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(E. KOHLBERG)

MUSLIM B. AL-ḤADJDJĀDJ, one of Islam's outstanding early collectors of Prophetic traditions.

Abu ʾl-Ḥusayn Muslim b. al-Ḥadjdjādj b. Muslim al-Ḳushayrī al-Naysābūrī was born in Naysābūr (Nīshāpūr) in 202/817, but according to another report in 206/821, the latter date tallying better with his alleged age at death in 261/875 given as fifty-five (lunar) years. (Cf. Ibn Khallikān, *Wafayāt*, ed. I. ʿAbbās, v, 195, who weighs both dates against each other.) From an early age on, he is reported to have travelled to ʿIrāḳ, the Ḥidjāz, Syria and Egypt in search of *ḥadīth*, on so-called *ṭalab al-ʿilm* journeys. He is alleged to have heard traditions with a number of masters, among whom the most influential are the following: Yaḥyā b. Yaḥyā al-Naysābūrī (d. 224-6/839-41), ʿAbd Allāh b. Maslama al-Ḳaʿnabī (d. 220-1/835-6), Ḳutayba b. Saʿīd (d. 240/854), all three major pupils of Mālik b. Anas [*q.v.*]; furthermore, ʿUbayd Allāh b. ʿAmr al-Ḳawārīrī (d. 235/849), Abū Kurayb Muḥammad b. al-ʿAlāʾ (d. 248/862), ʿUthmān b. Abī Shayba (d. 239/853), Muḥammad b. al-Muthannā (d. 252/866) and Muḥammad b. Rāfiʿ (d. 245/859). Those mentioned so far are not listed in

GAS, i, but of the following masters, works have come down and are (partially) available in printed editions (cf. *GAS*, i): ʿAlī b. Ḥudjr (d. 244/858), ʿAbd b. Ḥumayd (d. 249/863), Abū Khaythama Zuhayr b. Ḥarb (d. 234/848), Abū Bakr b. Abī Shayba (d. 235/849), Aḥmad ibn Ḥanbal (d. 241/855 [*q.v.*]); Isḥāḳ b. Ibrāhīm ibn Rāhawayh (d. 237-8/851-2 [*q.v.*]); Muḥammad b. Bashshār Bundār (d. 252/866) and Saʿīd b. Manṣūr (d. 227/842). Another master is Ḥarmala b. Yaḥyā (d. 244/858), whose own works are lost but who is the main pupil of ʿAbd Allāh b. Wahb (d. 197/812) [*q.v.*]), the Egyptian tradition collector whose partially-preserved works are among the oldest extant; another important master of this Ḥarmala is al-Shāfiʿī (d. 204/820 [*q.v.*]). Finally, among Muslim's *shaykh*s there are Ismāʿīl b. Abī Uways (d. 226-7/841-2), a controversial transmitter who once admitted that he settled disputes among Medinan scholars by means of some fabricated traditions (cf. Ibn Ḥadjar, *Tahdhīb*, i, 312) and Muḥammad b. Ḥātim (d. 235-6/849-50), who was suspected of having proliferated forgeries.

Muslim is associated in the first place with his collection of Prophetic *ḥadīth*, *al-Djāmiʿ al-ṣaḥīḥ*, usually called *Ṣaḥīḥ* for short. According to the consensus of Sunnī Muslim tradition experts, it forms together with the *Ṣaḥīḥ* of al-Bukhārī [*q.v.*] the most reliable collection of Prophetic traditions of all times. This resulted for these two books, to which in the course of time four more were added making up the Six Books (*al-kutub al-sitta*), in a prestige commensurate with canonisation. There has been some controversy on whether Muslim's work should be given preference even to that of al-Bukhārī. In the Maghrib, Muslim's *Ṣaḥīḥ* seems at times to have been preferred to al-Bukhārī's. It is especially Ibn Ḥazm [*q.v.*] who is mentioned in this context: he is alleged to have censured al-Bukhārī for having added numerous *taʿlīḳāt* (i.e. additional substantiating traditions with interrupted (*munḳaṭiʿ*) *isnād* strands) to his traditions, a practice Muslim very rarely resorted to. (For a list of Muslim's fourteen *taʿlīḳāt*, see al-Nawawī's commentary, i, 16 f.; Yaḥyā b. Sharaf al-Nawawī (d. 676/1278 [*q.v.*]) is, with Ḳāḍī ʿIyāḍ b. Mūsā al-Yaḥṣubī (d. 544/1149 [*q.v.*]), Muslim's most important commentator.) Surveys of how the one collector compares with the other are given in e.g. al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, xiii, 101-3, Ibn al-Ṣalāḥ, *Muḳaddima* [sc. *fī ʿulūm al-ḥadīth*], ed. ʿĀ. ʿAbd al-Raḥmān, 90 f., al-Nawawī's commentary, i, 14 ff., al-Suyūṭī, *Tadrīb al-rāwī*, ed. ʿA. ʿAbd al-Laṭīf, i, 88-95. In the long run it was al-Bukhārī's work which took pride of place and became Islam's holiest book of religious learning after the Ḳurʾān, albeit immediately followed by Muslim's collection. Muslim is alleged to have stated that he amassed 300,000 traditions out of which he made his selection for his *Ṣaḥīḥ*. The total number of traditions which he incorporated in it is 4,000 according to mediaeval scholars, not counting repetitions. However, according to the modern editor of the *Ṣaḥīḥ*, Muḥammad Fuʾād ʿAbd al-Bāḳī, who took stock of even more repetitions, the total number of individual, different traditions is a little over 3,000.

Muslim's *Ṣaḥīḥ* may be the second most prestigious tradition collection in Islam; for modern historians it is surely the most useful of the Six Books. It owes this usefulness to the special organisation of its chapters. Al-Bukhārī's *Ṣaḥīḥ*, also praised for its organisation, had been rated more highly in the beginning than Muslim's for the most part because of the former's more sophisticated *tardjama*s, the introductory

statements in his chapter headings, in comparison with which Muslim's chapter headings were felt to fall short (although they were later considerably improved upon by al-Nawawī). But whereas, at first glance, Muslim's and al-Bukhārī's chapter headings may show up a broad resemblance, the respective contents of the chapters do not. The chapters in al-Bukhārī's *Ṣaḥīḥ* are presumed to be organised strictly according to their juridical content, but closer scrutiny reveals this organisation to be somewhat loose, with, in the majority of chapters, several traditions added from vaguely related, and, frequently, even unrelated, juridical foci. All along it had been al-Bukhārī's design to contribute as many angles of approach to juridical or ritual-related issues as he could muster; this eventually resulted in dozens or more reiterations of one particular problem or issue, many of which with their own *isnād* strands, turning up in a wide variety of chapters, which have no discernible juridical base in common.

On the other hand, the mainstay of practically each chapter in Muslim's *Ṣaḥīḥ*, is one, sometimes more than one, *matn* cluster (for the definition of this expression, see below), which, once listed, is hardly ever reiterated in another chapter. So, while in al-Bukhārī's collection reiterations of one *matn* in its numerous different versions, most of which having their own individual *isnād* strands, are scattered all over his *Ṣaḥīḥ*, reconstruction of *matn* clusters solely from that collection, even with the help of the *Tuḥfat al-ashrāf* of al-Mizzī [*q.v.*], is laborious. In Muslim's collection, all reiterations of traditions, which are even more numerous than in al-Bukhārī's, are virtually always all crammed into one and the same chapter, allowing a quick overall view of how many times *in toto* that *matn*, sc. in its different versions plus accompanying *isnād* strands, occurs. All this is aptly summarised in a remark of ʿUmar b. Raslān al-Bulḳīnī (d. 805/1403): *ikhtaṣṣa Muslimun bi-djamʿi ṭuruḳi 'l-ḥadīthi fī makānin* (cf. Ibn al-Ṣalāḥ, *Muḳaddima*, 91, in margin; al-Suyūṭī, *Tadrīb al-rāwī*, i, 95).

The expression *matn* cluster has been newly coined to indicate that the contents (= *matn*) of a particular Islamic tradition, rather than as an individual entity, should in the majority of cases be viewed as one out of two to sometimes even ten or more facets of one basic idea, which may pertain to a particular legal or ethical concept, or which reflects the ongoing controversies regarding some point of Islamic ritual. In an obvious attempt to create some sort of schematisation of Muslim's seemingly untwinable, multi-strand *isnād*s, Ḳāḍī ʿIyāḍ introduced for the basic concepts which he had learned to distinguish in Muslim's collection the term *aṣl*, pl. *uṣūl*. (From a remark of Ibn Ḥadjar in his preface to his commentary on al-Bukhārī, *Hady al-sārī muḳaddimat Fatḥ al-bārī*, ed. Muḥibb al-Dīn al-Khaṭīb, Cairo n.d., 11 (15), the *uṣūl* are perhaps to be interpreted as *uṣūl al-aḥkām*, the "roots of legal judgements".) But, as that term suggests, each *aṣl* exists within a framework of less basic, less pertinent, but at least (partly) illustrative, additional material, for which he used two more terms, the *mutābiʿāt* and the *shawāhid*. (It seems that these terms were first introduced by the tradition scholar Abū Ḥātim Muḥammad b. Ḥibbān al-Bustī (d. 354/965 [*q.v.*]), cf. Ibn al-Ṣalāḥ, *Muḳaddima*, 182.) Although he does not say this in so many words, Ḳāḍī ʿIyāḍ must have detected that in Muslim's *Ṣaḥīḥ* the first *isnād*-cum-*matn* mentioned in a chapter always has the appearance of something basic, upon which the following *isnād*s-cum-*matn*s form some sort of commentary. (The quest for these secondary *isnād*s-cum-

*matn*s is conveyed in Arabic with the verb *iʿtabara* = "to consider", "to ponder", cf. al-Suyūṭī, *Tadrīb al-rāwī*, i, 241 (18)-242(9); Ḳāḍī ʿIyāḍ's words are quoted in Nawawī, i, 23 f.)

With the said technical terms defined, the expression *matn* cluster as technical term comes in handy, especially in connection with Muslim's *Ṣaḥīḥ* in which these clusters are so much more easily distinguishable than in the collections of his peers: a *matn* cluster is in modern *ḥadīth* parlance the equivalent of Ḳāḍī ʿIyāḍ's *aṣl*-cum-*mutābiʿāt*-cum-*shawāhid* which he had learned to distinguish in Muslim's organisation of his *isnād* strands. But one consideration has to be borne in mind: close scrutiny of the *isnād* strands of the *uṣūl* yields the information that, contrary to what one might expect, they are more often than not of relatively late origin, whereas various accompanying *mutābiʿāt* strands usually show up much older common links. In short, because of Muslim's particular arrangement of his traditions, with *uṣūl* being illustrated by *mutābiʿāt*, both of which rubrics allowing with the help of al-Mizzī the quick identification of the respective common links, both then followed by *shawāhid*, which testify to the extent of *isnād* proliferation and sometimes even contain clues as to authorship, Muslim's *Ṣaḥīḥ*, in contrast to the other canonical collections, is indispensable for tradition analysis and dating.

One important, unique feature of Muslim's *Ṣaḥīḥ* is its introduction. For an annotated translation and appraisal, see *Bibl.* Its final section deals with a controversial point, the (un)acceptability of *muʿanʿan isnād*s [*q.v.*], in which Muslim is reported to have taken a somewhat more flexible stance than his fellow-traditionists.

Muslim is credited with a number of other works. Of those mentioned in *GAS*, i, 143, the *K. al-Kunā* and the *K. al-munfaridāt wa 'l-wuḥdān* are quoted from in Ibn Ḥadjar's *Tahdhīb*, cf. Juynboll, *Muslim tradition*, 239.

Bibliography: The best, and because of its multiple *ḥadīth* numberings the most useful, edition of the *Ṣaḥīḥ* is the one by Muḥammad Fuʾād ʿAbd al-Bāḳī, Cairo 1955-6, 5 vols, for which the editor eclectically excerpted Nawawī's *sharḥ*, otherwise available in the reliable Cairo 1349 edition in 18 parts; a complete English translation (however without the introduction) was published by A.H. Siddiqui in 4 vols, Lahore 1976; for the introduction, see G.H.A. Juynboll, *Muslim's introduction to his Ṣaḥīḥ, translated and annotated* etc., in *JSAI*, v (1984), 263-302; for the transmission of the *Ṣaḥīḥ* to following generations, see J. Robson, *The transmission of Muslim's Ṣaḥīḥ*, in *JRAS* (1949), 46-60; for the *isnād*-analytical technical terms mentioned in the article, cf. G.H.A. Juynboll, *Muslim tradition. Studies in chronology, provenance and authorship of early* ḥadīth, Cambridge 1983, index s.v.; idem, *Some isnād-analytical methods illustrated on the basis of several woman-demeaning sayings from* ḥadīth *literature*, in *al-Qanṭara*, x (1989), 343-84; idem, *Some notes on the earliest fuqahāʾ of Islam distilled from* ḥadīth *literature*, in *Arabica*, xxxix (1992); idem, *On the origins of the poetry in Muslim tradition literature*, forthcoming in the *Ewald Wagner Festschrift*; idem, *Analysing* isnād*s in* ḥadīth *and* akhbār *literature*, in L.I. Conrad (ed.), *History and historiography in early Islamic times: studies and perspectives*, Princeton 1992.
                                          (G.H.A. Juynboll)

MUSLIM B. ḲURAYSH, SHARAF AL-DAWLA ABŪ 'L-MAKĀRIM, of the Arab family of the ʿUḳaylids [*q.v.*] was the most important ruler of this