



ĠAZĀ'ERĪ

ĠAZĀ'ERĪ, *nesba* of two Imami authors and traditionists.

1. Abū 'Abd-Allāh Ḥosayn b. 'Obayd-Allāh b. Ebrāhīm, reportedly a leading scholar of his generation (d. mid-Šafar 411/June 1020). Little is known of his life. He traveled widely (Ebn Ḥajar, II, p. 364), studying among others with the Baġdādī scholar Ebn Je'ābī (d. 355/966; Dahabī, 1986, pp. 328-29), with Ebn Jonayd (d. 381/991, q.v.; Najāšī, p. 139), and with Zayd b. Ja'far 'Alawī Moḥammadī (dates unknown), who may have been a Zaydī (Afandī, pp. 359-60). He also transmitted all the works of the Imami Abū Ḥamza Ḥasan b. (Muḥammad b.) Ḥamza b. 'Alī Ṭabarī Mar'ašī (d. 358/969), whom he met in Baghdad in 354/965 (Ṭūsī, 1961, p. 465; Ebn Ma'šūm, pp. 457-58), or 356/967 (Ṭūsī, 1983, pp. 81-82; cf. Najāšī, p. 64). Among his best-known students were Najāšī and Ṭūsī (Najāšī, p. 69; Ṭūsī, 1961, p. 470).

Najāšī (p. 69) lists fourteen works by Ġazā'erī, none of which is extant. Judging by their titles, most dealt with Imami *ḥadīṭ* and *feqh*, and one was directed against the *ġolāt* (qq.v.). In addition, Ġazā'erī is generally believed to have transmitted Zorārī's *Resāla* and to have written (in 373/983 or later) a supplement (*takmila*) to it (printed in Zorārī, pp. 187-94; cf. *al-Darī'a* XI, p. 7, no. 31). However, K̲v̲ānsārī (II, p. 313) identifies the transmitter as Abū 'Abd-Allāh Ḥosayn b. 'Obayd-Allāh b. 'Alī Wāseṭī (d. before 420/1029).



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2. His son Abu'l-Ḥosayn Aḥmad b. Ḥosayn Ġazā'erī, often referred to as Ebn Ġazā'erī (fl. first half of the 5th/11th century), a colleague of Abū Ja'far Ṭūsī and Aḥmad Najāšī. According to Ṭūsī (p. 28), Ebn Ġazā'erī was the first to attempt a comprehensive list of Imamite works. To this end he wrote two books: one comprising a list of authors of *oṣūl* (cf. Kohlberg, p. 131), the other comprising a list of authors of other works (termed by Ṭūsī *taṣānīf* or *moṣannafāt*). No copies were made of these books, and after his death they were destroyed (for some unexplained reason) by one or more members of his family.

Ebn Ġazā'erī is credited with a *Ketāb al-ẓo'afā'*, also known as *Ketāb al-rejāl*, which Šahīd Ṭānī Zayn-al-Dīn 'Āmelī erroneously ascribed to the older Ġazā'erī (cf. Majlesī, I, p. 22). It dealt with “weak” (i.e., unreliable) transmitters of traditions. It is first mentioned by Jamāl-al-Dīn Aḥmad b. Ṭāwūs (d. 673/1274-75, q.v.), who incorporated most (or all) of it in his *Ḥall al-eškāl* (completed in 644/1246). The *Ketāb al-ẓo'afā'* was apparently no longer directly available to Ebn Ṭāwūs's students Ebn Dāwūd and Ebn Moṭahhar Ḥellī, who cite it in their *rejāl* works via the *Ḥall al-eškāl*. By the time of Ḥasan b. Šahīd Ṭānī (d. 1011/1602) the work was considered to have been lost (Ebn Šahīd Ṭānī, p. 24). The *Ḥall al-eškāl*, however, was still available to 'Abd-Allāh b. Ḥosayn Tostarī Eṣfahānī (d. 1021/1612), and from it he copied all the material from Ebn Ġazā'erī that it contained. Eṣfahānī's copy reached his student 'Alī Qohpā'ī (fl. early 11th/17th century), who incorporated it in his *Majma' al-rejāl* (comp. 1016/1607; Qohpā'ī, I, pp. 10-11). The *Ḥall al-eškāl* appears to have subsequently been lost (*al-Darī'a* VII, pp. 64-65, no. 346).

The citations in these later sources indicate that Ebn Ġazā'erī labeled traditionists as *ẓa'īf* when they held extremist views (e.g., Ebn Dāwūd, pp. 421, 446, 462, 473, 480, 522), forged traditions (e.g., idem, pp. 443, 459, 471, Ebn Moṭahhar, p. 110), cited chains of transmitters (*esnāds*) without the corresponding texts (*matns*) or vice versa (Qohpā'ī, V, p. 247), and so on. On occasion he would declare a person to be trustworthy but would fault him for transmitting from “weak” traditionists (e.g., Ebn Dāwūd, pp. 421, 516, 549). While Ebn Dāwūd and Ebn Moṭahhar seem to have regarded the *Ketāb al-ẓo'afā'* as possessing the same authority as other *rejāl* works, some later scholars were more critical. Majlesī, for example, maintained that it



contradicted most of the information found in well-known sources (I, p. 41). According to Āqā Bozorg Ṭehrānī, there is reason to doubt that Ebn Ġazā'erī really was the author of the *Ketāb al-ẓo'afā'*, first because the author engages in blanket criticism of a kind unlikely to have issued from a person of Ebn Ġazā'erī's stature, and second because this work is not heard of before Ebn Ṭāwūs (*al-Darī'a* IV, p. 288, X, pp. 88-89, no. 164). It should be noted, however, that Ebn Ġazā'erī defended some traditionists against accusations of extremism leveled against them by Qomī scholars (e.g., Ebn Dāwūd, pp. 493, 500) and was at times less critical than others (e.g., Ebn Dāwūd, pp. 446, 488); and that Ebn Ṭāwūs himself appears to have regarded this work as authentic (Ebn Šahīd Ṭānī, p. 25; Mīr Dāmād, p. 113).

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