/733).⁹¹ About 4 of them, only the information in Sunnī sources is mentioned without referring to their narration relationship with any Imām. Mūsā ibn Tarīf al-Asadī (d. 71-80/691-700),⁹² Yahyā ibn Salama

79 Al-Jūzjānī, *Ahwāl*, 41, 43.

80 Ahmad ibn Muhammad al-Barqī, *Rijāl al-Barqī* (ed. Khaydar Muhammad ‘Alī al-Baghdādī, Qum: Mu’assasat al-Imām al-Sādiq, 1391/1970), 37; Abū ‘Amr Muhammad ibn ‘Umar al-Kashshī, *Ikhtiyār ma‘rifat al-rijāl: al-ma‘rif bi-rijāl al-Kashshī* (ed. Jawād al-Qayyūmī, Qum: Mu’assasat al-Nashr al-Islāmī, 1427/2006), 85-6; Ibn Dāwūd, *Rijāl*, 67.

81 Al-Māmaqānī, *Tanqīh*, 17/175.

82 Al-Najāshī, *Rijāl*, 8.

83 Ibn Dāwūd, *Rijāl*, 52; Ibn al-Mutahhar, *Khulāsa*, 129.

84 Al-Barqī, *Rijāl*, 254.

85 Al-Kashshī, *Ma‘rifat*, 263; Ibn al-Mutahhar, *Khulāsa*, 366; Muhammad Taqī al-Tustarī, *Qāmūs al-rijāl* (Qum: Mu’assasat al-Nashr al-Islāmī, 1410/1990), 7/395.

86 Al-Jūzjānī, *Ahwāl*, 31.

87 Ibn al-Mutahhar, *Khulāsa*, 355; Mustafā ibn al-Husayn al-Tafrişī, *Naqd al-rijāl* (ed. Mu’assasat Āl al-Bayt), Qum: Mu’assasat Āl al-Bayt li-Ihyā’ al-Turāth, 1418/1998), 2/293-4.

88 Al-Barqī, *Rijāl*, 65; Al-Tūsī, *Rijāl*, 112; Al-Tafrişī, *Naqd al-rijāl*, 2/145; Mudhaffar, *al-Iḥṣāh*, 1/397-9.

89 Al-Jūzjānī, *Ahwāl*, 48.

90 Al-Jūzjānī, *Ahwāl*, 56.

91 Al-Barqī, *Rijāl*, 104; Al-Tūsī, *Rijāl*, 140.

92 Al-Tustarī, *Qāmūs*, 10/281.

ibn Kuhayl,⁹³ Zubayd ibn al-Hārith al-Yāmī (d. 124/742)⁹⁴ and Mālik ibn Ismā'īl al-Nahdī (d. 219/834)⁹⁵ are narrators who are not associated with any of the Imams by Shī'ite scholars and only the Sunnī literature provides information about them.

8% of the narrators criticised by al-Jūzjānī and mentioned in Shī'ite works are *majhūl*. Among these narrators, 5 of them were only evaluated as *majhūl*. However, this number increases to 14 when it is considered that 9 of the Imāmī narrators are also considered *majhūl*. Since these narrators did not actively participate in the narration activities in Shī'ite hadīth circles, they were unknown to the Shī'ite narrators and scholars. It is important that al-Jūzjānī acknowledged and criticised their Shī'ite tendencies even though they were unknown to the sect's scholars. Indeed, Hāshim ibn al-Barīd (d. 181/798)⁹⁶ and 'Alī ibn al-Hāshim (d. 180-190/797-805),⁹⁷ whom al-Jūzjānī states "He was an extremist in his evil madhhab",⁹⁸ are *majhūl*, although they are Imāmites according to Shī'ite scholars. Shī'ite scholars also mention Kudayr al-Dabbī,⁹⁹ 'Adī ibn Thābit al-Ansārī (d. 116/734)¹⁰⁰ and 'Uthmān ibn 'Umayr al-Saqafī (d. 150/767) as *majhūl*. Among these three narrators, 'Uthmān ibn 'Umayr, mentioned by the Shī'ite scholar Mudhaffar as "We do not know this narrator. He is presumably someone who has a tendency towards Ahl al-bayt."¹⁰¹ al-Jūzjānī mentioned him as "Extremist" because of this tendency.

Lastly, it is to be noted that the only narrator identified as a liar in Shī'ī rijāl sources is Mughīra ibn Sa'īd al-Bajalī. According to the narration of al-Kashshī, al-Sādiq said about him, "May Allāh curse Mughīra. He lied in the name of my father. May Allāh make him taste the boiling iron." In later periods, 'Alī al-Riżā also drew attention to this situation and said that he fabricated hadīth in the name of the Imām.¹⁰²

Finally, an analysis will be conducted to determine how many of the narrators, regarding whom al-Jūzjānī disagreed with the other Sunnī critics mentioned above, were considered reliable by Shī'ite sources or were evaluated within the sect. Such an examination may give us an idea whether the other three Sunnī critics or al-Jūzjānī is more accurate in determining a narrator's theological status. The table below shows the

93 Mudhaffar, *al-Iḥṣāh*, 4/147.

94 Al-Tustarī, *Qāmūs*, 4/406; Mudhaffar, *al-Iḥṣāh*, 2/108.

95 Mudhaffar, *al-Iḥṣāh*, 3/389; Shāhrūdī, *Mustadrakāt*, 6/326.

96 Al-Tustarī, *Qāmūs*, 10/481; Al-Māmaqānī, *Tanqīh*, 3/287.

97 Al-Māmaqānī, *Tanqīh*, 1/110.

98 Al-Jūzjānī, *Ahwāl*, 72, 73,

99 Al-Māmaqānī, *Tanqīh*, 1/126.

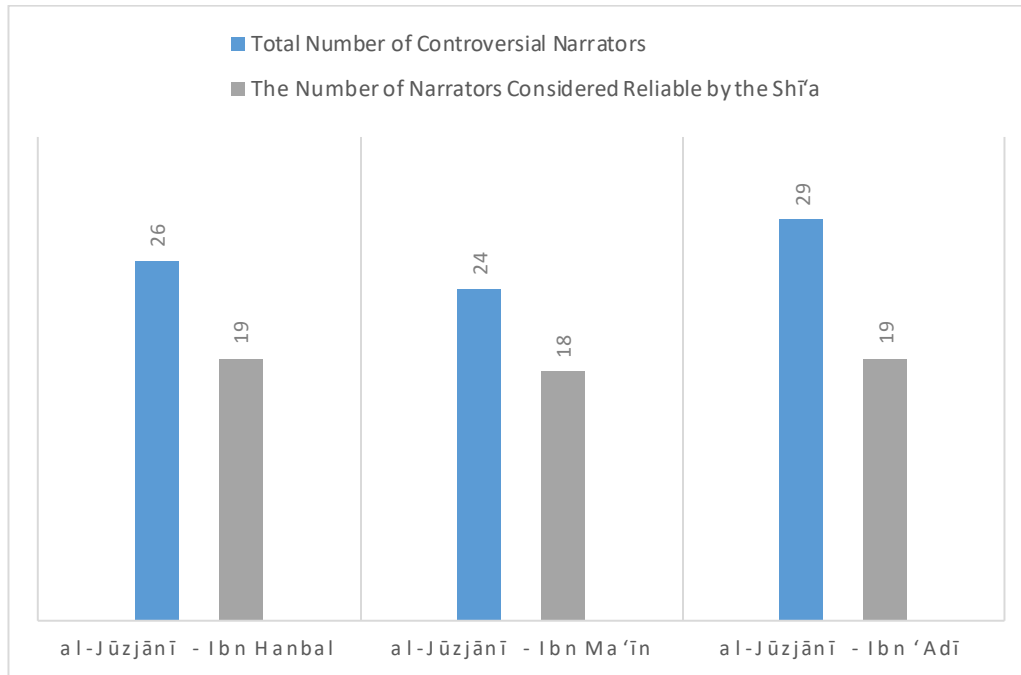
100 Al-Māmaqānī, *Tanqīh*, 2/250.

101 Mudhaffar, *al-Iḥṣāh*, 3/129.

102 Al-Kashshī, *Ma'rifat*, 194-8.

distribution of the narrators about whom al-Jūzjānī disagreed with Ahmad, Yahyā and Ibn ‘Adī, and whom considered reliable by the Shī‘ite scholars:

Figure 6: The Numbers of Narrators Disagreed Upon by Sunnī Critics and Considered Reliable by Shī‘ite Sources



According to Shī‘ite scholars, a significant number of the narrators that al-Jūzjānī criticized for their theological beliefs and disagreed with Ahmad, Yahyā and Ibn ‘Adī were *thiqa*. In addition, 13 of the 15 narrators with whom Ahmad, Yahya and Ibn ‘Adī shared a common opinion that differed from al-Jūzjānī’s, were considered reliable by Shī‘ite scholars. For instance, Abān ibn Taghlib (d. 141/759), considered *thiqa* by Ahmad, Yahyā¹⁰³ and Ibn ‘Adī,¹⁰⁴ is an important name for the Shī‘a. The Shī‘ite scholars said that Abān was among the companions of Zayn al-Ābidīn (d. 94/712), al-Bāqir, al-Sādiq and al-Kāzım (d. 183/799).¹⁰⁵ His reliability is primarily attributed to the fact that Imams regarded him as *thiqa*.¹⁰⁶ There are narrations in the Shī‘ī literature showing that al-Sādiq also trusted Abān. It is recorded that al-Sādiq said to a person “Go to Abān ibn Taghlib, because he heard a great number of hadīths from me.”¹⁰⁷

103 Al-Dhahabī, *al-Mizān*, 1/5.

104 Ibn ‘Adī, also notes that this narrator has Shī‘ite tendencies, see. *al-Kāmil*, 2/70.

105 Al-Najāshī, *Rijāl*, 10; Al-Tūsī, *Rijāl*, 109, 126, 164.

106 Al-Najāshī, *Rijāl*, 10; Al-Māmaqānī, *Tanqīh*, 3/89, 93.

107 Al-Māmaqānī, *Tanqīh*, 3/91; Al-Tustarī, *Qāmūs*, 1/98.

While al-Jūzjānī said about Yahyā ibn ‘Abd al-Allāh al-Ajlah “He slanders [the companions]”, Ibn ‘Adī¹⁰⁸ regarded him as *sadūq*, and Yahyā accepted him as *thiqa* and Ahmad said that he is reliable.¹⁰⁹ Shī‘ī scholars, on the other hand, said that he was an Imāmī and a reliable narrator from among the companions of al-Sādiq.¹¹⁰ Although more examples can be provided Dāwūd ibn Abī ‘Awf (d. 131-140/749-758) will be mentioned last here. This narrator is *thiqa* according to Ahmad and Yahyā.¹¹¹ Al-Barqī (d. 274/887) mentions him as one of the companions of al-Bāqir¹¹² and al-Tūsī (d. 460/1067) describes him as one of the companions of al-Sādiq.¹¹³ Ibn al-Mutahhar al-Hillī mentions Dāwūd ibn Awf in the section of his work on rijāl where he includes reliable and acceptable narrators.¹¹⁴ Subsequent Shī‘ī scholars have also stated that this narrator and his narrations are reliable.¹¹⁵

Conclusion

Al-Juzjānī is remarkable for focusing in his book *Ahwāl* on criticizing the narrators based on their theological tendencies or beliefs. His statements about ahl al-bid‘ah in general and Kūfan Shī‘ī or Shī‘ite-inclined narrators in particular have drawn the attention of both ahl al-hadīth scholars and modern Shī‘ite rijāl scholars. The ahl al-hadīth scholars, who saw no harm in narrating hadīth from ahl al-bid‘ah as long as they did not propagandise their sectarian views, stated that al-Juzjānī’s evaluations of Kūfan narrators should not be relied upon or should be approached with caution. The Shī‘ite scholars, on the other hand, stated that al-Juzjānī’s criticism of the narrators was not objective. The main reason for this situation is the claim that al-Juzjānī was anti-‘Alī. According to Shī‘ite scholars, al-Juzjānī determined a person’s affection for ‘Alī and ahl al-bayt or narrating hadīth about their virtues as a criterion in evaluating a narrator, thus made subjective assessments.

The main question of this study was whether al-Juzjānī, who was the subject of various criticisms by Sunnī and Shī‘ite scholars, had a prejudice in his evaluations of ahl al-bid‘ah narrators. In order to provide an answer to this question, al-Juzjānī’s opinions about the Kūfan Shī‘ite narrators were compared with the evaluations of Ibn Hanbal, Ibn Ma‘īn and Ibn ‘Adī. According to this, the evaluations of al-Juzjānī and Ibn Hanbal about the narrators are 30% in agreement and 37% in disagreement. It was observed that al-

108 Ibn ‘Adī, *al-Kāmil*, 2/140.

109 Al-Dhahabī, *al-Mīzān*, 1/79.

110 Al-Tūsī, *Rijāl*, 323; 174; Khūī, *Mu‘jam*, 21/71.

111 Ibn Abū Hātim, *al-Jarh*, 4/177.

112 Al-Barqī, *Rijāl*, 107.

113 Al-Tūsī, *Rijāl*, 201.

114 Ibn al-Mutahhar, *Khulāsa*, 191.

115 Al-Tafriṣī, *Naqd al-rijāl*, 5/151.

Juzjānī's evaluations agreed more with Ibn Ma'īn. Indeed, 42% of his evaluations are in agreement with Ibn Ma'īn, while 34% are in disagreement. This shows that the views of Ibn Hanbal and Ibn Ma'īn, whose evaluations of narrators 95%¹¹⁶ similar, were not followed by al-Juzjānī. When comparing al-Juzjānī's evaluations with those of Ibn 'Adī's, it was found that they agreed on 34% of narrators and disagreed on 41%. Thus, it can be said that al-Juzjānī's evaluations of narrators differed significantly from Ibn Hanbal, Ibn Ma'īn and Ibn 'Adī.¹¹⁷

This seems to justify the claim that al-Juzjānī was prejudiced in his evaluations and that these evaluations can not be relied upon. However, when these narrators are examined in Shī'ite rijāl works, it is seen that this claim should be reconsidered. To put it more clearly, Shī'ite sources demonstrate that al-Juzjānī was successful in determining the theological tendency of a narrator. Indeed, 64 of the 70 Kūfan narrators who were criticised by al-Juzjānī for their beliefs, i.e. 91% of them, were included in the Shī'ite rijāl works. Only 6 narrators were not mentioned by the scholars of the sect.

This demonstrates al-Juzjānī's success in identifying the sectarian tendency of a Kūfan narrator, his interaction with early Shī'ite communities and Shī'ite hadīth circles. The fact that 42 of the 64 narrators mentioned in the Shī'ite sources are considered *thiqa* by Shī'ī scholars, both confirms his success and demonstrates the validity of his criticisms. Specific mention should be made here to the narrators considered *majhūl* by Shī'ī scholars and criticised by al-Juzjānī for their Shī'ite tendencies. Al-Juzjānī even identified the connection of *majhūl* narrators, who were mentioned in the sources of the sect because they were in the chain of one or more Shī'ite narrations but were unknown to Shī'ī scholars, with early Shī'ite circles.

Although some modern Shī'ite scholars have criticised al-Juzjānī and his method of jarh-ta'dīl for being non-objective, the rijāl sources of the sect itself confirm al-Juzjānī. This shows that the jarh-ta'dīl method mentioned by al-Qāsimī is extremely important. In studies concerning ahl al-bid'ah, consulting the books and evaluations of scholars from

116 Muhammed Sadık Özbek, *Yahya b. Ma'īn ile Ahmed b. Hanbel'in Râviler Hakkındaki Görüş Farklılıkları* (İstanbul: Marmara University, MA Thesis, 2019), 73-4.

117 The compatibility of the critics with each other in the evaluation of narrators has been subject of some studies in recent years. Scott Lucas, compared Ibn Hanbal's, Ibn Ma'īn's and Ibn Sa'd's evaluations, and found a 79% agreement between them (*Constructive Critics, Hadīth Literature, And The Articulation of Sunnī Islam The Legacy of the Generation of Ibn Sa'd, Ibn Ma'īn, and Ibn Hanbal* (Leiden-Boston: Brill, 2004), 308-25). Christopher Melchert stated that the evaluations of Ibn Hanbal, Ibn Ma'īn and al-Nasā'ī are 60% compatible ("The Life and Works of al-Nasā'ī", *Journal of Semitic Studies* 59/1 (Autumn 2014), 394-401). Lastly, I-Wen Su, who compares al-Juzjānī's assessments on all the narrators he criticised with the evaluations of Ibn Hanbal and Ibn Ma'īn, mentions a 50% agreement between these three critics ("Al-Jūzjānī's Approach to Hadīth Criticism", 114).

the sect that is the subject of the accusation, will provide important findings to the studies of jarh-ta'dil.

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