THE KHILAFAT MOVEMENT IN SINDH

By:

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Towards the close of nineteenth century, Turkey begins attracting the attention of the Indian Muslims. The Muslims of India always had a strong feeling of identity with the world community of Islam. They were very much impressed by Jamal-u-Din Afghani's reminder that all Muslims of the world are brothers-in-faith. The sultan of Turkey had claimed to be the caliphs of the Muslim world. The Muslim of India did not much consider this claim as long as there was an independent. Muslim rule in India but now they had lost their independence, they began to recognize and respect the Sultan of Turkey as their caliph. Sultan Abdul Hamid of Turkey took this opportunity to propagate his importance as caliph of Muslim world in order to counteract European claims to extra territorial authority in the affairs of Christian minorities in his empire.[1]

The world khilafat is derived from the word Khalipha (Caliph)[2]. Khalifa mean a successor[3] or a person who authority

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[1]-I.H Qureshi, The Muslim Community of Indo – Pakistan Sub Continent, Karachi. Ma'aref limited, 1977, P – 226.

[2]- Ibid, P – 309

[3]- A – J Toynbee, Survey of International affairs, London 1927. PP 81-90.

warehouses and use of advanced data-mining techniques greatly assists Hadith research and research in Islamic history and literature.

The infrastructure for this research requires a graph theoretic modeling of the chains of narrators and relational modeling of all the relevant entities in the biographical database of the Rijal-al-Hadith رجال الحديث and a Hadith database with corresponding links to references in books of Hadiths by established scholars.

Issues that need to be tackled include need for massive data entry followed by reconciliation of the entered data with authentic sources.

Formalization of various definitions in a format amenable to computerized processing also represents a huge task especially, while the data is being entered, cleaned and while the testing is being done to refine the algorithms. Initially, the results may be surprising, or even alarming, because the data, algorithms and the data structures are being refined.

Once we have achieved a reasonable level of confidence in the integrity of the data and the algorithms, we would be in a position to carry out analysis that could not be done earlier because of the lack of tools.

Possible analysis includes analysis of the paths and sub-paths within the DAG of narrators for a given Hadith. Aggregate statistics about the occurrences of such paths and their contributions to certain types of evaluations.

Annotation of the nodes and arcs with various kinds of weights and then evaluating the aggregate averages over different paths and over the entire graph to yield numerical grades of evaluations. Currently the classifications of *Hadith* are qualitative, these kinds of aggregate functions would enable quantitative grading of these classifications.

Madinah has been the center of learning and early Hadith scholarship pioneered the meticulousness of historical reporting. Conversion of Islamic historical material to modern database technologies at the granularity of the proposed event model represents another such pioneering effort.

of the same narrator by different scholars.

A *Hadith* is *Da'if* ضعيف if it fails to reach the status of *Hasan*. Or if it is either of type *mursal* مرسل , *mu'allaq* معلق , *mudallas* مدلس , *munqati'* منقطع or *mu'dal* معضل . Or a narrator has a disparaged character because he has been evaluated to be a liar, or fabricator, or makes mistakes, or has opposition to the narration of more reliable sources, or there is ambiguity surrounding his person.

Smaller the number and importance of defects, the less severe the weakness. The more the defects in number and severity, the closer the *Hadith* will be to being *maudu'* (fabricated)[1]. Degree of such weakness requires that we assign a rank or grade to each defect, then an aggregate average of the rank can be obtained. This may be weighted-average if different criteria are considered to be of different importance.

A *Hadith* is *maudu'* حديث موضوع if:

- *Matn* contradicts the established norms of Prophet's sayings, or its narrators include a liar.
- Its fabricator has confessed.
- There is discrepancy of dates or times of incidents [2].

Matn evaluation would contain information about the normative nature, narrator's evaluation would in NarratorEval, fabricator's confession is captured in the Biographical database where the role of that person is fabricator, and his saying is an event. Discrepancy of dates and times are given in Matn evaluation, while discrepancy in the biographical dates and times of events can be recognized from the event database.

Collections of fabricated *Hadith* (e.g. Ibn al-Jauzi in al-Maudu'at) can also be entered in the database along with their evaluations.

VI. Conclusions and Future Work

Thesis of this paper is that the use of computer science concepts for algorithmic research, database queries, data-

[1] - Al-Sakhawi, Fathul Mughis, Beirut, Muktaba-e-Al-Sunnah, 1995, Vol. 1: p.106.

[2] - Ibn Salah, Uloom ul Hadith, Beirut, p.89.

Fig. 3 shows that the database allows a Hadith to be mentioned in more than one reference book. Al-Bukhari's requirements for links and chains is evaluated using the machinery given in the Section III, while the information required for testing each condition on the narrator, chain, link or M*atn* is pulled from the Hadith database (Fig. 3) or Rijal Biographical Database (Fig. 2).

A *Hadith* is *Hasan*حسن حديث , if:

- It has not been evaluated to be *shadhdh*, and its sanad does not contain a narrator evaluated to be disparaged, and there are more than one chain, or
- Its chain of narrators is neither *mursal* nor *munqati'* nor containing a *mudallis* [13], or
- It is evaluated to be free of *shudhudh* and it has a sanad containing a narrator evaluated as *mastur* ("screened", i.e. no prominent person reported from him), and evaluated as not totally careless in reporting, and there is another corroborating *sanad* [13], or
- It is evaluated to be free of *shudhudh* and has a *sanad* containing a narrator evaluated to be truthful and reliable, but is a degree less in his preservation/memory of *Hadith* in comparison to the reporters of *Saheeh Hadith* [1].

Hadith Eval would provide judgment about freedom from *shudhudh,* evaluations of chains has already been discussed, *mastur,* carelessness in reporting, truthfulness, reliability are evaluations of the narrators. We can therefore verify each of these conditions by querying the database. To enable judgment regarding *Hasan*, these conditions would have to be tested together that would require developing an algorithm to test the given criteria.

Narrator Val table allows storage of different evaluations

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[1]- Jalal ad-Din al-Suyuti, Tadrib al-Raawi, Cairo, 1379H/1959, 1: 171.

Queries in to the tables could pull out these evaluations for a narrator.

If all the evaluations of a narrator by established scholars pulled out from the NarratorEval table are unanimously either Imam or Hafiz, then this may contribute to a *saheeh* (sound) chain provided all narrators meet the criteria. If a chain contains a narrator whose evaluation is either abandoned or liar, the chain is likely to be *da'if jiddan* ضعيف جدا (very weak) or *maudu'* (fabricated). If a narrator is evaluated to be one who makes mistakes, then this may cause the chain to become da'if ضعيف .

However, several such narrators relating the same *Hadith* independently may raise the rank of the Hadith to that of Hasan (حسن good). The database allows an algorithm to go over the evaluation of each node and arc of the graph and annotate them with ranks and aggregate an average rank giving the overall grade. Such aggregation provides useful comparison among the various opinions.

Strength of a Saheeh Hadith صحيح حديث varies from 1 to 7 [1] as given below. We see from the list that the strength criteria are easily evaluated through SQL queries on the tables of our database:

1. Referenced of both al-Bukhari and Muslim;
2. Referenced by al-Bukhari only;
3. Referenced by Muslim only;
4. Not referenced by al-Bukhari and Muslim but fulfilling the requirements of both;
5. Only fulfilling the requirements of al-Bukhari;
6. Only fulfilling the requirements of Muslim;
7. Declared *Saheeh* by other established *traditionists*.

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[1]- Al-Tibi, al-Husain b. 'Abdullah, al-Khulasah f1 usul al-Hadith (ed. Subhi al-Samaira'I), Baghdad, 1391 H, p. 36)

relational database and linked to all the sources where there are references to the person as well as mentions about him and his life and works as indicated by the link of narrator to Party Role in Fig. 2.

V. Classification according to Evaluation of Narrators

Evaluation of a *Hadith* depends on the evaluations of its narrators. Verdicts such as *Saheeh* (sound), *Hasan* (good), *Da'if* (week) and *Maudu'* (fabricated) rest mainly upon the nature of the reporters in the *isnad*. Evaluations of Hadith are entered in HadithEval table and evaluations of narrators in the NarratorEval table.

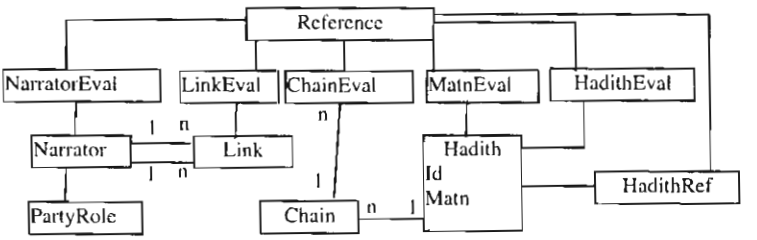

Fig. 3: Structure of Hadith Database.

Rijal al-Hadith (study of the narrators of *Hadith)* has resulted in authenticating or disparaging evaluations of narrators by different scholars. These range from

(i) Imaam, leader,

(ii) Hafiz, preserver,

(iii) Reliable, Trustworthy,

(iv) Makes mistakes,

(v) Weak,

(vi) Abandoned (by the Muhaddithoon), to (vii) Liar (used to fabrication). Circumstances leading to such evaluations are stored in the event table (Fig. 2) of our database and the resultant judgments in the NarratorEval table (Fig. 3).

during the same period, or co-located during the same time and place, or whether a person studied from the other or not.

An event has multiple participants. For example, the birth event may have participants such as the person himself (in the subject role), father, mother, and optionally the midwife (if any).

Therefore, to find whether *x* and *y* coexisted during the same period, we can find the birth date and the death date from the corresponding event types for *x* and *y* and then do comparison among the values of birth.event.date, death.event.date of x and y where they were the in subject roles. To find out where x has studied, we just need to query *x*'s role as student in the database to find out all events where *x* participated as a student. Similarly, to find out all instances where *x* participated as a "*Hadith* narrator".

Note that there can be multiple references of an event in different books. Events are also related to each other. An event can be related to several successors, and/or predecessors indicated by Ventral.

A reference book may have multiple authors, where authorship is itself a role, enabling the biographical history of the author to be also stored in the event database.

Hadiths, their chain(s) of narrators, along with their evaluations is modeled in Fig. 3. A Hadith is referred in multiple books of Hadith. Hadith, its Matn, narrators and each link is separately evaluated by scholars. These evaluations with their references is stored in the relevant tables. Note that there can be multiple evaluations for each one of the entities that describe a Hadith. Note that evaluations in Narrator Val, Manual, HadithEval, LinkEval and ChainEval contain judgments, whereas actual event of evaluation with the relevant participants, references is captured in the event table biographical database.

This unique definition of a narrator in turn can now be linked to a wealth of biographical information stored in a

whose generalization is the party entity. A person plays many roles in his/her life. A person participates in an event in a specific role. There are a number of participants in an event. Role types include father, mother, subject, executioner, author, scribe, narrator, evaluator, teacher, *sahabee*, *tabi'ee*, *tabatabi'ee*, *muhadith*, student, judge, courtier, warrior, writer, reader, etc.

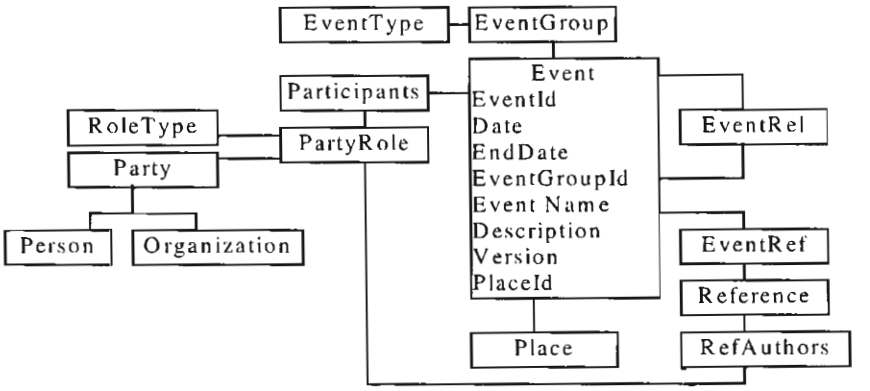

Fig. 2: Structure of Biographical Database.

Our event model in the biographical database of *rijal-al-Hadith* رجال الحديث is inspired by Peter Coad's transaction model [1]. An event is an occurrence that happens at a certain time and place and is worth remembering and is considered of some value. Events can be of many types such as birth, childrearing, mentoring, death, meeting, schooling, teaching, writing, commenting, war, fighting, visiting, etc. Events can also be related to *Hadith* research such as narrator evaluation, *hadith* narration, *Hadith* evaluation. As we can see events can be defined very flexibly to cover a large number of categories such as biographical, historical, and those related with *Hadith* narration and evaluation.

The model allows us to define a large number of events at a granularity necessary for the system to automatically check conditions such as whether two people were "*Muasir*" i.e. co-existing

$\rightarrow V_{2,3} \rightarrow V_{3,4} \rightarrow \ldots \rightarrow V_{n-1,2} \rightarrow V_{n,1}$ is a path of this graph.

Given the above definitions, we can now model various classifications of Hadiths according to the number of narrators as follows:

A *Hadith* is *Mutawatir* (consecutive), if for each level *k*, the number of narrators is greater than a minimum number "*m*" specified by an established Hadith scholar. In Hadith literature four, five, seven, ten, twelve, forty, or even seventy has been suggested as a minimum [9].

A *Hadith* is *Ahad* or a *Khabr Waahid* if for each level *k*, the number of narrators is less than "*m*", the minimum specified limit for a *Mutawatir* hadith.

Ahad is further classified into *Gharib* (strange), *Aziz* (rare), and *Mashhur* (famous).

A *Hadith* is *Gharib* (scarce, strange), if there exists some level *k* where the number of narrators is only one.

A *Hadith* is *Aziz* (rare, strong), if there exist some level *k*, where the number of narrators is two [10].

A *Hadith* is *Mashhur* (famous), if there exists some level k, where the number of narrators is greater than two

Note that a *hadith* may start out as *Aziz* initially but may cross over to become *Mashhur* at a later level [1].

IV. RELATIONAL DATABASE MODEL

The idea is to capture the life history or biography of each narrator and those related to *Hadith* literature in a relational database shown in Fig.2 which allows researchers to use SQL queries for verifying various conditions on which *Hadiths* and specifically their chains of narrators are evaluated.

We use a simplified version of the party model [2] to flexibly cover all types of roles of a person or an organization,

[1] Al-Iraqi, A; *Taqeed wal Izah*, Darul Hadith, Beirut, 1984, p.229.

of a chain of narrators to a Graph Theoretic model that can represent multiple chains of narrators. We use a Directed Acyclic Graph (DAG) to represent the multiple chains. A directed path of this DAG then becomes our previously defined chain of narrators.

Let G be a DAG representing multiple chains of narrators for a Hadith. G consists of a set of vertices (V), which that represent the set of narrators, and a set of arcs, where each arc represents the relationship given in Rule (1).

We note that *G* is actually a *rooted* DAG. The *Muhaddith* of a *Hadith* may be considered the root of its DAG and is said to be at level 1. The root node is now labeled in a special way so as to distinguish it from all other vertices in V. Vertices (narrators) directly connected to the root (i.e. *Muhaddith*) are considered to be at level 2. Vertices.

Directly connected to those at level 2 are considered to

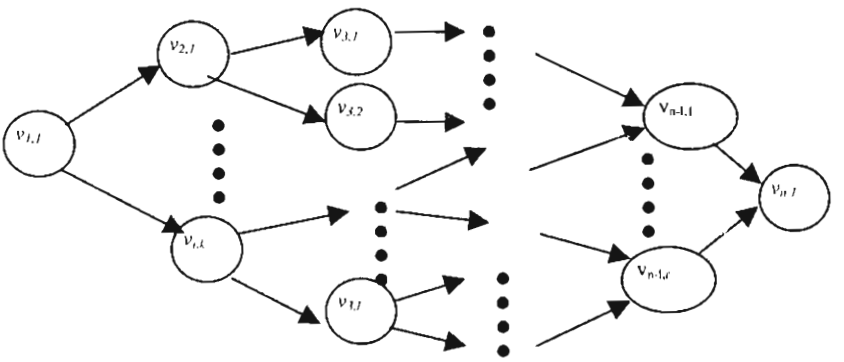

Fig. 1. Multiple chains of narrators form a Directed Acyclic Graph

be at level 3, and so on.

We denote the *Muhaddith* (root) at level 1 as $v_{1,1}$. Let the number of levels of *G* be *n*. Narrators at level *i*: $1 \leq i \leq n$ are denoted by $v_{i,p}$ where $1 \leq p \leq m$, (*m* being the number of vertices at level *k*). Fig. 3 shows the DAG representing multiple chains.

Given that $v_{i,p}$, $v_{j,q} \in V$, The arc ($v_{i,p}$, $v_{j,q}$) is an ordered pair where $v_{i,p} \rightarrow v_{j,q}$ follows Rule (1). A chain of narrators $v_{1,1}$

A Hadith is Munqata حديث المنقطع (broken), if

- v_n is the Prophet (sa), and
- $v_1 \in M$, i.e. v_1 is a *muhaddith,* and
- Every node, v_i is authentic (*siqa*), and
- Links from v_2 to v_n follow Rule (1), and
- A link closer to Muhaddith, e.g. $v_1 \rightarrow v_2$ does not follow Rule (1) i.e. v_2 is not a member of $v_1.T$.

A Hadith is Mu'dal الحديث المعضل, *if*

- v_n is the Prophet (sa),
- $v_1 \in M$, i.e. v_1 is a *muhaddith*
- There is some j: $1 < j < n-1$, such that two consecutive links are missing after j. That is v_{j+1} is not a member of $v_j.T$, and there exists some unknown narrators v_k, v_t not in chain that could have made the following hold under Rule 1: $v_j \rightarrow v_k \rightarrow v_t \rightarrow v_{j+1}$.
- The number of consecutive missing narrators in a *Sanad* exceeds one (typically two).

A *Hadith* is *Mu'allaq* الحديث المعلق(hanging), if

- v_n is the Prophet (sa),
- $v_1 \in M$, i.e. v_1 is a *muhaddith*
- $n = 2$. That is, the *Muhaddith* omits the whole *Sanad* and quotes the Prophet (sa) directly.
- Also, called *balaghah* (to reach); e.g. Imaam Maalik sometimes says in al-Muwatta', "It has reached me that the Messenger of Allaah said .....".

B. Classifications for Multiple Chains of Narrators

There may be multiple chains of narrators for a given Hadith. Classifications such as Mutawatir متواتر and Ahad آحاد need to test the number of narrators at various stages of these multiple chains. We, therefore extend our Set Theoretic model

checked by the computer algorithmically given that the corresponding data and the relationships are available in the database. The database design that would provide this input through queries is described in the next section.

A Hadith is Marfu-Mutasil معروف متصل *(Elevated-Connected) if:*

- v_n is the Prophet (sa), and
- v_1 is a *muhaddith*, $v_1 \in M$, and
- Every node, v_i is authentic (*siqa*), and
- Links from v_1 to v_n follow Rule (1).

A Hadith is *Mauquf-mutasil* (Stopped-Connected) if:

- $v_n \in S$, i.e. v_n is a *sahabee* (i.e. the sanad goes up to a *Sahabee*), and
- $v_1 \in M$, i.e. v_1 is a *muhaddith,* and.
- Every node, v_i is authentic (*siqa*), and
- Links from v_1 to v_n follow Rule (1).

A *Hadith* is *Muqtu-mutasil* (Severed-Connected), if

- $v_n \in B$, i.e. v_n is a *Tabi'ee* (i.e. *Sanad* goes up to a *Tabi'ee*), and
- $v_1 \in M$, i.e. v_1 is a *muhaddith,* and
- Every node, v_i is authentic (*siqa*), and
- Links from v_1 to v_n follow Rule (1).

A Hadith is Mursal (Hurried), if

- v_n is the Prophet (sa), and
- $v_1 \in M$, i.e. v_1 is a *muhaddith,* and
- Every node, v_i is authentic (*siqa*), and
- Links from v_1 to v_{n-1} follow Rule (1), and
- v_{n-1} is not a member of S (but $v_{n-1} \in B$), i.e. v_n is not a member of $v_{n-1}.T$. That is, the link of *Sahabee* between the *Tabi'ee* and the Prophet (sa) is missing, e.g. when a *Tabi'ee* says, "The Prophet said...." .