

PROPHETIC TRADITIONS MATERIALISED: DIMENSIONS OF ḤADĪTH MANUSCRIPTS

A Workshop Organised by the Center for the Study of Manuscript Cultures
Supported by the Saxon Academy of Sciences and Humanities in Leipzig
Hosted by Stefanie Brinkmann and Ali Zaherinezhad

22 - 23 February 2019

Manuscripts can serve as witnesses to the process of ḥadīth transmission and the study of prophetic traditions across periods and localities. Different recensions of ḥadīth collections and text variants, glosses, commentaries and user entries reveal both the historical growth of these texts as well as their use in specific historical contexts. This international workshop wants to explore the potential of examining manuscripts for the field of ḥadīth studies and to bring together different generations of scholars and graduate students to discuss and exchange ideas on various aspects of ḥadīth manuscripts.

The workshop will be organised by the project *A11: The Leipzig Manuscript B. or. 227 - Paratexts as Witnesses of Islamic Ḥadīth Scholarship* at the Centre for the Study of Manuscript Cultures, Hamburg University, 22 - 23 February 2019.

PROGRAMME DAY 1

FRIDAY, 22 FEBRUARY 2019

9.00 – 9.45	Welcome and Introduction Stefanie Brinkmann (Leipzig, Hamburg) and Ali Zaherinezhad (Hamburg)
	Beginnings Chair: Stefanie Brinkmann
9.45 – 10.30	Ursula Bsees (Cambridge) <i>Muḥaddīthūn at the Periphery: Early Ḥadīth Scholarship in Egypt</i>
10.30 – 11.00	Coffee Break
	Format, Layout, Materiality & the Biography of Ḥadīth Manuscripts Chair: Khaoula Trad (Hamburg)
11.00 – 11.45	Tilman Seidensticker (Jena) <i>The Layout of Manuscripts of al-Bukhārī's Ṣaḥīḥ</i>
11.45 – 12.30	Konrad Hirschler (Berlin) <i>Post-Canonical Ḥadīth Scholarship Materialised: The Development of the Composite Manuscript in Damascus</i>
12.30 – 14.30	Lunch
	Shī'ī and Mu'tazilī Ḥadīth Manuscripts Chair: Mohammad Gharaibeh (Hamburg, Bonn)
14.30 – 15.15	Robert Gleave (Exeter) <i>The Formation of the Shī'ī Ḥadīth Canon: Manuscript Commentaries on the Four Books in Safavid and Qajar Iran</i>
15.15 – 16.00	Kumail Rajani (Exeter) <i>Collection to Codification: Qāḍī Nu'mān's (d. 363/974) Encounter with Ḥadīth</i>
16.00 – 16.30	Coffee Break
16.30 – 17.15	Hassan Ansari (Princeton) <i>The Amālī of al-Qāḍī 'Abd al-Jabbār: A Neglected Ḥadīth Collection of a Mu'tazilī Theologian</i>

PROGRAMME DAY 2

SATURDAY, 23 FEBRUARY 2019

	Ḥadīth Manuscripts from West-Africa Chair: Dmitry Bondarev (Hamburg)
9.30 – 10.15	Ahmad Murtala (Kano) <i>Ḥadīth Literature in Northern Nigeria: A Survey of its Development, Transmission and Manuscripts</i>
10.15 – 10.30	Coffee Break
	Reconstructing Ḥadīth Scholarship with Paratexts Chair: Alba Fedeli (Hamburg)
10.30 – 11.15	Miklos Muranyi (Bonn): <i>Qirā' a and Samā' versus Riwāya and Muqābala. Re-reading the Formation of Scholarly Commentaries (sharḥ/ ta' līq) in Collections from the 4th/10th century</i>
11.15 – 12.00	Garrett Davidson (Charleston, South Carolina): <i>Paratextual Audition Notices of Princeton University Library Ḥadīth Manuscripts: Between Theory and Practice</i>
12.00 – 13.30	Lunch
13.30 – 14.15	Stefanie Brinkmann (Leipzig, Hamburg): <i>Two Bukhārī Manuscripts from Timurid Shiraz – Marginal Commentaries</i>
14.15 – 15.00	Ali Zaherinezhad (Hamburg): <i>Text Variants in Two Bukhārī Manuscripts from Timurid Shiraz</i>
15.00 – 15.30	Coffee Break
15.30 – 17.00	Work Session & Publication Plans

ABSTRACTS

Ursula Bsees, University of Cambridge

Muḥaddithūn at the Periphery: Early Ḥadīth Scholarship in Egypt

When thinking of early ḥadīth scholarship, we all have similar concepts in mind: scholars in predominantly urban surroundings in the eastern part of the Arab world. However, all we know about those times was transmitted by later authors, without remaining documentary evidence. It is another part of the Islamic world that has preserved original documents showing the work of ḥadīth scholars. Papyri from Egypt, written in Arabic between the first and the third/fourth century AH, now divided among museums and collections all over the globe, are the only available, direct source for the early ḥadīth. They often come from provincial towns or rural settings, which adds a new dimension to what we can learn from them: they might give textual variants or mirror discussions or scholarly practices that were irrelevant or even frowned upon among scholars in the capital. Speaking on a very general level, papyri can show us how muḥaddithūn composed, structured, taught and transmitted their material. Aided by examples from papyri from the second and third century AH, we will show how this early evidence can enhance our view on practices like treatment of the asānīd in particular, but also on the work of early Islamic scholars in general.

Tilman Seidensticker, University of Jena

The Layout of Manuscripts of al-Bukhārī's *Ṣaḥīḥ*

The paper will analyse about 50 Bukhārī manuscripts from libraries in Berlin, Munich, Gotha and Leiden. Special attention will be devoted to the visual organisation of the levels of kitāb (book), bāb (chapter) and ḥaddathanī (the single ḥadīth). Are there any regularities in the use of red ink, display scripts, centering, headpieces and text panels? Other topics will be the layout of tables of contents and the principal types of marginal glosses. Finally, a rare type of an illustrated Bukhārī will be represented and explained.

Konrad Hirschler, Free University Berlin

Post-Canonical Ḥadīth Scholarship Materialised: The Development of the Composite Manuscript in Damascus

With the rise of post-canonical ḥadīth scholarship from the 5th/11th century onwards small-scale ḥadīth collections, often not more than ten folia, started to emerge in large numbers. Typical genres of this line of scholarship include the 40 ḥadīth collection, 'awālī works and those simply entitled fawā'id or amālī. One of the sites where the textual format of these small-scale booklets was particularly popular was Damascus, especially within the Ḥanbalī community. Large numbers of these manuscripts, written up to the 9th/15th century, have survived in libraries around the world. The present paper considers one specific aspect of these manuscripts' materiality, namely that they have come down to us very often in the shape of composite manuscripts. Yet, this material format was not how they initially circulated; they were rather produced, owned, copied and endowed as independent codicological units. Binding them into composite manuscripts was a historically-bound decision by a later owner. The paper thus asks in what ways the changing materiality of these manuscripts, the transition from independent booklet to massive composite manuscript, informs us about the changing significance of these ḥadīth texts?

Robert Gleave, University of Exeter

The formation of the Shī'ī Ḥadīth Canon: Manuscript Commentaries on the Four Books in Safavid and Qajar Iran

The Safavid period witnessed a growth in Shī'ī intellectual culture, with the emergence of new philosophical, legal and theological views within a well-supported clerical class. The growth in the numbers of institutions of higher learning (madrasas) was accompanied by the emergence of ḥadīth-based jurisprudence in the Akhbārī School. All this made ḥadīth and commentary on ḥadīth a vibrant intellectual industry, with the production of many commentaries on both theological and legal sections of the so-called canonical collections of ḥadīth. Many of these have been published in semi-critical editions (the commentaries of Muḥammad Taqī al-Majlisī, Muḥammad Ṣāliḥ al-Māzandarānī, and Mullā Ṣadrā al-Shīrāzī are good examples). However, many remain in manuscript form, not yet deserving the effort of transcription and publication. In this paper I will show how ḥadīth commentary created a focus on the so-called canonical four books of Shī'ī ḥadīth, and made them the focus on scholarly attention. This meant they could become “canonical” through a plethora of commentaries. The benefits of having a ḥadīth canon can then be seen in juristic theory in the later Safavid and Qajar periods.

Kumail Rajani, University of Exeter

Collection to Codification: Qāḍī Nu'mān's (d. 363/974) Encounter with Ḥadīth

A new genre of literature emerged under the rubric of 'ulūm Ahl al-Bayt (knowledge of the progeny of the Prophet) soon after the Fatimids established their hegemony over North Africa. The most versatile and prolific author of this Isma'īlī Empire, Qāḍī Nu'mān (d. 363/974), has many legal and non-legal works to his credit. The legal works, amongst these diverse disciplines, are outstanding not only due to their voluminous nature but also for their portrayal of an evolutionary pattern, in respect to the usage of ḥadīth, from a strict scholarly juristic exertion (ijtihād) to the codification of a legal manual. Though his first and last legal work, namely *al-Īdāh* and *Da'ā'im al-Islām*, are critically edited, published and the latter translated in many languages, most of the intermediary legal works such as *al-Ikḥbār*, *al-Iqtiṣār*, *al-Muntakhaba*, *Mukhtaṣar al-īdāh*, *Mukhtaṣar al-āthār*, and *Kitāb al-ṭahārāt* remain unedited. Some of these texts are available in hand-written copies circulated, exclusively, for the Bohra seminarians. This study aims to explore the evolution of his legal writings and its usage of ḥadīth through examining the manuscripts available to the academic community.

Hassan Ansari, Institute for Advanced Study Princeton

The Amālī of al-Qāḍī 'Abd al-Jabbār: A Neglected Ḥadīth Collection of a Mu'tazilī Theologian

It is well known that the Mu'tazila always had a critical approach to ḥadīth. Nevertheless, because of the closeness between the Mu'tazila and the Ḥanafīs and the increasing turn to Ḥanafī jurisprudence among the Mu'tazila from the fourth century AH onwards, the Mu'tazila became more inclined towards ḥadīth, or at least paid more attention to it. This paper presents and contextualises the manuscripts of a ḥadīth collection (his Amālī, taught in dictation sessions) of the prominent Mu'tazilī theologian al-Qāḍī 'Abd al-Jabbār al-Hamadānī. Although al-Qāḍī 'Abd al-Jabbār was himself a Shāfi'ī judge (qāḍī) in the service of the Buyids, his pupils in Rayy could be divided into two groups in terms of their background: one being the Ḥanafīs who leaned towards Mu'tazilism, and the other being from the Shī'a of Rayy, particularly the Zaydiyya and Sādāt. Both groups – the Ḥanafīs and the Zaydīs, mostly Hādawī Zaydīs but also Nāṣirī Zaydīs – were naturally acquainted with ḥadīth, because of the position of ḥadīth in the jurisprudence of their respective schools. Nonetheless, Mu'tazilī and Zaydī theologians of this period would criticise ḥadīth in their books whenever they faced opposition from the Ahl al-Sunna and the Aṣḥāb al-Ḥadīth.

Ahmad Murtala, Bayero University Kano

Ḥadīth Literature in Northern Nigeria: A Survey of its Development, Transmission and Manuscripts

This paper aims at explaining the ways in which ḥadīth studies spread in northern Nigeria, the area that comprises the Nigerian five major ethnic groups, namely Fulani, Hausa, Kanuri, Nupe and Yoruba. It attempts to discover the efforts made by the indigenous, and some visiting ḥadīth scholars to import books, produce copies of them and, of course, teach with them. Numerous samples of manuscripts written in Hausa using the Arabic script (‘ajamī), such as the *Muwattaʿa* of Mālik, *Ṣaḥīḥ* al-Bukhārī, the *Tanbīh al-ghāfilīn* of al-Samarqandī, the *Shifāʿ* of Qāḍī ‘Iyāḍ, and *al-Jāmiʿ al-ṣaḡhīr* of al-Suyūṭī dating back to hundreds of years, were brought to light. The paper will present some examples including the analysis of the marginalia written on them in Arabic, Hausa, Fulfulde and other languages. The indigenous scholars who travelled for the study of ḥadīth, seeking uninterrupted isnāds like Sheikh Jibril ibn Umar and his son Abu al-Amanah, Sheikh Ibn Raji and a host of others were traced and their efforts were documented. In the same vein, the paper highlights the efforts of the 19th century Sokoto Jihad scholars in the development and transmission of the ḥadīth sciences and addresses the merits of 20th century scholars in studying, teaching and preserving the manuscripts of the predecessors.

Miklos Muranyi, University of Bonn

Qirāʿa and Samāʿ versus Riwāya and Muqābala. Re-reading the Formation of Scholarly Commentaries (sharḥ/ taʿlīq) in Collections from the 4th/10th Century

Al-Qāḍī ‘Iyāḍ (d. 544/1149) refers in his *al-Imlāʿ ilā maʿrifat uṣūl al-riwāya wa-taqyīd al-samāʿ* to textual differences in the first transmission of al-Bukhārī’s *Ṣaḥīḥ* in the North-African scholarship in the second half of the 4th/10th century. Through his essential contribution in his probably last work *Mashāriq al-anwār ‘alā ṣiḥāḥ al-āthār* he has set constant standards for the study of early ḥadīth- and fiqh-materials and their understanding in his time. The basic tenets of his methodology are worth of attention even in our times. Al-Qāḍī ‘Iyāḍ’s presentation of the texts, particularly in both *Ṣaḥīḥs* and in the *Muwattaʿa* by Mālik b. Anas, is a retrospective approach to the transmitted materials which have been available in the widely used riwāyāt of his time. In my contribution I will follow, however, the reverse chronological order in the description of some archaic texts from the 4th/ 10th (the school of al-Qābisī, - d. 403/1012) and from the late 3rd/9th (the followers of Saḥnūn b. Saʿīd - d. 240/854) centuries, i.e. with the depiction of some old materials consulted by al-Qāḍī ‘Iyāḍ approximately more than hundred years later. It is convincingly documented that in the course of the study of the available “books” scholars used the above mentioned terminology - qirāʿa, samāʿ, riwāya and muqābala - in unique colophons of the manuscripts in order to create an exhaustive version of the texts and to fill the gap caused by the absence of the “archetype” (“Ausgabe/Edition letzter Hand”) by the authors. Thus, the collation (muqābala) of the created new copies with the available “books” and particularly the simultaneous documentation of their original riwāyāt in *one unit* on the colophon, must be considered as the first steps towards the “textual criticism” and - though not final - consolidation of early texts in the late 3rd/9th and in the 4th/10th centuries.

Garrett Davidson, College of Charleston

Paratextual Audition Notices of Princeton University Library Ḥadīth Manuscripts: Between Theory and Practice

This paper examines the institution of the paratextual reading/audition notice (*samāʿāt*), in both theory and practice. Audition notices are ubiquitous in manuscripts, ḥadīth manuscripts in particular, produced from the fifth/eleventh century to the tenth/sixteenth century. Reading notices provide the historian with a wide range of unique documentary data, including information about the transmitting authority, and their auditors, such as their gender, age, social status, profession and places of origin, as well as how often they attended or were absent from the readings of a particular text and are a rich source for the social and intellectual history of the communities that created them. An audition notice was composed on a manuscript following the completion of a reading of the text for the purposes of transmission and was intended to function as proof that those named therein had audited the text so that they might later transmit the text themselves, as any claim to have audited a text without the proof of an audition notice was suspect at best. Because they were an essential element in the transmission of manuscripts, from as early as the fifth/eleventh century, ḥadīth scholars were articulating protocols for the composition of audition notices in manuals of *uṣūl al-ḥadīth*. These protocols detail, among other things, the proper format an audition notice should take, the essential elements that it should include, and where it should be composed within the manuscript. Based on a study of two hundred and twenty-three audition notices I discovered while surveying the nine-hundred and twelve ḥadīth manuscripts housed in the Princeton University Library Collection of Arabic and Islamic Manuscripts, this paper examines the extent to which the practice of composing audition notices follows the theoretical protocols laid out by medieval ḥadīth scholars.

Stefanie Brinkmann, Saxon Academy of Sciences, Leipzig

Two Bukhārī Manuscripts from Timurid Shiraz – Marginal Commentaries

The marginal, or interlinear space in ḥadīth manuscripts is a place where commentaries were produced and transmitted, showing traces of the interaction of scholars (and laymen) with the main ḥadīth text. Despite the many and often vast apparatus of marginal commentaries in ḥadīth manuscripts, this imprint of intellectual activity and knowledge construction has been comparatively neglected in research so far, as well as in many editorial works. This paper presents and explores scribal practices, the content of the chosen marginal commentaries, and the cultural context of two Timurid manuscripts copied in 800/1398 and 804/1402 in Shiraz. While scribal practices can reveal patterns of how such marginal commentary texts were applied, the choice of texts reflects commentaries known at a certain time and place, and the emphasis given to certain fields of knowledge in the study of ḥadīth.

Ali Zaherinezhad, Centre for the Study of Manuscript Cultures, Hamburg

Text Variants in Two Bukhārī Manuscripts from Timurid Shiraz

One of the peculiarities of ḥadīth manuscripts are the frequent insertions of text variants in the margins. Such text variants, like other paratexts, provide valuable information about the history of the text, its transmission and reception by the readers. The emergence of text variants in ḥadīth collections must be understood in light of the dynamics of text transmission in manuscript cultures, and is affected by several factors including the ambiguity of the Arabic script and the interaction between oral and written culture in pre-canonical and post-canonical ḥadīth transmission. Text variants are a product of a collation process, in which manuscripts are compared with the goal of detecting variants that are then included in the outer margins of a page at the height of the text passage of the main text. The awareness of text variants and the importance of inserting them in manuscripts of ḥadīth collections raise a number of questions about the efforts undertaken to ascertain the stability of the text, the steps involved in the process of copying manuscripts and the scholarly interaction with the text. This paper is intended to explain the rationale and the historically recognized importance of inserting them along with the main text in the two Timurid manuscripts copied in 800/1398 and 804/1402 in Shiraz.

PARTICIPANTS

Hassan Ansari earned his PhD at the École Pratique des Hautes Études of the Sorbonne, Paris. He has also studied at the Ḥawza ‘Ilmiyya, in Tehran and Qom, where his work focused on the study of philosophy, theology, canonical law, and principles of jurisprudence. He is Member at the Institute for Advanced Study in Princeton. His publications include (with Sabine Schmidtke) *Khulāṣat al-naẓar. An anonymous Imāmī-Mu‘tazilī Treatise (late 6th/12th or early 7th/13th century)* (Tehran 2006) and, together with Wilferd Madelung, a critical edition of Ibn al-Malāḥimī’s *Tuḥfat al-mutakallimīn fī l-radd ‘alā l-falāsifa* (Tehran 2008).

Stefanie Brinkmann is Research Fellow at the “Bibliotheca Arabica Project” at the Saxon Academy of Sciences and Humanities in Leipzig, as well as member of the Center for the Study of Manuscript Cultures, University of Hamburg. Here, she is the principal investigator of the project *All: The Leipzig Manuscript B. or. 227 - Paratexts as Witnesses of Islamic Ḥadīth Scholarship*. She holds a PhD in Arabic and Islamic, as well as Persian Studies from the University of Göttingen. Her main research interests are manuscript studies, ḥadīth, material culture (especially the history of food and drink), and classical Arabic poetry.

Ursula Bsees holds a PhD in Arabic Studies from the University of Vienna (2015). She is currently Visiting Scholar at the Faculty of Asian and Middle Eastern Studies at the University of Cambridge (Wolfson College), and holder of an Erwin Schrödinger research scholarship from the Austrian Science Fund FWF. Her research project is dedicated to early ḥadīth scholarship and knowledge transmission based on Arabic papyri. Previous positions, among others at the Universities of Zürich and Tübingen, included research on early Islamic administration in Egypt, text entries and supervision of the Arabic Papyrology Database, the digitisation of Arabic papyri, as well as teaching Classical Arabic. Her main research interests are Arabic papyrology (especially literary papyri), early Islamic intellectual history, Islamic magic and popular religion, and Islamic manuscripts.

Garrett Davidson is Assistant Professor of Arabic and Muslim World Studies at the College of Charleston. He received his PhD with honors from the University of Chicago’s Department of Near Eastern Languages and Civilizations in 2014. His current book project examines ways in which the idiom of the oral chain of transmission is used in the construction of piety and authority in the Sunnī scholarly tradition. Furthermore, Garrett’s research interests include ḥadīth studies, the Arabic manuscript tradition, Islamic reform movements of the twentieth century, and Islamic mysticism in the Early Modern and Modern periods.

Robert Gleave is Professor of Arabic Studies at the Institute of Arab and Islamic Studies, University of Exeter. His primary research interests include hermeneutics and scriptural exegesis in Islam, Islamic law and works of Islamic legal theory (uṣūl al-fiqh), and Shī‘ism, in particular Shī‘ī legal and political theory. He has organised a number of funded research projects including *Islamic Reformulations: Belief, Governance and Violence* and *Legitimate and Illegitimate Violence in Islamic Thought*. He is author of *Islam and Literalism: Literal Meaning and Interpretation in Islamic legal theory* (2011) and *Scripturalist Islam: The History and Doctrines of the Akhbari Shii School of Thought* (2007). His current projects are *Understanding Shari‘a* and *Law and Learning in Imami Shi‘ite Islam*.

Konrad Hirschler is Professor of Islamic Studies at the Freie Universität Berlin. His research focuses on Egypt and the Levant in the Ayyubid and Mamluk periods with a special interest in social and cultural history. He is the author of *Medieval Damascus: Plurality and Diversity in an Arabic Library* (2016), *The Written Word in the Medieval Arabic Lands: A Social and Cultural History of Reading Practices* (2012) and *Medieval Arabic Historiography: Authors as Actors* (2006). Among his co-edited volumes are *Alliances and Treaties between Frankish and Muslim Rulers in the Middle East* (2013) and *Manuscript Notes as Documentary Sources* (2011).

Miklos Muranyi holds a PhD in Islamic and Arabic Studies from the University of Bonn where he was lecturer for Arabic, ḥadīth, tafsīr, fiqh, and early Islamic history. From 1999 to 2000 he was Research Professor at the Institute of Advanced Studies at the Hebrew University, Jerusalem, and in 2001 Fellow of The Bellagio Center Academic Writing Residency Program (The Rockefeller Foundation). His research has been dedicated primarily to the early development of Islamic law (especially Mālikī law) and ḥadīth. For these studies, he has explored and analysed early manuscript material, mainly in libraries of Tunisia and Morocco.

Ahmad Murtala obtained his PhD in 2009 and is currently Professor of Islamic Studies at Bayero University, Kano (Nigeria), teaching especially Islamic law and ḥadīth. He also acts as external examiner for other Nigerian universities. His main areas of interest are ḥadīth, uṣūl al-fiqh and manuscript analysis on which he has published extensively. In order to preserve Nigeria's manuscript heritage, he is engaged in cataloguing activities.

Kumail Rajani has studied in the seminary of Qum from al-muqaddimāt to dars al-khārij, and he is currently a PhD candidate at the University of Exeter. He has taught several topics such as tafsīr, ḥadīth, history, theology and fiqh at a number of research institutions in Qum. He teaches Islamic law and Society as a Post-Graduate Teaching Assistant at the University of Exeter. His entry on *Hadith: Shi'i* is published in the online Oxford Bibliography of Islamic Studies. Though primarily focused on the origins and development of Shī'ī ḥadīth, his research interests extend to Qur'ānic exegesis, fiqh, uṣūl, history, and Shī'ī Studies more broadly.

Tilman Seidensticker studied Arabic and Islamic studies, Greek and Philosophy at Göttingen and Tübingen universities and earned his PhD at Tübingen University in 1983. He has been Professor of Islamic Studies at Jena University since 1995. His main fields of research are the history of religion in pre-Islamic and early Islamic times, Arabic language and literature, and the codicology of Arabic manuscripts. Since 1997, he directs the research project *The Union Catalogue of Oriental Manuscripts in German Collections: Arabic Manuscripts*. Since 2013 he is the head of the *Union Catalogue* project. Since 2011 he is member of the DFG Collaborative Research Center 950 "Manuscript Cultures" (Hamburg University).

Ali Zaherinezhad is Research Associate in Arabic and Islamic Studies at the Centre for the Study of Manuscript Cultures, University of Hamburg (*All: The Leipzig Manuscript B. or. 227 - Paratexts as Witnesses of Islamic Ḥadīth Scholarship*) and Visiting Lecturer in ḥadīth studies at the University of Münster. He holds a MSt in Oriental Studies from the University of Oxford and a BA (Hons) in Arabic and Islamic Studies from the School of Oriental and African Studies (SOAS) at the University of London. His research interests include ḥadīth studies, textual criticism and manuscript studies.