

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

Bell & Howell Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600

UMI[®]



**IBN HAJAR AL-'ASQALĀNĪ ON *TAJRĪH* AND *TA'DĪL*
OF *HADĪTH* TRANSMITTERS.
A STUDY OF HIS *TAHDHĪB AL-TAHDHĪB***

A Thesis

Submitted to the Faculty of Graduate Studies and Research
in Partial Fulfillment of the Requirements
of the Degree of Master of Arts

By
Andi Muhammad Ali Amiruddin

The Institute of Islamic Studies
Faculty of Graduate Studies and Research
McGill University
Montreal, June 1999

©Andi Muhammad Ali Amiruddin 1999



National Library
of Canada

Acquisitions and
Bibliographic Services

395 Wellington Street
Ottawa ON K1A 0N4
Canada

Bibliothèque nationale
du Canada

Acquisitions et
services bibliographiques

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file *Votre référence*

Our file *Notre référence*

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-54975-5

Canada

ABSTRACT

Author: Andi Muhammad Ali Amiruddin
Title: Ibn Ḥajar al-‘Asqalānī on *Tajrīḥ* and *Ta‘dīl* of Ḥadīth Transmitters: A Study of his *Tahdhīb al-Tahdhīb*
Department: Institute of Islamic Studies
Degree: Master of Arts

Many works present solid biographical data on *ḥadīth* transmitters, offering *tajrīḥ* and *ta‘dīl* with respect to both personal and social background. These works have different ways of organizing their entries. Some show various classes (*tabaqāt*) of *ḥadīth* transmitters, e.g., *Ṭabaqāt* of Ibn Sa‘d. Others use alphabetical order. The outcome is a difference not only in structure but in contents. Some works are based on transmitters, such as those of the six canonical books of *Sunnī ḥadīth*; others are based specifically on the disputable qualities of the transmitters. The purpose of this thesis is to present Ibn Ḥajar al-‘Asqalānī’s *Tahdhīb al-Tahdhīb*, which comes as a summation of its kind and is to a large degree comprehensive. By focusing on some biographies of *ḥadīth* transmitters included in *Tahdhīb al-Tahdhīb* which are based on the transmission chains of four selected *ḥadīths*, we hope to show *Tahdhīb al-Tahdhīb* as a independent source for assessing the validity of *ḥadīth* transmission chains. Moreover, by comparing the assessment of a *ḥadīth* transmitter found in *Tahdhīb al-Tahdhīb* to that of other works -- such as *Kitāb al-Jarḥ wa al-Ta‘dīl* by Ibn Abī Ḥātim al-Rāzī and *Mīzān al-I‘tidāl* by al-Dhahabī -- we hope to appraise the position of Ibn Ḥajar al-‘Asqalānī within *ḥadīth* criticism.

RÉSUMÉ

Auteur: Andi Muhammad Ali Amiruddin
Titre: Le *Tajrīh* et *Ta'dīl* des transmetteurs des *ḥadīths* selon Ibn Ḥajar al-'Asqalānī: Une étude de son *Tahdhīb al-Tahdhīb*.
Département: Institut des Études Islamiques, Université McGill
Diplôme: Maîtrise ès Arts

Plusieurs ouvrages présentent de l'information biographique solide sur le *Tajrīh* et le *Ta'dīl* des transmetteurs des *ḥadīths* qui tiennent compte des environnements personnel et social. Ces travaux ont différentes manières de compiler leurs informations. Certains présentent des classes (*tabaqāt*) variées des transmetteurs des *ḥadīths*, comme par exemple le *Tabaqāt* d'Ibn Sa'd. Par contre, d'autres exégètes utiliseront l'ordre alphabétique. Ce qui aura pour résultat une différence non seulement dans la structure mais aussi dans son contenu. De plus, certains ouvrages se fondent sur les transmetteurs eux-mêmes, tels que les six livres canoniques des *ḥadīths* alors que d'autres sont fondés sur les qualités contestées des transmetteurs. Le but de ce mémoire est de présenter le *Tahdhīb al-Tahdhīb* d'Ibn Ḥajar al-'Asqalānī qui, selon Juynboll, est une synthèse du genre et son "édifice." En portant une attention particulière sur quelques biographies des transmetteurs des *ḥadīths* inclus dans le *Tahdhīb al-Tahdhīb* et qui se fondent sur les chaînes de transmission de quatre *ḥadīths* sélectionnés, nous tenterons de montrer le *Tahdhīb al-Tahdhīb*, en tant que source indépendante et ce, en évaluant la validité des chaînes de transmission des *ḥadīths*. Enfin, en comparant l'évaluation d'un transmetteur des *ḥadīths* inclus dans le *Tahdhīb al-Tahdhīb* avec d'autres issus d'autres ouvrages, tels que le *Kitāb al-Jarḥ wa al-Ta'dīl* de Ibn Abī Ḥātim al-Rāzī et le *Mīzān al-I'tidāl* de al-Dhahabī, nous tenterons d'évaluer la position d'Ibn Ḥajar al-'Asqalānī au sein de la critique des *ḥadīths*.

Acknowledgements

In preparation and completion of this work, I have received valuable guidance, assistance and support from several individuals. I would hereby like to acknowledge my sincere thanks to all of them. First of all, I would like to express my gratitude and indebtedness to Prof. Eric Ormsby, who has been my supervisor since my first year in the Institute of Islamic Studies. I am indebted to him for his indispensable guidance and stimulating feedback.

I am also thankful to all my professors, the staff at the Institute of Islamic Studies and the staff of the library of the Institute of Islamic Studies for their assistance during my two years of study at McGill University -- in particular, Salwa Ferahian and Wayne St. Thomas, who have been very helpful and always friendly.

My thanks to the Canadian International Development Agency (CIDA) for the scholarship which enables me to study at McGill University; and to Wendy Allen (Director of the Indonesian-Canada Higher Education Project), Joanna Gacek, Lori Novak, Susy Ricciardelli, Phil William and Any Yoesoef of the Indonesian Project in both Montreal and Jakarta, for their helpful assistance. Thank also to the Rector of the State Institute of Islamic Studies (IAIN) Alauddin in Ujungpandang, Indonesia and the Dean of Ushuluddin Faculty of IAIN Alauddin in Ujungpandang, who gave me a leave of absence from work to allow me to pursue my studies at McGill University.

I have received the assistance of many persons in Montreal and for various ends. I would like to express my deep thanks to Asaad F. Shaker, who has helped me in editing this thesis. The same appreciation goes to all my friends, who have offered their warm

and kindly friendships during my stay in Montreal, especially Ismatu Ropi, Ahmad Nur Fuad, Hasnul Arifin Melayu and Muhammad Agus Nuryatno.

Finally, I wish to express my deepest gratitude and appreciation to all my family in Sulawesi, particularly my parents, brother and sisters, whose support never wavers.

Montreal, June, 1999

Andi Muhammad Ali Amiruddin

Transliteration

The Arabic transliteration in this thesis follows the system used by the Institute of Islamic Studies at McGill University. The table of transliteration is as follows:

b = ب	dh = ذ	ṭ = ط	l = ل
t = ت	r = ر	ẓ = ظ	m = م
th = ث	z = ز	' = ع	n = ن
j = ج	s = س	gh = غ	h = هـ
ḥ = ح	sh = ش	f = ف	w = و
kh = خ	ṣ = ص	q = ق	y = ي
d = د	ḍ = ض	k = ك	' = ء

Short : a = ا ; i = ي ; u = و

Long : ā = آ ; ī = ي ; ū = و

Diphthongs : ay = اي ; aw = او

Tā marbūṭah will be transliterated as “h” for example, *thiqah* = ثقة and as “t” when in a construct phrase, such as *Muqaddimat Ibn al-Ṣalāḥ* = مقدمة ابن الصلاح

TABLE OF CONTENTS

Abstract	i
Résumé	ii
Aknowledgements	iii
Transliteration	v
Table of Contents	vi
Introduction	1
Chapter I: IBN ḤAJAR AL-‘ASQALĀNĪ: HIS LIFE AND WORKS ON ḤADĪTH TRANSMITTERS	4
A. A Biographical Sketch	4
B. His Works on <i>Ḥadīth</i> Transmitters	14
Chapter II: IBN ḤAJAR AL-‘ASQALĀNĪ: TAḤDHĪB AL- TAḤDHĪB	30
A. Motivation.....	33
B. The Sources of <i>Tahdhīb al-Tahdhīb</i>	36
C. The Structure of <i>Tahdhīb al-Tahdhīb</i>	44
D. Ibn Ḥajar’s Method of <i>Tahdhīb al-Tahdhīb</i>	54
E. Ibn Ḥajar’s System of Codes	56
F. Printing History of the Text	58

Chapter III: IBN ḤAJAR AL-‘ASQALĀNĪ : TAJRĪḤ AND TA‘DĪL OF ḤADĪTH

TRANSMITTERS	63
A. Ibn Ḥajar al-‘Asqalānī’s Formulation	64
B. Assessing the Validity of Some Ḥadīths based on Ibn Ḥajar’s <i>Tahdhīb al-Tahdhīb</i>	75
Conclusion	98
Glossary	104
Appendix	109
Bibliography	113

INTRODUCTION

Ibn Ḥajar al-‘Asqalānī¹ (773-852/1372-1449) was a judge, historian and *ḥadīth* scholar. His life work was in the science of *ḥadīth*, where he became the greatest and, at the same time, a typical representative of Muslim religious scholarship.² He was a prolific writer and left many important writings in historiography, *rijāl al-ḥadīth* (“biographies of transmitters”), *usūl al-ḥadīth* (“principles of prophetic tradition”), *naqd al-ḥadīth* (“criticism of prophetic tradition”). He also produced works in *sharḥ* (“commentaries”) and *ikhtisār* (“summaries”).

Ibn Ḥajar al-‘Asqalānī’s erudition has been widely admired. Sabri Khalid Kawash wrote a doctoral dissertation on al-‘Asqalānī entitled *Ibn Ḥajar al-‘Asqalānī (1372-1449 A.D.): A Study of the Background, Education and Career of a ‘Alim in Egypt*. Shākir Maḥmūd ‘Abd al-Mun‘im studied his works and method with special reference to al-Isābah fī Tamyīz al-Ṣaḥābah; and Muḥammad Kamāl al-Dīn ‘Izz al-Dīn’s *Ibn Ḥajar al-‘Asqalānī Mu’arrīkhan* focused on Ibn Ḥajar’s career as an historian. Other students of al-‘Asqalānī’s historical approach have considered Ibn Ḥajar *amīr al-mu‘minīn fī al-ḥadīth* (“The Commander of the Faithful in the study of tradition”). However, no work, as far as I know, specifically focuses on his contribution to the *tajrīḥ* (“discrediting”) and

¹ His complete proper name was Aḥmad b. ‘Alī b. Muḥammad b. Muḥammad b. ‘Alī b. Aḥmad, Shihāb al-Dīn, Abū al-Faḍl al-Kinānī al-‘Asqalānī. He was born in old Cairo on 22 Sha‘bān 773/28 February 1372 and died in the same city, on 28 Dhū al-Ḥijjah 852/22 February 1449. Sabri Khalid Kawash, “Ibn Ḥajar al-‘Asqalānī: A Study of the Background, Education and Career of a ‘Alim in Egypt” (Ph.D diss., Princeton University, 1969) 11.

² F. Rosenthal, “Ibn Ḥajar al-‘Asqalānī” in *Encyclopaedia of Islam*, vol.3 (Leiden: E.J. Brill, 1960) 776.

ta'dīl ("justification") of *ḥadīth* transmitters. The present study examines Ibn Ḥajar's important contribution to this field, with special reference to his *Tahdhīb al-Tahdhīb*.³

Ibn Ḥajar proposed six levels of *ta'dīl*. Compared to other scholars like Ibn Abī Ḥātim al-Rāzī (d. 327/937),⁴ Ibn Ṣalāḥ al-Shahrazūrī (d. 643/1243)⁵ and Shams al-Dīn al-Dhahabī (d. 748/1348),⁶ Ibn Ḥajar offered a more detailed and precise scheme. For example, he put *thiqah* ("reliable") at the third level, while other scholars placed it at the second or even the first. Similarly, in *tajrīḥ* Ibn Ḥajar put *kadhhab* ("liar") at the second level, whereas others put it at the first, the first level being reserved for *akdhab al-nās* ("the gravest liar").

This suggests that Ibn Ḥajar employed technical expressions rather differently in his *tajrīḥ* and *ta'dīl* of the *ḥadīth* transmitters. When scholars pass judgment on the qualities or defects of *ḥadīth* transmitters, they use these expressions like *tawassut* ("averageness") and *tasāḥul* ("laxity"). In his *Tahdhīb al-Tahdhīb*, he used various terms to distinguish transmitters. We wish to find out if Ibn Ḥajar al-'Asqalānī had accepted weak (*ḍa'īf*) *ḥadīths*, weak due to the defectiveness of their transmitters.

The aim of this research, then, is to determine Ibn Ḥajar al-'Asqalānī's notions of the *tajrīḥ* and *ta'dīl* of *ḥadīth* transmitters, and to compare it with that of Ibn Abī Ḥātim al-Rāzī, Ibn Ṣalāḥ al-Shahrazūrī and Shams al-Dīn al-Dhahabī. We will discuss how Ibn

³ It was published in 12 vols. (Hyderabad: Majlis Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1325-1327 A.H.)

⁴ His formulation may be found in his *Kitāb al-Jarḥ wa al-Ta'dīl* (Hyderabad: Majlis Dā'irat al-Ma'ārif, 1952).

⁵ Abū 'Amr 'Uthmān b. 'Abd al-Raḥman Ibn Ṣalāḥ al-Sahrazūrī, *Ulūm al-Ḥadīth*, ed. Nūr al-Dīn 'Itr (Maḍīnah: al-Maktabah al-'Ilmiyyah, 1972). See Carl Brockelmann, *GAL*, SI, 610 ff.

⁶ Abū 'Abd Allāh Muḥammad b. Aḥmad Shams al-Dīn al-Dhahabī, *Mīzān al-I'tidāl fī Naqd al-Rijāl*, ed. 'Alī Muḥammad al-Bijāwī, (Cairo: 'Isā al-Bāb al-Ḥalabī, 1963). See *GAL* II, 57 ff; SII, 45 ff.

Ḥajar al-‘Asqalānī applied his categorization, which may have led him to be either moderate or even quite loose in his own acceptance of *ḥadīths* and their transmitters.

The study will consist of three chapters. The first is a brief biographical sketch of Ibn Ḥajar al-‘Asqalānī and an introduction to his works on *ḥadīth* transmitters. The second chapter will discuss Ibn Ḥajar’s motivations, sources, structure, method and the coding system of *Tahdhīb al-Tahdhīb*. It will also examine some parts of his *Tahdhīb al-Tahdhīb* and compare them with similar parts in other works. The third chapter will focus on Ibn Ḥajar al-‘Asqalānī’s notions of the *tajrīḥ* and *ta’dīl* of *ḥadīth* transmitters, comparing them to those of Ibn Abī Ḥātim al-Rāzī, Ibn Ṣalāḥ al-Shahrazūrī and Shams al-Dīn al-Dhahabī. The last part of this chapter will assess the validity of some *ḥadīths* based on Ibn Ḥajar al-‘Asqalānī’s *Tahdhīb al-Tahdhīb*. Ibn Ḥajar’s records of *tajrīḥ* and *ta’dīl* of *ḥadīth* transmitters may provide evidence that these notions had affected his assessments.

Finally, in the conclusion, we will see whether or not Ibn Ḥajar al-‘Asqalānī’s categorization into *tawassuṭ* and *tasāḥul* in the *tajrīḥ* and *ta’dīl* of *ḥadīth* transmitters influenced his attitude towards weak *ḥadīths* and their transmitters.

CHAPTER ONE

IBN HAJAR AL-'ASQALĀNĪ: HIS LIFE AND WORKS ON HADITH TRANSMITTERS

A. A Biographical Sketch

Ibn Hajar al-'Asqalānī¹ was a judge, historian and *ḥadīth* scholar. His life work was in the science of *ḥadīth*, where he became the greatest but, at the same time, typical representative of Muslim religious scholarship.² He was a prolific writer and left many important writings in historiography, *rijāl al-ḥadīth* ("biographies of transmitters"), *uṣūl al-ḥadīth* ("principles of the prophetic tradition"), and *naqd al-ḥadīth* ("criticism of the prophetic tradition"); he also produced works in *sharḥ* ("commentaries") and *ikhtisār* ("summaries") of other works.

Ibn Hajar al-'Asqalānī was born in old Cairo on 22 Sha'bān 773/28 February 1372 and died in the same city on 28 Dhū al-Ḥijjah 852/22 February 1449.³ He is known simply as Ibn Hajar,⁴ a name whose origin he himself did not know.⁵ In his *Raf' al-Iṣr 'an Qudāt*

¹ His complete proper name was Aḥmad b. 'Alī b. Muḥammad b. Muḥammad b. 'Alī b. Aḥmad, Shihāb al-Dīn, Abū al-Faḍl al-Kinānī al-'Asqalānī. This name consists of *laqab*, *kunya*, *shuhrah* and *nisbahs*, which have been studied by Sabri Khalid Kawash, *Ibn Hajar al-'Asqalānī: A Study of the Background, Education and Career of a 'Alim in Egypt* (Ph.D diss., Princeton University, 1969), 11. Ibn Hajar himself has provided his brief autobiography in his *Raf' al-Miṣr 'an Qudāt Miṣr*, ed. 'Alī Muḥammad 'Umar (Cairo: Maktabat al-Khanjī, 1998), 62-64; also Brockelmann, *GAL*, II: 80-84 and Supplement, II: 72-76.

² F. Rosenthal, "Ibn Ḥadjar al-'Asqalānī," *El* 2 (Leiden: E.J. Brill, 1971), III: 776.

³ Sabri Khalid Kawash, *Ibn Hajar al-'Asqalānī*, 11.

⁴ Ibn Hajar is well known by this part of his name, even though at that time most names consisted of several parts. See Richard W. Bulliet, "A Quantitative Approach to Medieval Muslim Biographical Dictionaries," *Journal of the Economic and Social History of the Orient* XIII (1970), 198.

⁵ An extensive discussion on the origin of his family name may be found in Sabri Khalid Kawash, *Ibn Hajar al-'Asqalānī: A Study of the Background, Education and Career of a 'Alim in Egypt*, 11-15.

Miṣr, Ibn Ḥajar mentions ‘Asqalān from where his family came, he himself was born and brought up in Cairo, Egypt.⁶ His family was well known and displayed a predilection for knowledge and literature.⁷ His father Nūr al-Dīn ‘Alī (died Rajab 777)⁸ was a noted scholar, whose legal advice was highly valued. The uncle of his father, Fakhr al-Dīn ‘Uthmān b. Muḥammad b. ‘Alī (d. 714), was also a famous scholar. As a Shāfi‘ite legal authority, he drew people who needed *fatwās*.

It is reported that Ibn Ḥajar lost his parents at a very young age. He was brought up by Zakī al-Dīn Abū Bakr b. Nūr al-Dīn ‘Alī al-Kharrūbī, one of his guardians and a famous trader of Egypt in his time. In 784, al-Kharrūbī took the then eleven-year-old Ibn Ḥajar on a pilgrimage to Mecca where the latter continued his education by studying some parts of al-Bukhārī’s *Saḥīḥ* – under *Musnid al-Hijāz*, ‘Afif al-Dīn ‘Abd Allāh an-Nashawiri⁹ and the *‘Umdat al-Ahkam* of ‘Abd al-Ghanī al-Maqdisī.¹⁰ Upon their return to Egypt, Ibn Ḥajar remained under the care of al-Kharrūbī until the latter’s death (Muḥarram 787), when Ibn Ḥajar was fourteen years old. Since Ibn Ḥajar was still considered under age, he was taken care of by his second guardian, Shams al-Dīn b. al-Qaṭṭān, until he reached majority.¹¹

⁶ Ibn Ḥajar al-‘Asqalānī, *Raf‘ al-Iṣr ‘an Qudāt Miṣr*, 62. On his complete name, see note #1.

⁷ Shams al-Dīn Muḥammad b. ‘Abd al-Raḥman al-Sakhāwī, “Introduction,” *al-Jawāhir wa al-Durar fī tarjamat al-Shaykh al-Islām Ibn Ḥajar (al-‘Asqalānī)* (Cairo: al-Majlis al-A‘lā li al-Shu‘ūn al-Islāmiyyah, 1986), ha.

⁸ Ibn Ḥajar al-‘Asqalānī, *Raf‘ al-Iṣr ‘an Qudāt Miṣr*, 62.

⁹ *Ibid.*

¹⁰ The obscure transmitters of *ḥadīth* found in this book are studied later by Ibn Ḥajar and included in one book, *Tasmiyyah man ‘Urifa mimman Abhama fī al-‘Umdah*. See its brief explication in part B of this chapter.

¹¹ Sabri Khalid Kawash, *Ibn Ḥajar al-‘Asqalānī*, 72.

Despite being an orphan, Ibn Ḥajar managed to obtain a good education and to become one of the leading scholars of his time. His education may be divided into two distinct stages with only a brief break.¹² The first stage started when he entered school at about five years old.¹³ He learned the entire Qur'ān by heart at the age of nine with three successive teachers: Muḥammad b. al-'Allāf, Shams al-Dīn al-Aṭrūsh and Muḥammad al-Safāfī.¹⁴ A year-and-a-half later –customary for someone seeking to keep the Qur'ān in memory– Ibn Ḥajar spent his time repeating his memorization until he departed for Mecca with his first guardian, Zakī al-Dīn al-Kharrūbī.

After returning from Mecca, Ibn Ḥajar began studying the art of writing and calligraphy, successively, with two well-known calligraphers, 'Alī al-Badmāṣī and Muḥammad al-Zaftāwī.¹⁵ In addition to calligraphy, Ibn Ḥajar also studied *fiqh*, methodology of jurisprudence and grammar, committing to memory short books on these subjects. At the same time, he kept hearing *Saḥīḥ al-Bukhārī* at the house of his guardian Zakī al-Dīn al-Kharrūbī which was performed by Shams al-Dīn Muḥammad b. 'Umar al-Salawī al-Dimashqī.¹⁶

When Ibn Ḥajar was fourteen years old, he obtained an *ijāzah*, by which a teacher certified that the student had achieved a satisfactory level of training. Ibn Ḥajar however did

¹² Sabri Khalid Kawash, *Ibn Ḥajar al-'Asqalānī*, 72.

¹³ Ibn Hajar al-Asqalani, "Introduction," *Raf' al-Isr 'an Qudat Misr*, 62; Ibn Hajar al-Asqalani, *Honoring the Muslim: Refraining from Harming and Thinking Evil of Him*, trans. by Assad Nimer Busool, Ph.D (Chicago: Kazi Publication, 1982), 12.

¹⁴ Sabri Khalid Kawash, *Ibn Ḥajar al-'Asqalānī*, 73. In "Ibn Hajar: His Time and His Life," Sayyid Abul Fazl names al-Ṣadr al-Sufī, who might be the Muhammad al-Safati mentioned by Sabri Khalid Kawash. See Sayyid Abul Fazl, "Ibn Hajar; His time and his life," *Islamic Culture* 32, no. 1 (January 1958), 30.

¹⁵ Sabri Khalid Kawash, *ibid.*, 77.

¹⁶ Ibn Ḥajar al-'Asqalānī, *Raf' al-Isr 'an Qudat Misr*, 62-63.

not continue his formal education. Instead, he busied himself in reading books on history and literature. Three years later, he decided to attend classes, which marked the beginning of his second stage of study.

If the first stage was elementary, the second was advanced. He received instruction in various branches of Islamic learning for a lengthy period of time and from many famous scholars of his day. He studied *ḥadīth* and *fiqh*, for instance, with Sirāj al-Dīn al-Bulqīnī (d. 805), Sirāj al-Dīn b. al-Mulaqqīn (d. 804), al-Burhān al-Ibnāsī (d. 801), ‘Izz al-Dīn b. Jamā‘ah (d. 819 AH) and al-Shams Burmawī (d. 831). He learned the various readings (*al-qirā‘ah al-sab‘ah*) of the Qur‘ān with al-Tanūkhī Nūr al-Dīn al-Haythamī (d. 807); Arabic language and lexicography with Muḥibb al-Dīn b. Hishām (d. 793), al-Majd al-Firūzabādī (d. 817) and al-Ghimārī (d. 802).

In 796 AH or the beginning of December 1394, Ibn Hajar chose to devote himself to the study of *ḥadīth*, where he was best known and went on to compose most of his treatises. For this purpose, like most *ḥadīth* scholars, he made several journeys to Egypt, Syria, the Ḥijaz and Yemen, which brought him into contact with philologists, literary men¹⁷ and several eminent scholars of *ḥadīth* from whom he heard several treatises of *ḥadīth*.¹⁸

He then studied *ḥadīth* for ten successive years with Zayn al-Dīn al-‘Irāqī (d. 800 A.H.), who had reintroduced into the teaching of traditions the old method of *imlā‘* (dictation), and had brought the study of *ḥadīth* back to its former glory.¹⁹ His ten years of

¹⁷ C. Van Arendonk, "Ibn Ḥajar al-‘Asqalānī," *EII* (Leiden: E.J.Brill, 1927), II: 380.

¹⁸ Sabri Khalid Kawash, *Ibn Ḥajar al-‘Asqalānī*, 108-111.

¹⁹ Muhammad Zubayr Siddiqi, *Hadith Literature: Its origin, development, special feature and criticism* (Calcutta: Calcutta University Press, 1961), 181.

study with ‘Izz al-Dīn b. al-Jamā‘ah also greatly benefited him, and marked the beginning of his scholarly research at the age of twenty.²⁰ The majority of his masters granted Ibn Ḥajar authority both to transmit *ḥadīth* and to deliver *fatwās* and religious instruction. These amounted to formal recognition by Ibn Ḥajar’s teachers of his ability to teach and deliver *fatwās*, as well as a sign of graduation, upon having completed his formal education.²¹

After his study of *ḥadīth*, Ibn Ḥajar al-‘Asqalānī settled down in Cairo in 806 A.H. and devoted himself to *ḥadīth* and connected sciences. At that time, he was recognized as an authority by fellow traditionists and was appointed as professor of *ḥadīth* in various educational institutions.²² Besides his scholarly activities, Ibn Ḥajar also held a position as deputy to his friend Qāḍī al-Qudāt Jamāl al-Dīn al-Bulqīnī. This led him to be appointed as Chief Qāḍī in Muḥarram 827. He remained in this office for about 21 years, with brief periods of dismissal.²³

In order to understand Ibn Ḥajar al-‘Asqalānī’s life and his point of view more extensively, it will not be out of place to discuss the historical data which deal with political and social conditions in Egypt and neighboring countries towards the end of the eighth century and the first half of the ninth century *hijrī* -- just when Ibn Ḥajar al-‘Asqalānī lived and wrote.

Ibn Ḥajar’s lifetime coincided with the reign of the Mamlūk sultanate in Egypt which lasted until 922 A.H.²⁴ When Ibn Ḥajar was born about the end of 8th century *hijrī*, Egypt was

²⁰ Ibn Ḥajar al-‘Asqalānī, “Introduction,” *Honoring the Muslim*, 12.

²¹ Sabri Khalid Kawash, *Ibn Ḥajar al-‘Asqalānī*, 111-113.

²² Muhammad Zubayr Siddiqi, *Hadith Literature*, 182.

²³ C. Van Arendonk, “Ibn Ḥajar al-‘Asqalānī,” 380.

²⁴ Bernard Lewis, *The Arabs in History* (New York: Harper Torchbooks, 1967), 155.

ruled by al-Ashraf Sha'bān (r. 764-778), the twenty-third ruler in the line of the Bahri Mamlūks.²⁵ Ibn Ḥajar saw fourteen Mamlūk sultans in all; the last three Bahrīs and eleven Burjīs. When he died in 852, the ruler was al-Zāhir Jakmaq of the Burjīs (r. 842-857).

During the Mamlūk period, Egypt was the center of political activities and held a position of leadership in the Middle East. It was due to the power of Mamlūk Sultans. Another earlier reason for this eminence was the ruin of Baghdād as the center of Muslim caliphate in 656 as a result of the Mongol Hūlāghū's attack. This attack did not stop at Baghdād but went on to Syria and surrounding areas up to the frontier region of Egypt. It was the Mamlūks of Egypt, under al-Zāhir Baybars (658-676), who defeated Hūlāghū's armies and freed captured lands.²⁶ The remaining Frankish states in Syria and Palestine were also captured and dismantled to prevent the Crusaders from establishing a base there ever again.²⁷

At this time, the Muslim caliphate was reestablished with the crowning of al-Mustanşir bi'llah, an 'Abbāsīd prince who arrived in Cairo in 659. However, the caliphate itself remained powerless, since all power was held by the Mamlūks.²⁸ The successors of Baybars had still been warring against the remaining strongholds of the Crusaders, until the recapture of Acre in 690. When al-Nāşir Muḥammad came to the throne (r. 709-741), Egypt was no longer preoccupied with fighting off external enemies. The last Mongol threat in the winter of 712 was halted and the power of the Crusaders had been broken along with the

²⁵ For the table of Mamlūk Sulṭāns, see P. M. Holt, "Mamlūks" in *EI2* (Leiden: E.J.Brill, 1971) IV: 328-329. The name Bahrī refers to the Nile island of al-Rawdah, where the barracks of the slave-soldiers (the origin of Mamlūk sultans) in the service of al-Şāliḥ Ayyūb were located. Egyptians called the Nile Bahr, and the slave-soldiers were Bahrīs. See Aḥmad b. 'Alī al-Maqrīzī, *Kitāb al-Sulūk li Ma'rifat Duwal al-Mulūk*, ed. Muḥammad Muşţafā Ziyādah (Cairo: Maṭba'at Lajnat al-Ta'fif wa al-Tarjamah wa al-Nashr, 1956), I: 340.

²⁶ Aḥmad b. 'Alī al-Maqrīzī, *ibid.*, 432-434; see Sabri Khalid Kawash, *Ibn Ḥajar al-'Asqalānī*, 4.

²⁷ P.M. Holt, "Mamlūks," 322.

²⁸ *Ibid.*

Frankish states.²⁹ Afterward, it was the Mamlūks who ruled Egypt, including Syria and Palestine. This situation remained stable until the death of al-Nāṣir Muḥammad. Although three successive generations followed him, their weakness, caused by infancy and inexperience, led to greater mistrust. In 762, an opposition faction led by Yalbughā al-‘Umarī appeared which succeeded in the capture of al-Nāṣir Ḥasan; the latter was put to death.³⁰ Sixteen years later, Barqūq b. Anas (r. 784-791 and 792-801), a Burjī mamlūk, deposed the last Baḥrī and took over the sultanate – marking the beginning of the Burjīs’ reigns.³¹

For the Burjis, it was military power that counted.³² They recognized no principle of hereditary succession and followed no policy of nepotism. The throne belonged to anyone who could capture it or induce the caliph to elect him.³³

During Ibn Ḥajar’s lifetime, Egypt faced no significant threat, except the Turco-Mongol forces of Tīmūr Leng, who expelled Aḥmad b. ‘Uways from Baghdād. In order to respond to this threat, Barqūq established a common front with the Ottomans and the Golden Horde in order to face Tīmūr. However, the battle never took place, since Tīmūr had no intention to invade Egypt and left Damascus in Sha‘bān 803.³⁴ Until Ibn Ḥajar’s death, the power of Mamlūk sultanate was still great. But there was social and economic decline for

²⁹ P.M. Holt, “Mamlūks,” 323.

³⁰ *Ibid.*

³¹ Their predecessors, the Burjīs, were also bodyguards in origin founded by the Baḥrī Mamlūk Qalawūn (1279-1290). If the Baḥrīs were mostly Turks and Mongols, the latter were mostly Circassian slaves quartered at the towers (*burj*) of the citadel. See Philip K. Hitti, *History of the Arabs* (London: MacMillan & Co. Ltd., 1964), 672.

³² Sayyid Abul Fazl, “Ibn Ḥajar al-‘Asqalānī: His times and his life,” 32.

³³ Philip K. Hitti, *History of the Arabs*, 674.

³⁴ For more detail, see P.M. Holt, “Mamlūks,” 324.

internal reasons pertaining to sultanate administration.³⁵ The source of the problems lay in the successions and delegations of power. It was known that the Burjīs avoided the principle of hereditary succession; instead, they held power through military and factional means. Intrigue and assassination were invariably associated with every succession. And the situation worsened -- many sultāns were just “treacherous and bloodthirsty, some were inefficient or even degenerate, most of them were uncultured.”³⁶ The sultanate and factions were corrupt and “animated solely by the desire of grasping all possible wealth and influence.” This adversely affected economic and social conditions, which at last brought poverty and famine. In fact, it was the darkest time in the annals of Syro-Egyptian history.³⁷

It is said that under the Mamlūks, Egypt was a center of learning. This was due to specific historical reasons. The Mamlūks’ predecessors in Syria and in Egypt – the Zangids and the Ayyubīds – had encouraged religious studies and established many institutions for this purpose. Practically speaking, the large number of religious and educational institutions that appeared created a need for trained people. The government itself needed qualified people for positions in the judiciary.³⁸

To accommodate these needs, the Mamlūks supported the establishment of new schools and the compilation of new books. There were eight well-known schools during the Mamlūk reign where religious sciences were taught:

(1) Al-Madrasah al-Zāhiriyyah al-Qadīmah, founded in early 662 by al-Zāhir Baybars.

This school offered *fiqh* according to the Ḥanafite and Shafi‘ite schools, *ḥadīth* and *qirā’at*.

³⁵ For detailed accounts, see *ibid.*

³⁶ Philip K. Hitti, *History of the Arabs*, 695.

³⁷ *Ibid.*

(2) Al-Madrasah al-Manṣūriyah, founded in 679 by Sulṭān al-Manṣūr Sayf al-Dīn Qalawūn where the *fiqh* of four schools, *tafsīr* (Qur'ānic interpretation), *ḥadīth*, and medicine, were taught.

(3) Al-Madrasah al-Nāṣiriyah, pioneered in 703 by Sultan Katabghā and completed by al-Nāṣir Muḥammad b. Qalawūn. Its curriculum was based on the *fiqh* of the four schools.

(4) Al-Madrasah al-Ṣāhibiyah al-Bahā'iyah, founded in 654 by al-Wazīr al-Ṣāhib Bahā' al-Dīn 'Alī b. Muḥammad. It was considered one of the greatest centers of learning in the world.

(5) Al-Madrasah al-Mankūtumūriyah, in Cairo, established in 698 by al-Amīr Sayf al-Dīn Mankūtimūr al-Ḥasamī.

(6) Al-Madrasah al-Jammālī, established in 730, in Cairo, by al-Amīr 'Alā' al-Dīn Mughallaṭāya al-Jammālī, prime minister in the reign of Sulṭān al-Nāṣir Muḥammad b. Qalawūn.

(7) Al-Madrasah al-Zāhiriyyah al-Barqūqiyah, founded in 788 by al-Zāhir Barqūq.

(8) Al-Madrasah al-Maḥmūdiyyah, founded in 797 by al-Amīr Jamāl al-Dīn Maḥmūd b. 'Alī al-Ustadar.³⁹

Besides these schools, there were other centers of learning at the time located near and attached to mosques.⁴⁰ During the Mamlūk period flourished various religious scholars.⁴¹

³⁸ Sabri Khalid Kawash, *Ibn Ḥajar al-'Asqalānī*, 190-191.

³⁹ 'Abd al-Sattār al-Shaykh, *al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī: Amīr al-Mu'minīn fī al-Ḥadīth* (Damascus: Dār al-Qalam, 1992), 21-22.

⁴⁰ C. Van Arendonk, "Ibn Ḥajar al-'Asqalānī," 380.

⁴¹ Philip K. Hitti, *History of the Arabs*, 689. Among other scholars at that time were Aḥmad al-Nuwayrī (1332); Aḥmad al-Qalqashandī (1418), whose *Subḥ al-A'shā* intended as a manual for those who hold secretarial offices in the government; Sharaf al-Dīn Muḥammad al-Bushīrī (1213-1296), who wrote *al-Burdah* and Abū al-Maḥāsīn b. Taghrī Birdī who wrote *al-Nujum al-Zāhirah fī Mulūk Miṣr wa al-Qāhirah*, a history book of Egypt from the 'Arab conquest until 1453.

Ibn Ḥajar reportedly taught at many of these institutions. But whereas in Shawwāl 808, he was appointed as *ḥadīth* teacher in the Shaykhūniyah, built by the high *amīr* Shaykh al-‘Umārī,⁴² in 811 Ibn Ḥajar gave his first lecture on *ḥadīth* in al-Madrasah al-Mankutumuriyah as a volunteer.⁴³ These activities continued until he died.

Ibn Ḥajar also became librarian at al-Madrasah al-Maḥmūdiyyah, where he spent most of his time and where he found many rare and important books. He certainly benefited from this position, but he also contributed by cataloguing the library’s collections by order of authors and subject. He held this position too until he passed away.⁴⁴

In general, Ibn Ḥajar’s commitment to *ḥadīth* study may be divided into two categories according to the two main branches of *ḥadīth* study itself – i.e., methodology of *ḥadīth* (*‘ilm dirāyat al-ḥadīth*) and transmission of *ḥadīth* (*‘ilm riwāyat al-ḥadīth*). His vast knowledge is reflected in his numerous works, which cover both branches. His *Nukhbat al-Fikr* is typical of the first. A number of his works on *ḥadīth* transmitters, to be briefly discussed below, exemplify the second.

B. Ibn Ḥajar al-‘Asqalānī’s works on *ḥadīth* transmitters

Ibn Ḥajar al-‘Asqalānī was a prolific writer. The probable reason is that books, especially those relating to the study of *ḥadīth*, were in high demand among his students. Beside being a primary source of Islamic legislation, *ḥadīth* is vital to religious learning; hence the popularity of *ḥadīth* with all its ancillary branches. This partly explains why Ibn Ḥajar and many scholars of his time wrote such a great number of books on *ḥadīth*, although Ibn Ḥajar

⁴² Sabrī Khalid Kawash, *Ibn Ḥajar al-‘Asqalānī*, 120.

⁴³ *Ibid.*, 135.

⁴⁴ *Ibid.*, 141-142.

certainly excelled in this field far more than most other scholars in his time, at least measured by the number of compilations to his name.

Muhammad Zubayr Siddiqi states that Ibn Ḥajar al-‘Asqalānī left about 150 of both incomplete and complete works.⁴⁵ This number is similar to what Sabri Khalid Kawash suggests.⁴⁶

In his “*Ibn Ḥajar al-‘Asqalānī, A Study of the Background, Education and Career of a ‘Alim in Egypt*,”⁴⁷ Sabri Khalid Kawash divides Ibn Ḥajar al-‘Asqalānī’s works into four main categories: *ḥadīth*, history, *fiqh* and poetry. Since *ḥadīth* is a broad religious discipline, Kawash specifically divides Ibn Ḥajar’s works on this field into seven categories:

- 1) collections of *ḥadīth*;
- 2) annotations of some works on *ḥadīth*;
- 3) commentaries;
- 4) methodology;
- 5) *rijāl*;
- 6) biographical works;
- 7) bibliographical works.

However, this categorization does not include all the books written by Ibn Ḥajar, but a selection of representative ones for each category. With respect to books on *rijāl* (*ḥadīth*

⁴⁵ Muḥammad Zubayr Siddiqi, *Hadith Literature*, 182.

⁴⁶ Ibn Ḥajar al-‘Asqalānī, “Introduction,” *Honoring the Muslim*, 13; Sabri Khalid Kawash, *Ibn Ḥajar al-‘Asqalānī*, 192-193.

⁴⁷ Sabri Khalid Kawash, *ibid.*

transmitters), for instance, Kawash briefly explains only three works of Ibn Ḥajar – *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, *Tahdhīb al-Tahdhīb* and *Lisān al-Mīzān*.⁴⁸

There is also Shākir Maḥmūd ‘Abd al-Mun‘im’s *Ibn Ḥajar al-‘Asqalānī wa-Dirāsāt Muṣannafātih wa-Manhajih wa-Mawāridih fī Kitābih al-Iṣābah*.⁴⁹ Unlike Sabri Khalid Kawash’s categorization, ‘Abd al-Mun‘im divides Ibn Ḥajar’s treatises into twenty-four groups, with more detail. The groups are: the sciences of the Qur’ān (7 books); the principles (*uṣūl*) of *ḥadīth* (8 books); commentaries (*sharḥ*) on *ḥadīth* (12 books); the content (*matn*) of *ḥadīth* (16 books); the defects (*‘ilal*) and criticism of *ḥadīth* (11 books); methods of *ḥadīth* (41 books); classification (*takhrīj*) of *ḥadīth* (8 books); the tens (*al-‘ashāriyāt*) (11 books); the forties (*al-arba‘īniyyāt*) (11 books); the books of *al-aṭrāf* (9 books), addition (*zawā‘id*) (7 books), interchange (*ibdal*) and accordance (*al-muwāfaqāt*) (6 books), rearrangement (*al-tartīb*) (5 books), jurisprudence (*fiqh*) and its principles (28 books), and theology (6 books); dictionaries and biographies of the masters (11 books); bibliographies (7 books); books of men (*rijāl*) (22 books); biographies and virtues (7 books); books of history (18 books), literature and language (13 books); collections of poems (*dīwān*) (3 compilations); scattered writings (*mutafarriqāt*) (3 books); answers (*ajwibāt*) (13 books) and attributed compilations (*muṣannafāt mansūbah*) (38 books).

As mentioned above, Ibn Ḥajar al-‘Asqalānī’s works number about 282 titles. There are even more if we consider compilations attributed to him (*al-muṣannafāt al-mansūbah*). Sabri Khalid Kawash adds that Ibn Ḥajar devoted most of his time to the study and writing of

⁴⁸ Sabri Khalid Kawash, *Ibn Ḥajar al-‘Asqalānī*, 193

⁴⁹ Shākir Maḥmūd ‘Abd al-Mun‘im, *Ibn Ḥajar al-‘Asqalānī wa-Dirāsāt Muṣannafātih wa-Manhajih wa-Mawāridih fī Kitābih al-Iṣābah* (Baghdād: Dār al-Risālah, n.d.), 282-687.

ḥadīth, resulting in numerous works covering most branches of this field.⁵⁰ The number of Ibn Ḥajar's compilations, based on what Shākir Maḥmūd 'Abd al-Mun'im had recorded, however, is difficult to determine since some were mentioned in several books but without any record of their existence. This might account for the disagreement among scholars regarding the number of works by Ibn Ḥajar.

Ibn Ḥajar's first recorded work was not on *ḥadīth* at all, but on prosody. He wrote it in 795 A. H. This marked the beginning of his writing career. His first book on *ḥadīth*, entitled *Nazm al-La'ālī bi'l-Mī'ah al-Awālī*, and completed towards the end of 796/1394, was considered the starting point in his scholarly recognition. This book is a collection of a hundred *ḥadīths* completed with their chains of transmission, which he transmitted from his teacher Burhān al-Dīn al-Tanūkhī.⁵¹ His scholarly reputation then became established in his early thirties when, in 804, he completed the draft of a work on *asānīd – Ta'līq al-Ta'līq –* where Ibn Ḥajar traced the missing links to some *ḥadīths* in the *Ṣaḥīḥ* of Bukhari.⁵² His most famous work is a commentary on the *Ṣaḥīḥ* of al-Bukhārī -- *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*. He completed the introduction to it in 813, and the commentary evolved from lectures he gave starting in 817/1414; the latter was completed on 1 Rajab 842/18 December 1438.⁵³ Only part of this writing pertaining to *ḥadīth* should probably be taken into consideration and, more specifically, those books which are concerned to *ḥadīth* transmitters.

⁵⁰ Sabri Khalid Kawash, *Ibn Ḥajar al-'Asqalānī*, 192.

⁵¹ *Ibid.*, 118.

⁵² *Ibid.*, 118-119.

⁵³ Ibn Ḥajar al-'Asqalānī, "Introduction," *Honoring the Muslim*, 13.

In *ḥadīth* studies, works on *ḥadīth* transmitters are grouped as follows⁵⁴: first, the books on knowledge of the Companions (*ṣaḥābah*). Second, books on *ṭabaqāt* (classes or generations). Third, books on *al-jarḥ wa al-ta'dīl* (deceiving and qualifying). Fourth, books on knowing the names, *kunyaḥ* (agnomens) and *laqab* (titles), *al-mu'talaf* (concordance), *al-mukhtalaf* (disputed), *al-muttafaq* (agreed), *al-muftaraq* (scattered) and *al-mutashābiḥ* (ambiguous). Fifth, books on *al-wafayāt* (obituaries). Sixth, books on the biography of local transmitters. Almost all groups of books were taken into account by Ibn Ḥajar al-'Asqalānī.⁵⁵

The ones which Ibn Ḥajar al-'Asqalānī wrote in his lifetime will be briefly discussed in the following section. They may be considered Ibn Ḥajar's contribution to the study of *ḥadīth* transmitters. The order is based on Shākir Maḥmūd 'Abd al-Mun'im's list in his *Ibn Ḥajar al-'Asqalānī*.

*Al-Isābah fī Tamyīz al-Saḥābah*⁵⁶ (Accuracy in Distinguishing the Companions).

This book deals with the Companions around the Prophet (*ṣaḥābah*). Ibn Ḥajar asserts that several works of this kind had been extant before him, perhaps originating in the work of Abū 'Abd Allāh al-Bukhārī.⁵⁷ Other works proliferated afterwards, including Abū 'Umar b.

⁵⁴ Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 505. See also Muḥammad 'Abd al-'Azīz al-Khawālī, *Tārīkh Funūn al-Ḥadīth*, 197.

⁵⁵ Shākir Maḥmūd 'Abd al-Mun'im, *ibid.*, 505.

⁵⁶ Carl Brockelmann, *GAL*, II: 81; *Supplement*, II: 73.

⁵⁷ Ibn Ḥajar al-'Asqalānī, *al-Isābah fī Tamyīz al-Saḥābah*, ed. 'Alī Muḥammad al-Bijāwī (Beirut: Dār al-Jayl, 1992), 1.

'Abd al-Barr's *al-Istī'āb fī Ma'rifat al-Aṣḥāb*⁵⁸ and Abū al-Ḥasan 'Alī b. Muḥammad 'Izz al-Dīn b. al-Athīr's *Usd al-Ghābah*.⁵⁹

Ibn Ḥajar was dissatisfied with these works, criticizing their authors' claims about their contents. Against Ibn 'Abd al-Barr's claim that his book *al-Istī'āb* dealt comprehensively with matters relating to the companions (*ṣaḥābah*), Ibn Ḥajar contended that if it was true, then why have scholars composed the supplementary works to his *al-Istī'āb*?⁶⁰ He also criticized the compilation of *Usd al-Ghābah* of Ibn al-Athīr, which he found merely repeated the data about *ṣaḥābah*, which had been recorded in preceding works,⁶¹ such as Ibn 'Abd al-Barr's *al-Istī'āb*, with little change. As a result, this book is not free of mistakes in addressing certain men as *ṣaḥābah*, who indeed are not.⁶²

To eliminate errors, Ibn Ḥajar composed his book, in which he included the results of all his predecessors's works in this field, while restructuring them, and inserting comments in some cases by adding his own opinions. Ibn Ḥajar divided this book into four main parts⁶³:

The first part deals with persons whose companionship is clearly mentioned in any tradition -- sound, good or weak, directly or indirectly.

⁵⁸ See Abū 'Umar Yūsuf b. 'Abd Allāh Muḥammad b. 'Abd al-Barr (d. 463), *al-Istī'āb fī Ma'rifat al-Ṣaḥābah*, ed. 'Alī Muḥammad al-Bijāwī (Cairo: Maṭba'ah Nahḍah, 1960).

⁵⁹ See 'Izz al-Dīn b. al-Athīr Abū al-Ḥasan 'Alī b. Muḥammad al-Jazarī (d. 630), *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah*, ed. Muḥammad b. Ibrāhīm al-Bannā and Muḥammad Aḥmad 'Ashūr (Cairo: Dār al-Sha'b, 1970).

⁶⁰ For examples, the supplementary works written by Abū Bakr b. Faṭḥūn and Abū Mūsā al-Maḍīnī; for details see Ibn Ḥajar al-'Asqalānī, *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, 2.

⁶¹ See Ibn al-Athīr, *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah*, I: 10.

⁶² Ibn Ḥajar al-'Asqalānī, *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, 2.

⁶³ Ibn Ḥajar al-'Asqalānī, "Introduction," *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, 3-5; see Muhammad Zubayr Siddiqi, *Hadīth Literature*, 182; Kāmil Muḥammad Muḥammad 'Uwaydah, *Ibn Ḥajar al-'Asqalānī: Shaykh al-Islām* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1995), 67-72; Mahmud Shakir 'Abd al-Mun'im, *Ibn Hajar al-'Asqalani*, 506-513.

The second part deals with persons who were still too young when the Prophet passed away, but who were born in his lifetime into a family of Companions, which led to the presupposition that they were one of them.⁶⁴

The third part deals with persons who were known to have lived both before and after the advent of Islam, but who were never with the Prophet. These persons have never been known as the Companions of the Prophet, but were mentioned in some of the works on the life of Companions because they had lived in the same period.

The fourth part deals with the biographies of those who are wrongly mentioned as Companions in some of the biographical dictionaries.

Ta'rif Ahl al-Taqdīs bi Marātib al-Mawsūfīn bi al-Tadlīs (Identification for the people of veneration of the degrees of those characterized by *tadlīs*)

This book deals with the classes of those associated with *tadlīs*; a situation where a *ḥadīth* transmitter does not clearly mention the name of his master from whom he transmits the *ḥadīth* and uses obscure terms of transmissions such as *'an* and *qāla*,⁶⁵ dividing *tadlīs* itself into two: *tadlīs al-isnād* and *tadlīs al-shuyūkh*. *Tadlīs al-isnād* has to do with those who claimed to have transmitted from their contemporaries, yet have not heard it from the latter. *Tadlīs al-shuyūkh* is addressed to those who name their masters with unknown titles or agnomens.

⁶⁴ Maḥmūd Shākir 'Abd al-Mun'im simply states that the second part of this book deals with those who only witnessed the prophet. See Maḥmūd Shākir 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 509.

⁶⁵ Employing such a term in *ḥadīth* transmission is not convincing since it does not fully indicate a truly meeting between the master and the student. See Ibn Ḥajar al-'Asqalānī, *Nuzhat al-Naẓr sharḥ Nukhbat al-Fikar* (Cairo: Maṭba'at al-Istiḳāmah, 1368 A.H.), 28-29.

In this book, Ibn Hajar classifies those who are called *mudallisīn* into five groups: first, those who have barely committed *tadlīs*; those whom some *ḥadīth* scholars consider *mudallis*, but others scholars do not, due to their *amānah*; those mostly inclined to be *mudallis*, whose transmissions are preferably left unconsulted; those who are *mudallis* and whose transmissions are abandoned; lastly, those who not only committed *tadlīs* but are considered weak from other.⁶⁶

Tartīb Ṭabaqāt al-Huffāz lil-Dhahabī ‘Alā Hurūf al-Mu‘jam (Arrangement of the classes of the *huffāz* of al-Dhahabī based on alphabetical order).

As its title indicates, this book restructures *Ṭabaqāt al-Huffāz* of Shams al-Dīn Muḥammad al-Dhahabī (d. 748). However, as Abd al-Mun‘im states, Ibn Ḥajar felt it insufficient simply to restructure the book and went on to give additional information.⁶⁷

*Lisān al-Mīzān*⁶⁸ (Spokesman of the *Mīzān*)

Lisān al-Mīzān is basically a summary of *Mīzān al-I‘tidāl* of al-Dhahabī.⁶⁹ In it Ibn Ḥajar extracted the biographies of *ḥadīth* transmitters who are not found in *Tahdhīb al-Tahdhīb*.

Tahrir al- Mīzān (Editing the *Mīzān*)

This book is an additional version of *Mīzān al-I‘tidāl* of al-Dhahabī in which Ibn Ḥajar tries to reconcile the doubtful issues of the original book and adds some missing biographies.⁷⁰

⁶⁶ Maḥmūd Shākir ‘Abd al-Mun‘im, *Ibn Ḥajar al-‘Asqalānī*, 516.

⁶⁷ *Ibid.*, 517-518.

⁶⁸ Brockelmann, *GAL*, II: 81.

Taqwīm al-Lisān (Correcting the Lisān)

This work was completed in 847 AH. In it, Ibn Ḥajar provides information about the flaws of certain transmitters which al-Dhahabī failed to mention in his *Mizān al-I'tidāl*.⁷¹

Dhayl al-Mizān (Supplement to the *Mizān*)

This book is another edition of *Mizān al-I'tidāl* containing about two thousand more biographies.⁷²

Tahdhīb al-Tahdhīb⁷³ (Revision of the revision)

This book will be extensively discussed in the following chapters.⁷⁴

Taqrīb al-Tahdhīb⁷⁵ (Approximation of the revision)

This book is initially a summary form of his *Tahdhīb al-Tahdhīb*. In this book, Ibn Ḥajar included all the contents of *Tahdhīb al-Tahdhīb* in shorter form, with no additional

⁶⁹ Shams al-Dīn Muḥammad al-Dhahabī died on 3 Dhū al-Qa'idah 748/4 February 1348. See *ibid.* 57-59.

⁷⁰ Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 522-523.

⁷¹ *Ibid.*, 523.

⁷² *Ibid.*

⁷³ Brockelmann, *GAL*, II: 81.

⁷⁴ See Chapter two.

⁷⁵ Ibn Ḥajar al-'Asqalānī, *Taqrīb Tahdhīb*, ed. 'Abd al-Wahhāb 'Abd. Laḥīf (Medina: al-Maktabah al-'Ilmiyyah, 1960). 'Abd al-Wahhāb 'Abd al-Laḥīf states at the end page that Ibn Ḥajar ended his editorial work into two volumes during the month of Ramadan, 1380 AH; Brockelmann, *GAL*, II: 81.

information.⁷⁶ In his introduction, Ibn Ḥajar states his aim was to respond to his contemporaries' request for a version of *Tahdhīb al-Tahdhīb* which includes only the names of transmitters.⁷⁷ Ibn Ḥajar offers an alphabetical arrangement of these names and includes in their biographies only the most accurate statement about them (*aṣaḥḥ mā qīla fīh*), the most appropriate attribute (*a'dal mā wuṣifa lah*) expressed concisely in no more than a single line.⁷⁸ In dealing with the usual length of Muslim scholars' names, Ibn Ḥajar recorded the transmitters' names along with their fathers' and grandfathers', limiting himself to their famous *nasab*, *kunya* and *laqab*. The note about each transmitter is ended with their *martabah* ("level"),⁷⁹ *ṭabaqah* ("generation")⁸⁰ and death date.⁸¹

Compared to the original book, *Tahdhīb al-Tahdhīb*, this book more clearly represents Ibn Ḥajar's position on each transmitter. This book presents the *Tahdhīb's* authoritative entries.

*Thiqāt al-Rijāl mimman lam yudhkar fī Tahdhīb al-Kamāl*⁸² (Trustworthiness of the men who are not mentioned in *Tahdhīb al-Kamāl*).

⁷⁶ Ibn Ḥajar al-'Asqalānī, *Ta'jīl al-manfa'ah bi zawā'id rijāl al-a'immaḥ al-arba'ah* (Beirut: Dār al-Kitāb al-'Arabī, n.d.), 3.

⁷⁷ Ibn Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb*, ed. 'Abd al-Wahhāb 'Abd al-Laṭīf (Medina: al-Maktabah al-'Ilmiyyah, 1960), 3.

⁷⁸ *Ibid.*

⁷⁹ In the introduction to his *Taqrīb al-Tahdhīb*, Ibn Ḥajar divides the transmitters into twelve *martabahs*, which will be dealt with in the next chapter.

⁸⁰ In his introduction to *Taqrīb al-Tahdhīb*, Ibn Ḥajar listed twelve *ṭabaqahs*, starting with *ṣaḥābah* (Companion) and ending with the juniors (*sighār al-ākhdhīn*), who learned from the followers of the followers. See Ibn Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb*, 5-6.

⁸¹ *Ibid.*, 4.

⁸² Various versions of this title book were mentioned in *hadith* works. In *'Unwan al-Zaman*, it is *Thiqāt al-Rijāl mimman laysa fī Tahdhīb al-Tahdhīb*. In *Naẓm al-'Iqyān* of a l-Suyūṭī, it is *Ithbāt al-Rijāl mimma laysa fī Tahdhīb al-Tahdhīb*. See Ibn Hajar al-Asqalani, "Introduction," *Taqrīb al-Tahdhīb*, waw; Shakir Mahmud 'Abd

On this edition, *ḥadīth* scholars have varying opinions. Al-Biqā'ī says that the compilation consists of three volumes and was never bound.⁸³ Shams al-Dīn Muḥammad b. 'Abd al-Raḥman al-Sakhāwī (d. 1427-1497), Ibn Ḥajar's former student and his later biographer, in another opinion, holds that it consists of three of what should be five volumes. He even argues that if the work was completed it would take ten volumes.⁸⁴

*Fawā'id al-ihṭifāl bi-bayān ahwāl al-rijāl*⁸⁵ (The benefits of elucidating the status of the men [of *ḥadīth*])

This work is also known as *al-I'lām bi-man Dhukira fī al-Bukhārī min al-A'lām*⁸⁶ which deals with the *ḥadīth* transmitters mentioned in *Ṣaḥīḥ al-Bukhārī*, but not listed in *Tahdhīb al-Kamāl* of al-Mizzī.⁸⁷ This consists of a single large volume; although it is unclear if this work has been published or not.

*Ta'jīl al-Manfa'ah bi-rijāl al-a'immaḥ al-arba'ah*⁸⁸ (Accelerating the benefit in dealing with the men of the four leading (*ḥadīth*) scholars)

al-Mun'im, *Ibn Hajar al-'Asqalanī*, 530-531; Jalāl al-Dīn al-suyūṭī, *Naẓm al-'Iqyān fī A'yān al-A'yān*, ed. Philip K. Hitti (New York: Maṭba'at al-Sūriyyah al-Amrikiyyah, 1927), 46.

⁸³ Shakir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalanī*, 530.

⁸⁴ *Ibid.*, 530.

⁸⁵ Jalāluddīn al-Suyūṭī mentions this book as *al-Ihṭifāl fī Bayān Ahwāl al-Rijāl*. See Jalāluddīn al-Suyūṭī, *Naẓm al-'Iqyān fī A'yān al-A'yān*, ed. Philip K. Hitti (New York: Maṭba'at al-Sūriyyah al-Amrikiyyah, 1927), 46.

⁸⁶ Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalanī*, 531-2.

⁸⁷ Ibn Ḥajar al-'Asqalanī. "Introduction," *Taqrīb al-Tahdhīb*, ja.

⁸⁸ Brockelmann, *GAL*, II: 81.

The structure of this book is based on *al-Tadhkirah bi-Rijāl al-‘Asharah* written by Abū ‘Abd Allāh Muḥammad b. ‘Alī b. Ḥamzah al-Ḥusaynī al-Dimashqī. As its title indicates, al-Ḥusaynī presents the transmitters of ten *ḥadīth* books, including *al-Muwatta’* of Mālik, the *Musnads* of *al-Shāfi‘ī*, the *Musnad* of Aḥmad and a *Musnad* the content of which consists of *ḥadīth* from Abū Ḥanīfah, collected by al-Husayn b. Muhammad b. Khasr.⁸⁹

Ibn Ḥajar narrows down the ten *ḥadīth* books in al-Ḥusaynī’s *al-Tadhkirah bi-Rijāl al-‘Asharah* to the four mentioned above, which he calls *Ta’jīl al-Manfa‘ah bi-Zawāid Rijāl al-A‘immah al-Arba‘ah*. The purpose of this book is to give personal accounts for each transmitter based on *jarḥ* and *ta’dīl* among *ḥadīth* critics.⁹⁰

In doing so, Ibn Ḥajar initially takes al-Ḥusaynī’s book as the basis and consults the books of and about the transmitters of the four above-mentioned scholars. He arranges the entries in alphabetical order and gives more explanation whenever he thinks it is beneficial. Whenever he finds that such an entry has been recorded in *al-Tahdhīb*, he only mentions the name and puts a note of the record.⁹¹ This book consists of at least 1732 entries in different degree of record.

Al-Īthār bi ma‘rifat ruwāt al-Āthār (Preference in knowledge of the transmitters of the *Āthār*)

As its title indicates, this compilation is a collection of the transmitters of the *Kitāb al-Āthār* of Muḥammad b. Ḥasan al-Shaybānī (d. 189).⁹²

⁸⁹ Ibn Ḥajar al-Asqalānī, *Ta’jīl al-Manfa‘ah bi Zawād Rijāl al-A‘immah al-Arba‘ah* (Bairut: Dār al-Kitāb al-‘Arabī, n.d.), 2.

⁹⁰ *Ibid.*, 8.

⁹¹ *Ibid.*, 8-9.

⁹² He is Abu ‘Abd Allāh Muḥammad b. al-Ḥasan b. Farqad al-Shaybānī, known as the student of al-Imām Abū Ḥanīfah and founder of an Islamic legal schools. His transmissions from the latter are included in this book.

Ibn Ḥajar provides very brief entries containing the name and status either as *faqīh*, Companion (*ṣaḥābī*) or successor (*ṭābī'ī*). The entry for Jābir b. 'Abd Allāh b. 'Amr b. Ḥazzām, for instance, consists of one line, where Ibn Ḥajar mentions that the man was a famous companion in *Tahdhīb (ṣaḥābī mashhūr fī Tahdhīb)*.⁹³ In his introduction, Ibn Ḥajar mentions that whenever his entry is found also in the *Tahdhīb al-Kamāl* of al-Mizzī, he indicates at the end of the entry that it has been recorded in the *Tahdhīb (...fī Tahdhīb)*.⁹⁴

In its latest publication, Sayyid Kasrawī Ḥasan has edited this book complete with additional biographical information in the footnotes in each entry based on Ibn Ḥajar's *Tahdhīb al-Tahdhīb*. He also lists other biographical sources.

Asmā' rijāl al-kutub allatī 'umila atrāfuha fī ittihāf al-maharah (Names of the men of the books whose sections are made to present the experts)

In this work, Ibn Ḥajar gives entries not found in *Tahdhīb al-Kamāl* of al-Mizzī. However, this book was never completed. Al-Sakhawī, quoted by 'Abd al-Mun'im, claimed that had this work been completed, it would have come to five volumes.⁹⁵

Al-ta'rīf al-ajwad bi-awham man jama'a min rijāl al-musnad. (The best introduction to the obscurities of those who are among the men of *al-musnad*)

⁹³ Ibn Ḥajar al-'Asqalānī, *al-Īthār bi Ma'rifat Ruwā' al-Āthār*, ed. Sayyid Kasrawī Ḥasan (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), 52.

⁹⁴ Ibn Ḥajar al-'Asqalānī, "Introduction," *al-Īthār bi Ma'rifat Ruwā' al-Āthār*, 35.

⁹⁵ Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 537.

According to Shākir Maḥmūd ‘Abd al-Mun‘im, this book is mentioned in several works, including al-Sakhāwī’s *al-Jawāhir wa al-Durar* and Ibn Ḥajar al-‘Asqalānī’s *Tahdhīb al-Tahdhīb*, with no further explanation.⁹⁶

Tabṣīr al-muntabah bi-tahrīr al-mushtabah.⁹⁷ (Showing the attention by releasing the doubt)

This book is basically an edited version of a summary of *al-Mushtabih* of Abu ‘Abd Allāh al-Dhahabī, where Ibn Ḥajar added more complete information. As he mentions in the preface to this book, Ibn Ḥajar states that editing *al-Mushtabih* of al-Dhahabī uncovered three shortcomings.⁹⁸ First, the most crucial one, has to do with accuracy. Ibn Ḥajar remarks that the effort will not “cure the pain” of the problem which the editing aimed to rectify.⁹⁹

The second shortcoming is the unfairness (*ijhāf*) of al-Dhahabī’s summary. Whenever al-Dhahabī found more than two obscure names, he referred to the others as *fulān wa-fulān wa-fulān* (such and such a person; the son of such and such, etc.). Ibn Ḥajar viewed this as inadequate because it failed to solve the problem, and may even confuse readers. Our mission, Ibn Ḥajar argued, is to explain, and to minimize the problems which may occur among seekers of knowledge.¹⁰⁰

The third shortcoming is that al-Dhahabī sometimes omitted short biographies found in original texts – like Ibn Mākūlā’s *al-Ikmal fī Raf’ al-Irtiyāb ‘an al-Mu’talif wa’l-Mukhtalif*

⁹⁶ Shākir Maḥmūd ‘Abd al-Mun‘im, *Ibn Ḥajar al-‘Asqalānī*, 537.

⁹⁷ Ibn Ḥajar al-Asqalānī, *Tabṣīr al-Muntabah bi-Tahrīr al-Mushtabah*, ed. ‘Ali Muḥammad al-Bijawī (Cairo: al-Mu’assasah al-Miṣriyyah al-‘Ammah, n.d.); see Brockelmann, *GAL*, II: 81.

⁹⁸ Ibn Ḥajar al-‘Asqalānī, *ibid.*, 1.

⁹⁹ Shākir Maḥmūd ‘Abd al-Mun‘im, *Ibn Ḥajar al-‘Asqalānī*, 539.

¹⁰⁰ Ibn Ḥajar al-‘Asqalānī, *Tabṣīr al-Muntabah b- Tahrīr al-Mushtabah*, 1.

min al-Asmā' wa'l-Kunā' wa'l-Ansāb and Ibn Nuqtah's *Dhayl Mushtabah al-Asmā' wa'l-Nasab*.

In order to complete this edition, Ibn Ḥajar provided more information. He rearranged this book alphabetically, just as the author of the original book did and included his additional information. To distinguish this from the original work, Ibn Ḥajar begins with the word *qultu* (I said) and ends with *intahā* (it ended).¹⁰¹

*Nuzhat al-albāb fī al-alqāb*¹⁰² (The Delight of minds in *laqabs*).

In his preface, Ibn Ḥajar al-'Asqalānī states that the book is a summary of previous works on the issue of various *laqab*, as found in the *sanad* of many *ḥadīths*. Among these previous works are *Kitāb al-Alqāb* of Abū Bakr al-Shīrāzī and *Majma' al-Adāb fī Mu'jam al-Asmā' wa'l-Alqāb of Abū al-Walīd al-Fardī*.¹⁰³

In this compilation, Ibn Ḥajar divides the contents into three parts. First, he records all the *laqabs* in the form of names, followed by profession (e.g., *al-Baqqaḷ* and their attributes like *al-A'mash*). Secondly, Ibn Ḥajar records all the *laqabs* with respect to the *kunya*; and lastly, he records all the *laqabs* with respect to attributions, based on the person's kinship, country of origin, etc.¹⁰⁴

Talkhīs al-muttafaq wa'l-muftaraq li al-Khaṭīb (Summary of the agreed and the scattered of al-Khaṭīb)

¹⁰¹ Ibn Ḥajar al-'Asqalānī, *Tabṣīr al-Muntabah bi-Tahrīr al-Mushtabah*, 2.

¹⁰² Brockelmann, *GAL*, II: 81.

¹⁰³ Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 543.

This book is a summary or a restructuring of *al-Muttafaq* of al-Khaṭīb al-Baghdādī (d.),¹⁰⁵ a famous Muslim historian. Al-Khaṭīb reveals the similarity of two or more names both in spoken and form. Even their fathers' names are also similar. The difference is apparent when their fathers' names are orally mentioned. While Ibn Ḥajar summarizes, restructures and adds more information, however, his book was never completed.¹⁰⁶

Tasmiyah man 'Urifa mimman Abhama fī al-'Umdah (Naming the person who are considered obscure in *al-'Umdah*)

This book provides the name or explains obscure information in *'Umdat al-Aḥkām* of 'Abd al-Ghanī al-Maqdisī (d. 600 A.H.).¹⁰⁷ Ibn Ḥajar includes the obscure part of the book and provides information afterwards.¹⁰⁸ This compilation is still in manuscript form.

Al-Muḥmal min shuyūkh al-Bukhārī (The unobserved among the masters of al-Bukhārī)

This book is ascribed to Ibn Ḥajar in al-Sakhāwī's *al-Jawāhir wa al-Durar* and Jalāl al-Dīn al-Suyūfī's *al-Nazm al-'Iqyān*.¹⁰⁹

Tartīb al-mubhamat 'alā al-abwāb (Arrangement of the unintelligibles based on the categories)

¹⁰⁴ *Ibid.*, 544.

¹⁰⁵ Jalāl al-Dīn al-Suyūfī, *Nazm al-'Iqyān fī A'yān al-A'yān*, ed. Philip K. Hitti (New York: al-Maṭba'at al-Sūriyyah al-Amrikiyyah, 1927), 50; Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 546.

¹⁰⁶ Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 546.

¹⁰⁷ He is Abū Muḥammad 'Abd al-Ghanī b. 'Abd al-Wāḥid al-Maqdisī al-Jammā'ī al-Ḥanbalī, died in 600 A.H.

¹⁰⁸ Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 547-548.

This one-volume book consists of entries for transmitters who remained unknown among *ḥadīth* scholars.¹¹⁰

Dhayl al-tibyān li-manzūmah al-huffāz badi'at al-bayān (Supplement to the exposition of the treatise of the *huffāz*, in a beautiful illustration)

It is not clear whether or not this supplement, or *kurrāsah* (gathering), has been independently published, as al-Sakhāwī calls this book. The only information available is found in al-Sakhāwī's *al-Jawāhir wa-al-Durar* and *al-I'lān bi'l-Tawbīkh*.¹¹¹ It is also reported that this supplement has been attached to al-Hafiz Sham al-Dīn b. Nāṣir al-Dīn exposition entitled *Badi'at al-Bayān fī Wafayāt al-A'yān*, which consists of 28 names.¹¹²

¹⁰⁹ *Ibid.*, 549.

¹¹⁰ Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Ḥajar al-'Asqalānī*, 549.

¹¹¹ See Shams al-Dīn Muḥammad b. 'Abd al-Raḥman al-Sakhāwī, *al-I'lān bi al-Tawbīkh*, ed. Franz Rosenthal (Baghdād: Maṭba'at al-'Anī, 1963) 197; also Shākir Maḥmūd 'Abd al-Mun'im, *ibid.*, 550.

¹¹² al-Sakhāwī, *al-I'lān bi al-Tawbīkh*, 197; Shākir Maḥmūd 'Abd al-Mun'im, *ibid.*

Chapter Two

IBN HAJAR AL-'ASQALĀNĪ'S *TAHDHĪB AL-TAHDHĪB*

'*Ilm rijāl al-ḥadīth* is considered an important branch of *ḥadīth* studies, even half of the science of *ḥadīth*.¹ *Ḥadīth* is second only to the Qur'an, in its transmission and in respect of contradiction and fabrication. In order to prove the authenticity of the traditions, *ḥadīth* scholars throughout history have endeavored either to elaborate a so-called *ḥadīth* science or to research every aspect related to the transmission of *ḥadīths* -- a sub-branch later known as *ḥadīth* criticism. Knowing *ḥadīth* transmitters in detail is one part of this sub-branch. This is where the background, personality, scholarship, religiosity and many other aspects of each transmitter are recorded. Moreover, research into the transmitters' lives, intellectual range, period, and chains of transmission rested on a strong teacher-student relationship.

Developments in this area forced later *ḥadīth* scholars to be selective in their reception of those purporting to transmit a *ḥadīth*. Scholars had to assess the reliability of the latter.² These efforts resulted in several biographical works. The Iraqi Shu'bah b. Ḥajjāj (d. 160 AH) was one of the first to scrutinize *ḥadīth* transmitters.³ He was followed by Yaḥyā b.

¹ This consideration is based on the fact that *ḥadīth* in general consists of two main parts; *sanad* and *matn*. The study of men of *ḥadīth* (*'ilm rijāl al-ḥadīth*) is really the study of *sanad*. See Muḥammad 'Abd al-Azīzī al-Khawfī, *Tārīkh Funūn al-Ḥadīth* (Beirut: Dār al-Qalam, 1986), 197; Shākir Maḥmūd 'Abd al-Mun'im, *Ibn Hajar al-'Asqalānī wa-dirāsāt muṣannafātih wa manhajih wa mawāridih fī kitābih al-Iṣābah* (Baghdād: Dār al-Risālah, n.d.), 504.

² Tetz Rooke, *In My Childhood: A study of Arabic autobiography* (Stockholm: Stockholm University, 1997), 75.

³ Juynboll, *Muslim Tradition: Studies in Chronology, Provenance, and Authorship of Early Ḥadīth* (Cambridge: Cambridge University Press, 1983), 134.

Sa'īd al-Qaṭṭān (d. 198 AH), Aḥmad b. Ḥanbal (d. 241 AH), and many others. Eventually, a new kind of literature called *ṭabaqāt* emerged,⁴ where transmitters are recorded and arranged according to their generation and origin.

The first great work of this kind, still useful today, is *Kitāb al-Ṭabaqāt al-Kabīr* of Muḥammad b. Sa'd b. Munī' al-Zuhrī (d. 230 AH), also known as Ibn Sa'd. Some years later, the internal division of *ṭabaqāt* works was ultimately adapted to the new alphabetical order in which *ḥadīth* transmitters were recorded. The first two major works of this kind were *al-Tārīkh al-Kabīr* of Ismā'īl b. Ibrāhīm al-Bukhārī (d. 256 AH) and *Kitāb al-Jarḥ wa al-Ta'dīl* of Ibn Abī Ḥātim al-Rāzī (d. 327 AH).⁵ These two works were followed by a number of others, which incorporated the information contained in them.⁶

Another period of transition was the composition of biographical works based on the names of transmitters whose transmissions were recorded by the authors of *al-kutub al-sittah* (the six books of *ḥadīth*).⁷ The major work on this genre was *al-Mu'jam al-Mushtamil 'alā Dhikri Asmā' Shuyūkh al-A'imma al-Nabīl* by Abū al-Qāsim Ibn 'Asākir (d. 571 AH), exclusively known as the first compilation with a content specifically covering the biographies of masters from whom the authors of *al-kutub al-sittah* transmitted their *ḥadīths*. In this work, Ibn 'Asākir recorded the names in alphabetical order, followed by any of the authors of *al-kutub al-sittah* who received the transmission. For simplification, Ibn 'Asākir

⁴ Juynboll, *Muslim Tradition*, 134.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ The authors of the six books are al-Bukhārī, Muslim, al-Tirmidhī, al-Nasā'ī, Abū Dāwūd and Ibn Mājah.

devised his own code – the letter *kha* for al-Bukhārī, *mim* for Muslim, *dal* for Abū Dāwūd, *tā* for al-Tirmidhī, *nūn* for al-Nasā’ī, and *qāf* for Ibn Mājah al-Qazwīnī.⁸

In later years, Ibn Ḥajar al-‘Asqalānī wrote many books on historiography,⁹ *rijāl al-ḥadīth*, *ikhtisār* (“summary”), *sharḥ* (“commentary”), *usūl al-ḥadīth* (“principles of the prophetic tradition”), *naqd al-ḥadīth* (“criticism of the prophetic tradition”), and other areas. On various subjects in the field of *ḥadīth* transmitters, he wrote at least 22 books¹⁰ – most, if not all, of which became basic to the *tajrīḥ* and *ta’dīl* of *ḥadīth* transmitters. One of these books was the *Tahdhīb al-Tahdhīb*. *Tahdhīb al-Tahdhīb*¹¹ is a biographical work which describes the background of the *ḥadīth* transmitters. This book was not the first of its kind, but came as the completion of this genre or “a standstill,” to use Juynboll’s term, on the record of *ḥadīth* transmitters. As Juynboll has pointed out, *Tahdhīb al-Tahdhīb* recorded “the most complete list of *ḥadīth* transmitters occurring in all the canonical collections as well as a few other revered ones, a list which was based upon the works of all his predecessors and which has never been superseded by a later lexicon.”¹² Let us now examine Ibn Ḥajar’s motivation for writing this book, and his sources, structure, method, and code system.

⁸ See Jamāl ai-Dīn Abū al-Ḥajjāj Yūsuf al-Mizzī, “Introduction,” *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, ed. Bashār Awwād Ma’rūf (Beirut: Mu’assat al-Risālah, 1985), 37-38.

⁹ His *al-Durar al-Kaminah* may be an example of this kind.

¹⁰ For detailed information, see Part B of the first chapter.

¹¹ *GAL*, II: 81.

¹² Juynboll, *Muslim Tradition*, 135.

A. Motivation

The first question which probably comes to mind in the study of *Tahdhīb al-Tahdhīb* as a biographical book, one specifically relating to *ḥadīth* transmitters, has to do with the reason for its writing. Was Ibn Ḥajar motivated by any particular social or religious concerns?

The author's motivation is intimately connected with "a wholly indigenous creation of the Islamic Community."¹³ At first, biographical books used to commemorate religious patrons, including the Prophet and his Companions. This might be the reason why Sir Hamilton Gibb asserted that the early books on biography in Islamic community give no particular reason for their composition.¹⁴

Tarif Khalidi apparently disagrees with this conclusion.¹⁵ By studying nineteen biographical dictionaries, he argues that in order to deal adequately with their conceptual framework, one would have to consider the motivation behind these biographical books. As in many other kinds of biographical books, various motives may be ascribed to them. For instance, Sūfī biographies of predecessors were done in "commemoration of virtuous ancestors."¹⁶ Muḥammad b. al-Ḥusayn al-Sulamī (d. 412),¹⁷ a Sūfī master, believed that writing Sūfī biographies was to commemorate the owners of "the truth of monotheism"¹⁸ (*arbāb ḥaḡā'iq al-tawḥīd*).¹⁹ In his introduction to Arab genealogy, 'Alī b. Aḡmad, well

¹³ Sir Hamilton Gibb, "Islamic Biographical Literature," in *Historians of the Middle East*, ed. Bernard Lewis and P.M. Holt (London: Oxford University Press,), 54.

¹⁴ Gibb, "Islamic Biographical Literature," 54.

¹⁵ Tarif Khalidi, "Islamic Biographical Dictionaries," *The Muslim World* 63, (1973), 53.

¹⁶ *Ibid.*, 54.

¹⁷ *GAS*, I: 671-674; *GAL*, I: 218-219.

¹⁸ Tarif Khalidi, "Islamic Biographical Dictionaries," 54.

¹⁹ See Abū 'Abd al-Raḡman Muḥammad b. al-Ḥusayn b. Muḥammad b. Mūsā al-Sulamī, *Kitāb Ṭabaḡāt al-Ṣūfīyah* (Leiden: E.J. Brill, 1960), 5.

known as Ibn Ḥazm (d. 456) stated that studying genealogy was *fard* (obligatory), and concerned the genealogy of the Prophet and that of Muslims specifically related to marriage and inheritance.²⁰

By studying the introductions to these books, Tarif Khalidi identified various motivations. Some of them consisted of religious edification, to inform the reader of “stories of the men of the past,” partly for entertainment, partly for examples of right conduct. The authors may have been motivated to write their biographical work “to establish the veracity or otherwise of traditionists.”²¹

As a Muslim scholar, emphasizing the importance of *ḥadīth* studies, Ibn Ḥajar could not but turn his attention to the biographies of *ḥadīth* transmitters. While working as a librarian, he was early on attracted to the rich information found in existing biographies of *ḥadīth* transmitters. However, he became dissatisfied with their contents, which impelled him to edit preceding works, revising them or producing summaries of his own.²² In the introduction to *Tahdhīb al-Tahdhīb*, Ibn Ḥajar al-‘Asqalānī mentions that while entertaining, these works fell short of what a biography for *ḥadīth* transmitters had to be.²³

Ibn Ḥajar was impressed by *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl* by Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf b. al-Zakī al-Mizzī (d. 742 A.H.),²⁴ which he found the best compilation

²⁰ See Abū Muḥammad ‘Alī b. Aḥmad b. Sa‘īd b. Ḥazm al-Andalusī, *Jamharat Ansāb al-‘Arab* (Cairo: Dār al-Ma‘ārif, 1962), 2; see also Tarif Khalidi, “Islamic Biographical Dictionaries,” 54-55.

²¹ Tarif Khalidi, *ibid.*, 54-58.

²² Ibn Ḥajar often stated his dissatisfaction in the introductions to his books. See “Introduction” to *Tahdhīb al-Tahdhīb*, 3; “Introduction,” *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, ed. ‘Alī Muḥammad al-Bijāwī (Beirut: Dār al-Jayl, 1992), 2; “Introduction,” *Tabṣīr al-Muntabah bi Tahṛīr al-Mushtabah*, ed. ‘Alī Muḥammad al-Bijāwī (Cairo: al-Mu‘assasah al-Miṣriyah al-‘Āmmah, n.d.), 1.

²³ See Ibn Ḥajar al-‘Asqalānī, “Introduction,” *Tahdhīb al-Tahdhīb*, 3.

²⁴ Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf b. al-Zakī al-Mizzī, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, ed. Bashshār ‘Awwād Ma‘rūf (Beirut: Mu‘assasat al-Risālah, 1985); *GAL*, II: 75.

introducing the transmitters of traditions ever written.²⁵ However, he criticized the author's entries, which he thought were too long. Ibn Ḥajar did not deny the reliability of the data, but he believed prolixity prevented readers from grasping the basic ideas in each entry.²⁶

Another book which Ibn Ḥajar criticized was *al-Kāshif fī ma'rifat man lahu riwāyah fī al-kutub al-sittah* of Shams al-Dīn Abū 'Abd Allāh al-Dhahabī (d. 748 AH).²⁷ This book was a summary of al-Mizzī's work.²⁸ However, Ibn Ḥajar found it too short. Its entries merely presented title, with no indication of contents.²⁹

Another book which Ibn Ḥajar considered was *Tadhīb al-Tadhīb* of al-Dhahabī.³⁰ His view was that the information it provided was more ample than that of *al-Kāshif*, and even al-Mizzī's *Tadhīb al-Kamāl*; however, al-Dhahabī seemed to go too far. His sentences are unusually long. The obituary dates in his entries are unconvincing, being based on assumption and estimates (*ẓann wa takhmīn*). Much of the information about the qualities and defects of *ḥadīth* transmitters are omitted, although they are needed to judge whether each *sanad* is weak, good or sound, accepted or not.³¹

²⁵ Ibn Ḥajar al-'Asqalānī, "Introduction," *Tadhīb al-Tadhīb* (Hyderabad: Majlis Dāirat al-Ma'ārif al-Nizāmiyah, 1325), I: 2.

²⁶ *Ibid.*, I: 3.

²⁷ Shams al-Dīn Abū 'Abd Allāh al-Dhahabī, *al-Kāshif fī ma'rifat man lahu riwāyah fī al-kutub al-sittah*, ed. 'Izzah 'Alī 'Id 'Aṭīyah and Mūsā Muḥammad 'Alī al-Mūshī (Cairo: Dār al-Kutub al-Ḥadīthah, 1972); *GAL*, II: 59.

²⁸ al-Dhahabī, *ibid.*, 49.

²⁹ Ibn Ḥajar al-'Asqalānī, "Introduction," I: 3.

³⁰ *GAL*, II: 59.

³¹ Ibn Ḥajar al-'Asqalānī, "Introduction," I: 3.

Overall, the shortcomings of these books are due to the fact that few entries are well presented or recorded. Ibn Ḥajar argues that in his *Tahdhib al-Kamāl*, al-Mizzī included many unknown names, to which he referred to as *rawā ‘an fulān* (“he transmitted from such and such) or *rawā ‘anhu fulān*, (such and such transmitted from him) or *akhraja lahu fulān* (such and such related to him) without any clarification of who this *fulān* is. This type of presentation, according to Ibn Ḥajar, is unhelpful, even confusing. It will neither “quench the thirst” (*la yarwī al-ghullah*) of the curious, nor “cure the disease” (*la yashfī al-‘illah*) of those who are perplexed.³²

It was with this more religious, as opposed to historical intention, and aiming to provide comprehensive information on *ḥadīth* transmitters, that Ibn Ḥajar had composed this book. He hoped to redress the inadequacy of information of previous works in the *tajrīh* and *ta’dīl* of *ḥadīth* transmitters.

B. The Sources of *Tahdhib al-Tahdhib*

As we saw, Ibn Ḥajar availed himself of preceding works, mostly al-Mizzī’s *Tahdhib al-Kamāl* with certain additions, corrections and even reduction. In this part, we will present a detailed analysis of *Tahdhib al-Tahdhib*’s sources which will enable us to assess the importance of his work for biographical literature in general and in the field of *ḥadīth* criticism in particular.

³² *Ibid.*

Ibn Ḥajar referred to a large number of other works.³³ The first works that should be mentioned is *Tahdhīb al-Kamāl* of al-Mizzī,³⁴ from which Ibn Ḥajar borrowed the main structure of his own book. *Tahdhīb al-Kamāl* comprises thirty five volumes, which Ibn Ḥajar reduced to twelve, or about a third of the original.³⁵ About half of al-Mizzī's first volume is devoted to presenting the Prophet Muḥammad, his life, his various names, extended family, ritual practices, battles and miracles.³⁶ The second part of the volume records the biographies of those whose names are Aḥmad.³⁷

Another source which Ibn Ḥajar extensively employed is *Kitāb al-Thiqāt* of Ibn Ḥibbān al-Bustī (d. 354 AH).³⁸ It figures in most entries of *Tahdhīb al-Tahdhīb*.³⁹ While most sources used by Ibn Ḥajar are not explicitly mentioned, the case of Ibn Ḥibbān's *Kitāb al-Thiqāt*⁴⁰ is an exception.⁴¹ Other works of Ibn Ḥibban which Ibn Ḥajar consulted are *al-Ṣaḥīḥ*⁴² and *al-Du'afā'*.⁴³ The other sources of *Tahdhīb al-Tahdhīb* will be listed below in alphabetical order.⁴⁴

³³ Juynboll states that the large number of sources mentioned and used by Ibn Ḥajar in his *Tahdhīb al-Tahdhīb* may help confirm the authenticity of the printed edition of a manuscript, or it may help identify one source which Ibn Ḥajar drew upon. Juynboll, *Muslim Tradition*, 135.

³⁴ *GAL*, II: 75.

³⁵ Ibn Ḥajar al-'Asqalānī, "Introduction," I: 3.

³⁶ Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf b. al-Zakī al-Mizzī, *Tahdhīb al-Kamāl fī Asmā' al-Rijāl*, I: 174-244.

³⁷ *Ibid.*, 245-567.

³⁸ *GAL*, I: 172.

³⁹ See for instance Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb*, I: 9, 13, 16, 24, 27, 80, 84, 289 and 294; II: 2, 3, 110 and 188; III: 273 and 369; IV: 124 and 352; V: 205 and 386; VI: 4, 42 and 315; VII: 2, 132-133 and 496; VIII: 2 and 468; X: 39, 98 and 217; XI: 445.

⁴⁰ *GAS*, I: 190.

⁴¹ Juynboll, *Muslim Tradition*, 237 (Appendix).

⁴² Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb*, I: 23.

- ‘Abd Allāh b. ‘Adī b. ‘Abd Allāh b. Muḥammad b. Mubārak al-Jurjānī (d. 365).⁴⁵ In his hometown, Jurjān,⁴⁶ he was known as Ibn al-Qaṭṭān. Among *ḥadīth* scholars, he was known as Ibn ‘Adī.⁴⁷ His book on *ḥadīth* transmitters entitled *al-Kāmil*⁴⁸ was valued by *ḥadīth* scholars, including al-Dhahabī.⁴⁹

- ‘Abd Allāh b. al-Mubārak (d. 181).⁵⁰ Although no biography of *ḥadīth* transmitters has elsewhere been attributed to ‘Abd Allāh b. al-Mubārak, Ibn Ḥajar may have possessed one.⁵¹

- ‘Abd al-Raḥman b. Abī Ḥātim al-Rāzī, well known as Ibn Abī Ḥātim al-Rāzī (d. 327).⁵²
The book Ibn Ḥajar mentioned is *al-Marāsīl*.⁵³

⁴³ *Ibid.*, I: 294; see *GAL*, I: 273. In *GAL*, this book is mentioned as *Kitāb al-Tārīkh wa’l Majrūḥīn min al-Muḥaddithīn*.

⁴⁴ In *Muslim Tradition*, Juynboll listed some of these sources. Juynboll, *Muslim Tradition*, 237-241 (Appendix).

⁴⁵ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 16 and 290; II: 111 and 279; III: 368; IV: 124; V: 205; VI: 43; VIII: 256; *GAS*, I: 198-199.

⁴⁶ Shams al-Dīn Muḥammad b. ‘Abd al-Raḥman al-Sakhāwī, *al-I’lān bi al-Tawbīkh liman dhamma al-Tārīkh*, ed. Franz Rosenthal (Baghdād: Maṭba‘at al-‘Anī, 1963), 297-298.

⁴⁷ Muḥammad Diyā’ al-Raḥman al-A‘zamī, *Dirāsāt fī al-Jarḥ wa al-Ta’dīl*, 475.

⁴⁸ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, II: 111. In *GAS*, the complete title of this book is *al-Kāmil fī Ma’rifat Du‘afā’ al-Muḥaddithīn wa ‘Ilal al-Aḥādīth*, see *GAS*, I: 198.

⁴⁹ Shams al-Dīn Muḥammad al-Dhahabī, *Mīzān al-I’tidāl*, I: 2.

⁵⁰ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, V: 385; see also Muḥammad Diyā’ al-Raḥman al-A‘zamī, *Dirāsāt fī al-Jarḥ wa al-Ta’dīl* (Medina: Maktabah al-Ghurabā’ al-Athariyah, 1995), 357-361; *GAS*, I: 95.

⁵¹ Juynboll, *Muslim Tradition*, 237-238.

⁵² Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 84; II: 278; IV: 352; V: 205; VI: 145 and 315; X: 217; XI: 337; *GAS*, I: 178-179.

⁵³ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, XI: 337.

- ‘Abd al-Raḥman b. ‘Amr Abū Zur‘ah al-Dimashqī (d. 280).⁵⁴ He is said to have composed *on al-tārīkh wa’l-aḥādīth wa’l-ḥikāyāt wa’l-‘ilal wa’l-su’alāt* (history, traditions, stories, problems and questions).⁵⁵
- ‘Abd al-Raḥman b. Maḥdī (d 198).⁵⁶
- ‘Abd al-Raḥman b. Yūsuf b. Khirāsh (or Ḥirāsh) (d. 283).⁵⁷ In *Tahdhīb al-Tahdhīb*, he is mentioned infrequently, and credited with a book entitled *Mathalib al-Shaykhayn*.⁵⁸
- ‘Alī b. ‘Abd Allāh b. Ja‘far b. Najīh al-Sa‘dī Abū al-Ḥasan Ibn al-Maḍīnī (d. 234).⁵⁹
- ‘Alī b. ‘Umar b. Aḥmad b. Maḥdī al-Baghdādī Abū al-Ḥasan al-Dāraquṭnī (d. 385).⁶⁰ Ibn Ḥajar mentions his *al-Muwatta’*.⁶¹
- ‘Ubayd Allāh b. ‘Abd al-Karīm Abū Zur‘ah al-Rāzī (d. 264)⁶²
- ‘Uthmān b. Sa‘īd al-Dārimī (d. 282)⁶³
- Aḥmad b. ‘Abd Allāh b. Ṣālih al-‘Ijlī (d. 261).⁶⁴

⁵⁴ *Ibid.*, I: 27.

⁵⁵ *GAS*, I: 302.

⁵⁶ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, VI: 279-281.

⁵⁷ *Ibid.*, V: 3; VI: 4; VIII: 105.

⁵⁸ Ibn Ḥajar al-‘Asqalānī, *Lisān al-Mīzān*, III:

⁵⁹ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, III: 487; X: 38; *GAS*, I: 108.

⁶⁰ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 21, 27 and 84; VI: 145, 316 and 317; VIII: 256; IX: 73 and 206. See also *GAS.*, 206-209; *GAL*, I: 173-174.

⁶¹ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 21.

⁶² *Ibid.*, I: 86; II: 4; XI: 336; *GAS*, I: 145.

⁶³ *Ibid.*, III: 183; X: 98. See *GAS*, 600.

⁶⁴ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 17, 292 and 294; II: 111, 188 and 279; III: 182, 273 and 368; IV: 352; V: 205 and 386; VI: 317; VII: 132, 430 and 496; *GAS*, I: 143.

- Aḥmad b. ‘Alī b. Shu‘ayb al-Nasā‘ī (d. 303).⁶⁵ Ibn Ḥajar mentioned his book entitled *al-Kunā*.⁶⁶
- Aḥmad b. ‘Amr b. ‘Abd al-Khāliq al-Bazzār (d. 292)⁶⁷
- Aḥmad b. Ḥanbal (d. 241)⁶⁸
- Aḥmad b. Zuhayr b. Abī Khaythamah (d. 279).⁶⁹
- Al-Faḍl b. Dukayn Abū Nu‘aym (d. 219).⁷⁰
- Al-Khaṭīb Abū Bakr al-Baghdādī (d. 463/1071).⁷¹ The author of many books, including *Tārīkh Baghdād* and *al-Kifāyah*.⁷²
- Ibrāhīm b. Ya‘qūb al-Jūzajānī (d. 259).⁷³
- Maslamah b. al-Qāsim al-Qurṭubī (d. 353).⁷⁴
- Muḥammad b. Aḥmad Abū al-‘Arab (d. 333).⁷⁵ His work *Tabaqāt ‘Ulamā’ al-Qayrawān* is mentioned by Ibn Ḥajar.⁷⁶

⁶⁵ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 10, 11, 15, 18, 26, 27, 86 and 289; III: 273; IV: 3 and 124; V: 205; VI: 315 and 317; VII: 132 and 497; IX: 289; X: 39; XI: 3. See also *GAL*, I: 170; *GAS*, I: 167-169.

⁶⁶ Ibn Ḥajar al-‘Asqalānī, *ibid.*, X: 39.

⁶⁷ *Ibid.*, III: 368; VII: 496; VIII: 468.

⁶⁸ *Ibid.*, X: 214; XI: 445. See *GAL*, I: 193.

⁶⁹ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 292; III: 182; X: 98 and 214; XI: 445. See *GAS*, I: 319-320.

⁷⁰ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 292; X: 300; *GAS*, I: 101. Librande mentions that Ibn Sa‘d used al-Faḍl b. Dukayn’s biographical works. See Leonard T. Librande, *Contrasts in the Two Earliest Manuals of ‘Ulūm al-Ḥadīth: The Beginning of the Genre* (Ph. D. Dissertation, McGill University, Montreal, 1976), 188.

⁷¹ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 16, 27 and 84; VIII: 3; IX: 207.

⁷² Jalāl al-Dīn al-Suyūfī, *Tadrib al-Rāwī*, 107.

⁷³ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, VIII: 468; XI: 336; *GAS*, I: 135.

⁷⁴ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 84; VII: 317; VIII: 361; IX: 72 and 453.

⁷⁵ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 19; III: 368; VI: 418; *GAS*, I: 356-357.

- Muḥammad b. ‘Amr b. Mūsā al-‘Uqaylī (d. 322).⁷⁷
- Muḥammad b. ‘Umar al-Wāqidī (d. 207).⁷⁸
- Muḥammad b. Abī al-Ḥasan Ismā‘īl b. Ibrāhīm b. al-Mughīrah al-Ju‘fī al-Bukhārī (d. 256).⁷⁹ His books entitled *Ṣaḥīḥ*,⁸⁰ *al-Tārīkh al-Awsaṭ*⁸¹ and *al-Tārīkh al-Kabīr*⁸² are frequently mentioned by Ibn Ḥajar.⁸³
- Muḥammad b. Ḥusayn b. Aḥmad b. āl-Ḥusayn Abū al-Faṭḥ al-Azdī (d. 367).⁸⁴ Ibn Ḥajar mentions his work *al-Qalb*.⁸⁵
- Muḥammad b. Idrīs al-Shāfi‘ī (d. 204).⁸⁶
- Muḥammad b. Idrīs b. al-Mundhir b. Dāwūd b. Mahrān al-Ghaṭfānī al-Ḥanzalī Abū Ḥātim al-Rāzī (d. 277).⁸⁷
- Muḥammad b. ‘Īsā b. Sawrah b. Mūsā b. al-Daḥḥāk al-Tirmidhī (d. 279). The author of a well-known *ḥadīth* collection entitled *al-Jāmi‘ al-Ṣaḥīḥ* and of *al-‘Ilal al-Kabīr*.⁸⁸

⁷⁶ Ibn Ḥajar al-‘Asqalānī, *ibid.*, VI: 418.

⁷⁷ *Ibid.*, I: 10, 19, 290 and 294; III: 182 and 273; VII: 494; VIII: 256; X: 485; XI: 336; *GAS.*, I: 177.

⁷⁸ Ibn Ḥajar al-‘Asqalānī, *ibid.*, VIII: 358; *GAS*, 294-297.

⁷⁹ Muḥammad Diyā’ al-Raḥman al-A‘zamī, *Dirāsāt fī al-Jarḥ wa al-Ta’dīl*, 398-407. See *GAL*, I: 163.

⁸⁰ *GAL*, I: 164.

⁸¹ *Ibid.*, 166.

⁸² *Ibid.*

⁸³ See Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 14, 20, 79 and 86, II: IV: 277; V: 3; VIII: 256; IX: 73 and 206; X: 300 and 485.

⁸⁴ *Ibid.*, I: 81 and 290; III: 272; IV: 353 and 463; VII: 497; IX: 3; see also *GAS*, I: 199.

⁸⁵ Ibn Ḥajar al-‘Asqalānī, *ibid.*, VII: 497.

⁸⁶ *Ibid.*, X: 217. See *GAL*, I: 188-190.

⁸⁷ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 27; V: 3; *GAS*, I: 153.

⁸⁸ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 294; IV: 277; VIII: 468. See *GAL*, I: 169.

- Muḥammad b. Ishāq b. Khuzaymah b. al-Mughīrah b. Ṣāliḥ b. Bakr (d. 311).⁸⁹ The author of a *ḥadīth* book, which Ibn Ḥajar referred to as *al-Ṣaḥīḥ*. This book was valued by *ḥadīth* scholars. According to Jalāl al-Dīn ‘Abd al-Raḥman b. Abī Bakr al-Suyūṭī (d. 911), Ibn Khuzaymah’s *Ṣaḥīḥ* was better than Ibn Ḥibbān’s *Ṣaḥīḥ*.⁹⁰
- Muḥammad b. al-Naḍr b. Salamah b. al-Jārūd al-Jārūdī (d. 291).⁹¹
- Muḥammad b. Muḥammad b. Aḥmad b. Ishāq al-Naysabūrī al-Karābīsī Abu Aḥmad al-Ḥakīm (d. 378).⁹² He is reputed to have composed many books, including *al-Asmā’ wa al-Kunā’*.⁹³
- Muslim b. al-Ḥajjāj (d. 261).⁹⁴ Ibn Hajar mentioned his books *al-Ṣaḥīḥ* and *al-Wiḥdān* are mentioned.⁹⁵
- Shu‘bah b. Ḥajjāj b. al-Ward al-‘Atakī al-Azdī Abū Biṣṭām (d. 160 AH).⁹⁶
- Sulaymān b al-Ash‘ath b. Ishāq b. Bashīr b. Shaddād b. ‘Amr b. ‘Imrān Abū Dāwūd al-Sijistānī (d. 270).⁹⁷

⁸⁹ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 16 and 27; IX: 72; X: 99; GAS, I: 601.

⁹⁰ Jalāl al-Dīn ‘Abd al-Raḥman b. Abī Bakr al-Suyūṭī, *Tadrīb al-rāwī fī sharḥ Taqrīb al-Nawawī*, ed. ‘Abd al-Waḥhāb ‘Abd al-Laṭīf (Medina: al-Maktabah al-‘Ilmiyah, 1959), 54.

⁹¹ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 10 and 19.

⁹² He is mentioned in *Tahdhīb al-Tahdhīb* as Abū Aḥmad al-Ḥākīm or al-Ḥākin Abū Aḥmad. See *ibid.*, 179 and 294; II: 271; VIII: 256; GAS, I: 203-204.

⁹³ Muḥammad Diyā’ al-Raḥman al-A‘zamī, *Dirāsāt fī al-Jarḥ wa al-Ta’dīl*, 478-480.

⁹⁴ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, 2: 110; X: 300. See GAL, I: 166-168.

⁹⁵ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 292.

⁹⁶ *Ibid.*, II: 3; GAS, I: 92.

⁹⁷ See GAS, I: 149-152; GAL, I: 168. He is mentioned in Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 27 and 294; XI: 336.

- ‘Umar b. Aḥmad b. ‘Uthmān b. Aḥmad b. Muḥammad Abū Ḥafṣ al-Wā‘iz, or Ibn Shāhīn (d. 385).⁹⁸ The author of a book on *jarḥ* and *ta’dīl* entitled *Tārīkh Asmā’ al-Thiqāt mimmin nuqila ‘anhum al-‘ilm*,⁹⁹ to which Ibn Ḥajar referred as *al-Thiqāt*,¹⁰⁰ and a biographical work entitled *al-Afrād*.¹⁰¹
- Ya‘qūb b. Shaybah (d. 262).¹⁰²
- Yaḥyā b. Ma‘īn (d. 233).¹⁰³
- Yaḥyā b. Sa‘īd al-Qaṭṭān (d. 198).¹⁰⁴
- Yūsuf b. ‘Abd Allāh Muḥammad b. ‘Abd al-Barr Abū ‘Umar, or Ibn ‘Abd al-Barr (d. 463).¹⁰⁵ The author of *al-Istī‘āb fī Ma‘rifat al-Ṣaḥābah*,¹⁰⁶ a biographical work on the Companions.
- Zakariyā b. Yaḥyā al-Sājī (d. 307).¹⁰⁷ He is credited as having written books entitled *Tārīkh Baṣrah* and *al-Du‘afā’*.¹⁰⁸

⁹⁸ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 13 and 289; II: 278; III: 182 and 273; VII: 494; VIII: 468; X: 215. See *GAL*, I: 174.

⁹⁹ Muḥammad Diyā’ al-Raḥman al-A‘zamī, *Dirāsāt fī al-Jarḥ wa al-Ta’dīl*, 483.

¹⁰⁰ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, VIII: 468.

¹⁰¹ *Ibid.*, I: 13.

¹⁰² *Ibid.*, III: 182; VI: 317; VIII: 468; *GAS*, I: 144.

¹⁰³ Ibn Ḥajar al-‘Asqalānī, *ibid.*, I: 292; *GAS*, 106-107.

¹⁰⁴ *Ibid.*, II: 3.

¹⁰⁵ *Ibid.*, I: 289; VIII: 3 and 358; XI: 271.

¹⁰⁶ *GAL*, I: 453.

¹⁰⁷ *Ibid.*, I: 289 and 295; III: 182; V: 205; VIII: 105 and 256; X: 214; XI: 271; *GAS*, I: 349-350; *GAL*, I: 453-454.

¹⁰⁸ *GAS*, I: 349-350.

What remains unclear is whether Ibn Ḥajar actually had access to the above-mentioned sources, since he gives no convincing indication of this. Ibn Ḥajar's treatment of some, if not all, these sources, is weak. Instead of stating the title of each work and the authors, Ibn Ḥajar merely says *qāla* ("someone said") or *rawā* ("someone transmitted"), which probably does not indicate first hand knowledge of the authors' work.

Aside from these shortcomings, Ibn Ḥajar's reliance on the huge number of sources is testimony to his erudition and thoroughness when dealing with the biographies of *ḥadīth* transmitters.

C. The Structure of *Tahdhīb al-Tahdhīb*

There are 12,455 biographical entries in *Tahdhīb al-Tahdhīb*, including different names ascribed to the same person. The entries for *ḥadīth* transmitters are similarly organized. Each entry begins with the name of the transmitter and gives its variants.

After giving the transmitter's name, Ibn Ḥajar lists the masters from whom the information had been transmitted and his students who, in turn, transmitted. Following this list of masters and students, Ibn Ḥajar briefly assessed *ḥadīth* scholars and critics, the qualities or defects of the transmitters – based on the structure of al-Mizzī's *Tahdhīb al-Kamāl*. Lastly, Ibn Ḥajar summarized the assessments of many other sources based on his own research. To distinguish this additional information, he began with the word *qultu* ("I said"), indicating that the statement that follows to the end of the entry is his own.

In order to make sense of the structure of *Tahdhīb al-Tahdhīb*, here are two randomly- picked, translated entries.

Sample One:¹⁰⁹

[ع] Qutaybah b. Sa‘īd b. Jamīl b. Ṭarīf b. ‘Abd Allāh al-Thaqafī their client, Abū Rajā’ al-Baghillānī. Baghillān is one of the villages of Balkh. Ibn ‘Adī said that Yahya is his name, Qutaybah his *laqab*. Ibn Mandah asserted that [Qutaybah’s] name is ‘Ali.

Qutaybah transmitted [*ḥadīths*] from Mālik, al-Layth, Ibn Lahī‘ah, Rushdīn b. Sa‘d, Dāwud b. ‘Abd al-Raḥman al-‘Attār, Khalaf b. Khaḥīfah, ‘Abd al-Raḥman b. Abī al-Mawwāl, Bakr b. Muḍir, al-Mufaḍḍal b. Faḍālah, ‘Abd al-Wārith b. Sa‘īd, Ḥammād b. Zayd, ‘Abd Allāh b. Zayd b. Aslam, ... , Wakī‘ and the others [*ākharūn*].

Among those who transmitted [*ḥadīths*] from [Qutaybah] were *al-Jamā‘ah*¹¹⁰ excluding Ibn Mājah, al-Tirmidhī also related his transmission to Qutaybah, Ibn Mājah by way of [*bi wāsiṭah*] Aḥmad b. Ḥanbal, Aḥmad b. Sa‘īd al-Dārimī, Abū Bakr b. Abī Shaybah, and Muḥammad b. Yaḥyā al-Dhuḥalī. These include the people who died before him, such as ‘Alī b. al-Madīnī, Nu‘aym b. Ḥammād, Abū Bakr al-Ḥumaydī, Muḥammad b. ‘Abd Allāh b. Namīr, Yaḥyā b. Ma‘īn, and Yaḥyā b. ‘Abd al-Ḥamīd al-Ḥammānī. [Among those who transmitted from him are] Abū Khaythamah Zuhayr b. Ḥarb, al-Ḥasan b. ‘Arafah, Hārūn al-Ḥammāl, ‘Abbās al-‘Anbarī...and Abū al-‘Abbās Muḥammad b. Ishāq al-Sarrāj, considered the last person to transmit [*ḥadīths*] from him, and others [*ākharūn*].

al-Athram [transmitted] from Aḥmad that the latter mentioned Qutaybah then praised him. Aḥmad then said that he [Qutaybah] was the last person to hear [a transmission] from Ibn Lahī‘ah. Ibn Ma‘īn, Abū Ḥātim and al-Nasā‘ī held that [Qutaybah is] *thiqah* [trustworthy]. al-Nasā‘ī added that [he is] *ṣaduq* [reliable]. Aḥmad b. Muḥammad Ibn Ziyād

¹⁰⁹ Ibn Ḥajar al-‘Asqalānī, Tahdhīb al-Tahdhīb, VIII:358-361.

al-Karmīnī said, “Qutaybah b. Saʿīd told me: ‘I did not find in my book the mark of redness [*ḥumrah*] but that it belonged to Aḥmad, and of greenness [*khudrah*] but that it belonged to Yaḥyā b. Maʿīn.”

Muḥammad b. Ḥumayd b Farwah said, “I heard Qutaybah say: ‘On my first travel in the year 172, I sojourned in Irāq when I was 23 years old.’” Al-Farhiyānī said that Qutaybah was *ṣaduq* and there was none of the eminent ones in Irāq but he transmitted from him. He then said: “I heard ‘Umar b. ‘Alī say: ‘I passed by Qutaybah in Mīnā, leaving it behind without taking anything from him, which I later regretted.’”

al-Ḥākim said that Qutaybah was *thiqah maʿmūn* [trustworthy and followed/trusted] and the *ḥadīth* that he transmitted from al-Layth, from Yazīd b. Abi Ḥubayb, from Abī al-Ṭufayl, and from Muʿādh b. Jabal about combining two prayers is spurious. He subsequently transmitted with that chain of transmission to al-Bukhārī. Al-Ḥākim then said: “I asked Qutaybah: “With whom did you write from al-Layth b. Saʿd, the *ḥadīth* of Yazīd b. Abī Ḥubayb, from Abī al-Ṭufayl?” Qutaybah responded, “[It was] with Khālīd al-Madāʿīnī.” Muḥammad b. Ismāʿīl then said that it was Khālīd al-Madāʿīnī who introduced the *ḥadīths* to the masters [*shuyūkh*]. Abū Saʿīd b. Yūnus said that no one talked to him except Qutaybah. It is said that he erred. The right view is [that the *ḥadīth* was transmitted] from Abū al-Zubayr. al-Khaḍīb said that he was strongly rejected in tradition. Aḥmad b. Siyār al-Marwazī said that he is firm [*thabat*] in what the owners of customary behaviour and community have transmitted. I heard him say that he was born in the year 150. By the last two days of Shaʿbān 240, having written *ḥadīths* from three classes [*tabaqāts*]. Musa b. Hārūn said that [Qutaybah] was born in 148, when al-Aʿmash died in '48.

I said [*qultu*] -- that the former [that he was born in 150] -- is more convincing, because it follows from his story above which indicates that he was born before '55. Perhaps, [he was born] early that year.

What is taken by al-Hākim to be spurious is not the point, because the purpose of presenting the story, which came from al-Bukhārī, is that Khālid was the one who introduced this *ḥadīth* as having been transmitted from al-Layth. In it forgetfulness is ascribed to al-Layth despite his eminence and importance since Khālid introduced into it what was not part of his report. What is correct is what Abū Saʿīd b. Yūnus said that [the transmission of al-Layth from] Yazīd b. Abī Ḥubayb was a mistake from Qutaybah, and the sound report is from Abū al-Zubayr.

Such a *ḥadīth* was also transmitted by Mālik and Sufyan from Abū al-Zubayr, from Abū al-Ṭufayl; but the content of *ḥadīth* transmitted by Qutaybah was about the explication of combining [two prayers] during the first prayer.

This is not in the report of Mālik. If it passes that there be a mistake as regards a transmitter in the chain, then it is permissible that there be a mistake as regards words in the body of the report. The judgment of spuriousness upon Qutaybah is too excessive. God knows the best.

Ibn Ḥibbān said in his *al-Thiqāt* that Qutaybah died on Wednesday of Shaʿbān 240. Maslamah b. Qāsim said that [Qutaybah] came from Khurāsān and was *thiqah*. He died in

241. Ibn al-Qaṭṭān al-Fāsī asserted that he never made *tadlīs*.¹¹¹ In *al-Zaharah*, al-Bukhārī transmitted 308 *ḥadīth* from him, while Muslim transmitted 668.

Sample Two:¹¹²

[⚡] Muḥammad b. Bashshār b. ‘Uthmān b. Dāwud b. Kaysān al-‘Abdī Abū Bakr al-Ḥāfiẓ al-Baṣrī Bundār.

He transmitted (*ḥadīths*) from ‘Abd al-Wahhāb al-Thaqafi, Ghundar, Rūḥ b. ‘Ubādah, Ḥaramī b. ‘Amārah, Ibn Abī ‘Adī, Mu‘ādh b. Hishām, Yaḥyā al-Qaṭṭān, Ibn Mahdī, Abū Dāwud al-Ṭayālīsī, Yazīd b. Zuray‘, Yazīd b. Hārūn, Ja‘far b. ‘Awn, Bahz b. Asad, Sālīm b. Nūḥ... ‘Abd al-Ṣamad b. ‘Abd al-Wārith and many people [*khuluq kathīr*].

Those who transmitted [*ḥadīths*] from him were *al-jamā‘ah* -- al-Nasā‘ī by the way of Abū Bakr al-Marwazi and Zakariyā al-Sijzī, Abū Zur‘ah, Abū Ḥatim, Baqī b. Makhlad, ‘Abd Allāh b. Aḥmad, Ibn Nājiyah, Ibrāhīm al-Ḥarbī, Ibn Abī al-Dunyā, Zakariyā al-Sājī, Abū Khalīfah, Ibn Khuzaymah, al-Sirāj, al-Qāsim b. Zakariyā al-Muṭarriz, Muḥammad b. al-Musayyab al-Argḥiyānī, Ibn Ṣā‘id, al-Baghawī and others (*akḥarūn*).

Ibn Khuzaymah said, “I heard Bundār say: I visited Yaḥyā b. Sa‘īd al-Qaṭṭān often more than 20 years. Bundār said: If Yaḥyā had lived past this period, I would have heard much from him.” Al-Ājurī said, from Abū Dāwud, “I wrote more than fifty thousand *ḥadīths* from Bundār and wrote something from Abū Mūsā. If Salāmah was not in [the transmission of] Bundār, indeed his *ḥadīths* would have been abandoned.” ... ‘Abd Allāh b. Muḥammad b. Sayyār said: ‘I heard ‘Amr b. ‘Alī say under oath that Bundār has lied to have transmitted

¹¹¹ See the brief explanation in Chapter One, Part B in the discussion on Ibn Ḥajar’s *Ta‘rīf Ahl al-Taqdīs bi Marātib al-Mawṣūfīn bi al-Tadlīs*.

¹¹² Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, IX:70-73.

ḥadīth from Yaḥyā. Ibn Sayyār said, Bundār and Abū Mūsā were *thiqah* [trustworthy]. Abū Mūsā is better because he only read from his writings, while Bundār read from any books.

‘Abd Allāh b. ‘Alī b. al-Madīnī said, “I heard my father and asked him about the *ḥadīth* which Bundār had transmitted from Ibn Mahdī, from Abū Bakr b. ‘Ayyāsh, from ‘Āṣim, from Zirr, from ‘Abd Allāh, from the Prophet, may God bless him, who said, ‘Have *sahūr* [last meal before daybreak during the month of Ramaḍān] because by performing it, [you] will earn God’s blessing [*barakah*].’ My father said that it was a lie, and he strongly rejected it. He said that Abu Dāwud told him [the *ḥadīth* was] *mawqūf*.¹¹³

‘Abd Allāh b. al-Dawraqī said, “We were beside Yaḥya b. Ma‘īn and when Bundār was mentioned, I noted that he did not comment; instead, he was inclined to consider him weak.” He then said: “I saw that al-Qawārīrī was not pleased with him, and said that Bundār owned a pigeon.”

al-Azadī said, “Many people wrote from [Bundār] and accepted him. The remarks of Yaḥya and of al-Qawārīrī were not meant to discredit him. I found that he is mentioned only as being good [*khayr*] and truthful [*ṣaduq*].” al-Birqānī said, “I heard ‘Abd Allāh b. Muḥammad. B. Ja‘far al-Būshanjī say: ‘Muḥammad b. Ishāq b. Khuzaymah told us, from Muḥammad b. Bashshār, Bundār.’”

al-‘Ijlī said that [Bundār] was Baṣran, trustworthy, with many *ḥadīths* to his name, a story teller [*ḥaḥik*]. Abū Ḥātim said that he was reliable, while al-Nasāī said that he was good and acceptable... al-Sarrāj said: “I heard Abū Sayyār say: ‘I heard Bundār say: I was born in the same year that Ḥammād b. Salamah had died. Ḥammād died in 167.’” Al-Bukhārī and

¹¹³ *Mawqūf* is a *ḥadīth* whose content is based on the Companions’ statements. See Ibn Ḥajar al-‘Asqalānī, *Nuzhat al-Nazr*, 34.

others said that [Bundār] died in the month of Rajab 252. Ibn Hibbān said that he [Bundār] memorized his *ḥadīth* and recited them from memory.

I [Ibn Ḥajar] said [*qultu*] that Ibn Hibbān made a mention in his *al-Thiqāt*. In *al-Tawḥīd*, Ibn Khuzaymah stated, “The leader of his time, Muḥammad b. Bashshār told us.” In his *Ṣaḥīḥ*, al-Bukhārī stated: “Bundār wrote to me and mentioned one *ḥadīth musnad*.¹¹⁴ Were it not for the strength of trustworthiness, his writings would have been reported from him, along with his being in the fourth class in the eye of his masters. But he had many report and possessed [some *ḥadīths*] which no one else had.

Maslamah b. Qāsim said, “Ibn Mahrānī told us about him and said that he was trustworthy and famous.” al-Dāraḩūṭnī said that [Bundār] was among the good and firm memorizers. al-Dhahabī said, “Whenever he traveled, he always met with the elite [*ḥadīth* scholars]. He also met with the scholars of Baṣrah and I hope that he is acceptable.” In *al-Zaharah*, al-Bukhārī transmitted about 250 *ḥadīths* from him and Muslim about 460.

In the entries of his *Tahdhīb al-Tahdhīb*, Ibn Ḥajar seems to include all the names, *kunyahs* and *laqabs* ascribed to the transmitter. To the above entry of Qutaybah (d. 240 AH), for instance, were added names from his family tree (e.g., b. Sa‘īd b. Jamīl b. Ṭārif b. ‘Abd Allāh), his client name (al-Thaqafī, as the client of Thaqīf). This same person happened also to be known as Abū Rajā’ al-Baghillānī, his *nisbah* (attribute), as he came from Baghillān, a small town in Balkh.¹¹⁵ Even Ibn Ḥajar recorded the different opinions of *ḥadīth* scholars on

¹¹⁴ *Ḥadīth musnad* is a *ḥadīth* that is transmitted from the Prophet through the Companions without interruption until the last transmitter (*ibid.*, 49).

¹¹⁵ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, VIII:358.

name variants. Ibn 'Adī and Ibn Mandah's views regarding Qutaybah's real name are cases in point.¹¹⁶

Compared to the entry of Qutaybah in *Kitāb al-Jarḥ wa al-Ta'dīl*, al-Rāzī recorded his name as Qutaybah b. Sa'īd Abū Rajā' al-Baghillānī al-Balkhī mawlā (client) of Thaqīf.¹¹⁷ Al-Rāzī's record is short but not simple, since Baghillān is a small village of Balkh. This might present the use of both *nisbahs*, which are used to refer to Qutaybah. Ibn Ḥajar only mentions al-Baghillānī with a geographical reference.

Following the transmitter's name, Ibn Ḥajar listed the masters from whom this transmitter had obtained his information; he listed his students who, in turn, transmitted. Ibn Ḥajar's listing here was based on reputation in the *ḥadīth* transmission. Respecting the students of Qutaybah, Ibn Ḥajar begins with the name of Mālik, followed by al-Layth, Ibn Lahī'ah, Rushdīn b. Sa'd, Dāwud b. 'Abd al-Raḥman al-'Attār, Khalaf b. Khalīfah, 'Abd al-Raḥman b. Abī al-Mawwāl, Bakr b. Muḍir, al-Mufaḍḍal b. Faḍālah, 'Abd al-Wārith b. Sa'īd, Ḥammād b. Zayd, 'Abd Allāh b. Zayd b. Aslam...and Wakī'. This is not an alphabetical arrangement. Although it may not cause the students of *jarḥ wa ta'dīl* any difficulty, it may confuse someone searching for the masters of certain transmitters.

Ibn Ḥajar simplifies the long listing of masters and students by employing terms which indicate that a master has transmitted his *ḥadīth* to many students and that a student has received a transmission from many masters -- terms like *khalq* (people),¹¹⁸ *khalq kathīr* (many people),¹¹⁹ *jama'ah* (group),¹²⁰ *ākharūn* (others)¹²¹ and *ghayruhum* (others).¹²²

¹¹⁶ *Ibid.*

¹¹⁷ Abū Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta'dīl*, III:140.

¹¹⁸ See for instance, Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb*, II:2.

¹¹⁹ See for instance, *ibid.*, III:2.

This approach may have had two results. By indicating that such and such a transmitter had many masters from whom he received a tradition and many students who related his tradition, it simplified the entry system. On the other hand, by stating that there were many others who transmitted *ḥadīth* from a given transmitter and to whom this transmitter related his transmission, it may serve as a guide to more information about his masters and students contained in other books, if any. Otherwise, it may provoke speculation about other masters or students who received or transmitted a *ḥadīth*, casting doubts about the chain of transmission.

Ibn Ḥajar simplified his mention of the names of both masters and students. For brevity's sake, he used the transmitter's commonly known name. Ibn Ḥajar did this for Muḥammad b. Bashshār (d. 252).¹²³ Instead of his real name, Ibn Ḥajar used his more familiar *laqab* Bundār.

Another method of his is to shorten the full names of certain transmitters. Instead of recording Abū Bakr 'Abd Allāh b Muḥammad b. Abī Shāybah (d. 235)¹²⁴ and 'Uthmān b.

¹²⁰ See for instance, *ibid.*, V:131.

¹²¹ See for instance, *ibid.*, IX:3.

¹²² See for instance, *ibid.*, IV:3.

¹²³ *Ibid.*, XII: 342 and IX:70-73.

¹²⁴ *Ibid.*, XII: 299 and VI:2-4.

Muḥammad b. Abī Shaybah (d. 239),¹²⁵ Ibn Ḥajar simplifies them as Ibnā Abī Shaybah¹²⁶ or the two sons of Abū Shaybah (d. 182).¹²⁷

Following this list of masters and students, Ibn Ḥajar briefly assessed *ḥadīth* scholars and critics, the qualities or defects of the transmitters – based on the structure of al-Mizzī’s *Tahdhīb al-Kamāl*.

Interestingly, Ibn Ḥajar did not always offer his own judgment on the quality or defect of the transmitters. Instead, he made brief statements. For example, many *ḥadīth* critics disputed whether al-Zuhrī actually transmitted a *ḥadīth* from ‘Amr b. Muslim b. ‘Umārah b. Ukaymah (d. ?).¹²⁸ Ibn Ḥajar held, “The right view is that the person from whom al-Zuhrī transmitted a *ḥadīth* was ‘Amr b. Muslim b. Ukaymah, not ‘Amr b. Muslim b. ‘Umārah b. Ukaymah.”¹²⁹ Ibn Ḥajar summarized the assessments of many other sources – e.g., Ibn Ḥibbān al-Bustī’s *al-Thiqāt* and Ibn Sa’d’s *Kitāb Ṭabaqāt al-Kabīr*.¹³⁰ To distinguish this additional information, Ibn Ḥajar began with the word *qultu* (“I said”), indicating that the statement that followed to the end of the entry was his own.¹³¹

¹²⁵ *Ibid.*, XII:299, VII:121 and 149-151.

¹²⁶ For instance, the entry for Ḥammad b. Usāmah b. Zayd al-Qurashī, whose tradition they transmitted. See, *ibid.*, III:2.

¹²⁷ *Ibid.*, I:141.

¹²⁸ *Ibid.*, VIII:104.

¹²⁹ *Ibid.*

¹³⁰ See Part B of this chapter.

¹³¹ Ibn Ḥajar al-‘Asqalānī, “Introduction,” I:5.

D. Ibn Ḥajar's Method in *Tahdhīb al-Tahdhīb*

Ibn Ḥajar's method for compiling this book is adapted from *Tahdhīb al-Kamāl* of al-Mizzī, which he always refers to as *al-Asl*.¹³² However, Ibn Ḥajar restructured the contents of his own work. Let us now summarize some methodological aspects of Ibn Ḥajar's *Tahdhīb al-Tahdhīb* by looking at the work's sources and structure.

Employing extensive scope of sources

In *Tahdhīb al-Tahdhīb*, Ibn Ḥajar is not strict in his use of sources in each entry. His range of sources includes general works in biography,¹³³ history,¹³⁴ *ḥadīth*,¹³⁵ *jarḥ*,¹³⁶ and *ta'dīl*.¹³⁷

Relying on the dates

Ibn Ḥajar includes the person's dates of birth and death in many entries. Where there are more than one possibility, he will record all, without always giving his sources. Some critics, among them Khalīfah, held that 'Abbās b. al-Walīd¹³⁸ died in 130 AH; others like Yahyā Ibn

¹³² *Ibid.*, IV: 3.

¹³³ Using biographical books like *Rijāl al-Bukhārī* of Abū al-Walīd al-Bājī and *al-Afrād* of Ibn Shāhīn. See *ibid.*, V: 334 (al-Bājī) and I: 13 (Ibn Shāhīn).

¹³⁴ Using books on history like *Tārīkh al-Awsaṭ* and *al-Kabīr* of al-Bukhārī and *Tārīkh* of Ibn Abī Khaythamah. For instance, *ibid.*, I: 79 (al-Bukhārī) and 292 (Ibn Abī Khaythamah).

¹³⁵ Relying on books of *ḥadīth* like the *Ṣaḥīḥs* of al-Bukhārī and Muslim, and the *Sunan* of al-Nasā'ī may be cases in point. For instance, *ibid.*, I: 20 (al-Bukhārī); II: 110 (Muslim); III: 273 (al-Nasā'ī).

¹³⁶ For instance, Ibn Ḥajar's use of *Kitāb al-'Ilal al-Kabīr* of al-Tirmidhī. See *ibid.*, IV: 277.

¹³⁷ The extensive using of *al-Thiqāt* of Ibn Ḥibbān al-Busī might be a case in point. See note #35.

¹³⁸ Ibn Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, V: 131.

Maʿīn (d. 233 AH) that he died in 131 AH; another date recorded by Ibn Ḥajar is 132 AH, which however has no clear reference (*qīla*) in *Tahdhīb al-Tahdhīb*.¹³⁹

Presenting various opinions on one subject in a very brief way

Ibn Ḥajar's purpose in *Tahdhīb al-Tahdhīb* is to provide a comprehensive record of *ḥadīth* transmitters, in order to "cure the problem" of inaccuracy in preceding works with respect to each transmitter.¹⁴⁰ He tried to be inclusive in his record of opinions and criticisms of *ḥadīth* transmitters. Whenever there was a wide variation in opinion, he sought either to find some middle ground or to support one of them, endeavoring always to be as conclusive as the information before him permitted. Some statements which indicated this are: *wa al-ṣaḥīḥ*... ("and the right view is...") or *wa al-aṣaḥḥ*... ("the most accurate view is...").¹⁴¹

Recording the name of its entry completely

In *Tahdhīb al-Tahdhīb*, Ibn Ḥajar clearly recorded his entry based either on all the records he could find or on what people commonly knew. The entry for Ḥafṣ b. 'Umar, for instance, gives a long name found in previous works.¹⁴² In *Tahdhīb al-Tahdhīb*, 'Umar b. Ḥafṣ's complete name is Ḥafṣ b. 'Umar b. al-Ḥārith b. Sakhbara al-Azdī al-Namarī Abū 'Umar al-Ḥawḍī Ibn al-Namir b. 'Uthmān wa yuqālu mawlā banī 'Adī.¹⁴³ In al-Dhahabi's *Mīzān al-*

¹³⁹ *Ibid.*, V: 204-205.

¹⁴⁰ *Ibid.*, I: 3.

¹⁴¹ *Ibid.*, VIII: 104.

¹⁴² The various books which record parts of his name may be found in Juynboll, *Muslim Tradition*, 138.

¹⁴³ Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb*, II: 405.

I'tidāl, it figures as Ḥaḥṣ b. 'Umar al-Namaṛī al-Ḥawḍī Abu 'Umar al-Baṣṛī.¹⁴⁴ In another source, it is simply Abū 'Umar al-Ḥawḍī.¹⁴⁵

This implies that Ibn Ḥajar had more sources than his predecessors, thanks either to his access to a good library or to his own journey abroad.¹⁴⁶ It certainly indicates Ibn Ḥajar's thoroughness.

E. Ibn Ḥajar's Codes

For simplification, Ibn Hajar used a code system.¹⁴⁷

(خ) : *Ṣaḥīḥ* of al-Bukhārī

(خ ت) : *Ṣaḥīḥ* of al-Bukhari but the indicated *ḥadīth* is *Mu'allaq*¹⁴⁸

(خ ب) : *al-Adab al-Mufrad* of al-Bukhārī

(خ ع) : *Khuluq Af'al al-'Ibād* of al-Bukhārī

(ز) : *Juz' al-Qirā'ah* of al-Bukhārī

(ح) : *Raf' al-Yadayn* of al-Bukhārī

(م) : *Ṣaḥīḥ* of Muslim

¹⁴⁴ Al-Dhahabī, *Mizān al-I'tidāl*, I: 265.

¹⁴⁵ The variation in books of *ḥadīth* transmitters led to the suspicions of innovation. Juynboll, *Muslim Tradition*, 138.

¹⁴⁶ See Ibn Ḥajar al-'Asqalānī's biographical sketch in Chapter One.

¹⁴⁷ See Ibn Ḥajar al-'Asqalānī, "Introduction," *Tahdhīb al-Tahdhīb*, I: 5-6; Ibn Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb*, ed. 'Abd al-Wahhāb 'Abd al-Laṭīf (Medina: al-Maktabah al-'Ilmiyah, 1960) I: 7; Muḥammad Jamāl al-Dīn al-Qāsimī, *Qawā'id al-Taḥdīth min Funūn Muṣṭalāḥ al-Ḥadīth*, ed. Muḥammad Bahjah al-Bayṭār and Muḥammad Rashīd Riḍā (Beirut: Dār al-Nafā'is, 1987) 252.

¹⁴⁸ A *ḥadīth* may be called *mu'allaq* if the first of its transmitters – *ṣaḥābī* (one Companion) or two, *ṣaḥābī wa tābī'ī* (Companion and Follower) – is not mentioned in the chain of transmission. Ibn Ḥajar al-'Asqalānī, *Nuzhat al-Nazr: Sharḥ Nukhbat al-Fikr* (Cairo: Matba'at al-Istiḳāmah, 1368 A.H.), 26.

- (مق) : *Muqaddimat al-Ṣaḥīḥ* of Muslim
- (د) : *Kitāb al-Sunan* of Abū Dāwūd
- (مد) : *al-Marāsīl* of Abū Dāwūd
- (صد) : *Faḍā'il al-Anṣār* of Abū Dāwūd
- (خد) : *al-Nāsikh* of Abū Dāwūd
- (قد) : *al-Qadr* of Abū Dāwūd
- (ف) : *al-Tafarrud* of Abū Dāwūd
- (ل) : *al-Masā'il* of Abū Dāwūd
- (كد) : *Musnad Mālik* of Abū Dāwūd
- (ت) : *al-Jāmi' al-Ṣaḥīḥ* of al-Tirmidhī
- (تم) : *al-Shamā'il* of al-Tirmidhī
- (س) : *Kitāb al-Sunan* of al-Nasā'ī
- (عس) : *Musnad 'Alī* of al-Nasā'ī
- (سى) : *'Amal al-Yawm wa al-Laylah* of al-Nasā'ī
- (صن) : *Khasā'is 'Alī* of al-Nasā'ī
- (كن) : *Musnad Mālik* of al-Nasā'ī
- (ق) : *Kitāb al-Sunan* of Ibn Mājah
- (فق) : *al-Tafsīr* of Ibn Mājah

(ع) : This code indicates that all of the above-mentioned authors include the entries, which are marked by this code.

(ε)¹⁴⁹ : This code indicates that all but al-Bukhārī and Muslim include entries with this code alongside the titles of their works.

F. Printing History of the Text

Tahdhīb al-Tahdhīb was first published in 1325 AH by Majlis Dāirat al-Ma‘ārif al-Nizāmiyah in Hyderabad, Deccan, India. Kamil Muhammad Muhammad ‘Uwaydah gives the same publishers’ name, but with a different date: 1327 AH.¹⁵⁰ This is the date which Maḥmūd Shākir ‘Abd al-Mun‘im also mentions in his work on Ibn Ḥajar’s *al-Isābah fī Tamyīz al-Ṣaḥābah*.¹⁵¹ This may not necessarily mean that one of the dates is wrong. The work comprises 12 volumes, not all of which were published at the same time. Unlike ‘Uwaydah and ‘Abd al-Mun‘im, we will use the publication date of each volume of *Tahdhīb al-Tahdhīb*, not that of the complete set.

Therefore, the first volume was published on 20th Jumādī al-Ūlā 1325.¹⁵² This volume includes an introduction by the author and 961 biographies entries for *ḥadīth*

¹⁴⁹ In *Taqrīb al-Tahdhīb*, Ibn Ḥajar employed code (ع) for the same purpose, see Ibn Ḥajar, *Taqrīb al-Tahdhīb*, 7.

¹⁵⁰ Kāmil Muḥammad Muḥammad ‘Uwaydah, *Ibn Ḥajar al-‘Asqalānī: Shaykh al-Islām* (Beirut: Dār al-Kutub al-‘Ilmiyah, 1995), 61.

¹⁵¹ Shākir Maḥmūd ‘Abd al-Mun‘im, *Ibn Ḥajar al-‘Asqalānī wa-Dirāsāt Muṣannafātih wa-Manhajih wa-Mawāridih fī Kitābih al-Isābah* (Baghdād: Dār al-Risālah, n.d.),.

¹⁵² Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 516.

transmitters. The first name is Aḥmad b. Ibrāhīm b. Khālīd Abū ‘Alī al-Mawṣiḥī (d. 236 AH).¹⁵³; the work ends with Tawbah Abū Ṣadaqah al-Ansarī al-Baṣrī (d. ?).¹⁵⁴

The second volume was published on 5th of Sha‘ban, 1325.¹⁵⁵ This volume contains 790 entries, starting with Thābit b. al-Aḥnaf¹⁵⁶ and ending with Ḥākīm b. Muḥammad b. ‘Abd Allāh b. Qays b. Makhramah b. al-Muṭallab al-Muṭallabī al-Madanī.¹⁵⁷

The third volume was published in early Dhū al-Qa‘dah 1325 AH.¹⁵⁸ This volume includes 912 entries, beginning with Ḥammād b. Usāmah b. Zayd al-Qurashī¹⁵⁹ and ending with Sa‘wah al-Mahrī.¹⁶⁰

The fourth volume, published 24th Muḥarram 1326 AH,¹⁶¹ contains 801 biographical entries, beginning with Sa‘īd b. Abbān al-Warrāq¹⁶² and ending with Damirah al-Damari.¹⁶³

The fifth volume, published on 26th Rabī‘ al-Awwal 1326 AH,¹⁶⁴ contains 664 entries, beginning with Ṭāriq b. Ushaym b. Mas‘ūd al-Ashja‘ī (d.?)¹⁶⁵ and ending with ‘Abd

¹⁵³ *Ibid.*, 9.

¹⁵⁴ *Ibid.*, 516.

¹⁵⁵ *Ibid.*, II: 454.

¹⁵⁶ *Ibid.*, 2.

¹⁵⁷ *Ibid.*, 454.

¹⁵⁸ *Ibid.*, III: 488.

¹⁵⁹ *Ibid.*, 1-2.

¹⁶⁰ *Ibid.*, 488.

¹⁶¹ *Ibid.*, IV: 464.

¹⁶² *Ibid.*, IV: 2.

¹⁶³ *Ibid.*, 463-464.

¹⁶⁴ *Ibid.*, V: 391.

¹⁶⁵ *Ibid.*, 2.

Allāh b. Abī al-Muḥall al-‘Āmirī(d. ?).¹⁶⁶

The sixth volume, published on 7th Jumādī al-Thānīyah 1326 AH,¹⁶⁷ contains 951 entries, beginning with ‘Abd Allāh b. Muḥammad b. Abī Shaybah¹⁶⁸ and ending with ‘Abdah b. Abī Lubābah al-Asadī al-Ghādirī.¹⁶⁹

The seventh volume was published on 6th Ramaḍān 1326 AH,¹⁷⁰ and contains 852 entries, beginning with ‘Ubayd Allāh b. al-Akhnas al-Nakha‘ī Abū Mālik al-Kūfī al-Khazzāzī¹⁷¹ and ending with ‘Umar mawlā Ghafarah.¹⁷²

The eighth volume, published at the end of Dhī al-Qa‘dah 1326 AH,¹⁷³ contains 835 biographies, starting with ‘Amr b. Abbān b. Uthmān b. ‘Affān al-Amawī al-Madani¹⁷⁴ and ending with Layth b. ‘Āṣim b. al-Alah b. Mughīth b. al-Hārith b. Amīr al-Hulanī.¹⁷⁵

The ninth volume, published on 22nd of Rabī‘ al-Awwal, 1327,¹⁷⁶ includes *ḥadīth* transmitters with the name Muḥammad, arranged according to the fathers’ name. The collection, which reaches 888 entries, begins with Muḥammad b. Abān b. ‘Imrān b. Ziyād b.

¹⁶⁶ *Ibid.*, 391.

¹⁶⁷ *Ibid.*, VI: 463.

¹⁶⁸ *Ibid.*, 2-4.

¹⁶⁹ *Ibid.*, 461-462.

¹⁷⁰ *Ibid.*, VII: 507.

¹⁷¹ *Ibid.*, 2-3.

¹⁷² *Ibid.*, 507.

¹⁷³ *Ibid.*, VIII: 470.

¹⁷⁴ *Ibid.*, VIII: 2.

¹⁷⁵ *Ibid.*, 469.

¹⁷⁶ *Ibid.*, IX: 546.

Nāṣih,¹⁷⁷ and ends with persons called simply Muḥammad, whose name does not constitute a *nasb* or attribute.¹⁷⁸

The tenth volume was published on 15th Jumādī al-Ākhir 1327 AH.¹⁷⁹ This volume contains 887 entries, starting with al-Māqī b. Muḥammad b. Mas‘ūd al-Ghāfiqī (d. 183 AH)¹⁸⁰ and ending with Niyār b. ‘Urwah.¹⁸¹

The eleventh volume was published on 4th Ramaḍān 1327 AH,¹⁸² covering the biographies of 871 *ḥadīth* transmitters. It begins with Hārūn b. Ibrāhīm al-Ahwazī Abū Muḥammad al-Baṣrī¹⁸³ and ends with Yūnus b. Yūsuf b. Ḥammās b. ‘Amr al-Laythī al-Madanī.¹⁸⁴

The twelfth volume was published in the year 1327.¹⁸⁵ This final volume records the transmitters known only by their *kunā*, *laqab*, tribe, fathers’ names, grandfathers’, mothers’, uncles’ and so forth. It also devotes a special place for women transmitters, women known by their *kunā*, *laqab* and those known by *mubhamāt* (“obscure names”). This volume covers 3043 entries, which starts with the *kunyah* Abū Ibrāhīm al-Ashhālī al-Madanī (d.?)¹⁸⁶ and ends with Umm Salamah (d. ?), a *mubhamah* (female) transmitter.¹⁸⁷

¹⁷⁷ *Ibid.*, 2-3.

¹⁷⁸ *Ibid.*, 545-546.

¹⁷⁹ *Ibid.*, X: 493.

¹⁸⁰ *Ibid.*, 2-3.

¹⁸¹ *Ibid.*, 493.

¹⁸² *Ibid.*, XI: 453.

¹⁸³ *Ibid.*, 2-3.

¹⁸⁴ *Ibid.*, 452-453.

¹⁸⁵ *Ibid.*, XII: 492.

¹⁸⁶ *Ibid.*, 2.

¹⁸⁷ *Ibid.*, 492.

CHAPTER THREE

IBN HAJAR AL-'ASQALĀNĪ AND TAJRĪH AND TA'DĪL OF ḤADĪTH TRANSMITTERS

By the end of the second AH/eighth CE century, Muslim scholars realized that many traditions had been fabricated, the result of “competition between disputing political interests, - Umayyads, Shī‘ah and Khawārij; regional groups of scholars with interest in legal questions; and theologians disagreeing on questions such as free will versus predetermination.”¹ Interest in *ḥadīth* transmitters subsequently began to develop and evaluations of the quality of their transmission were made.²

In later centuries biographies of *ḥadīth* transmitters began to flourish. However, they mostly contained lists of men of tradition and the teachers from whom they obtained the transmission; students who related them in their transmission; and dates and statements about their accuracy.³ These qualifying notes are found in the canonical compilations of *ḥadīth*, mostly in the form of brief statements. Views concerning the various classes of transmitters differed according to whether those traditions were accepted or rejected.

¹ John Burton, *An Introduction to the Ḥadīth* (Edinburgh: Edinburgh University Press, 1994), 148.

² J. Robson, “al-Djarḥ wa ‘l-Ta’dil,” in *EI2*, I: 462.

³ See Chapter II of this study.

In the following section, these views will be discussed. This will assist us in determining whether or not Ibn Ḥajar's contribution in this field amounted to an independent position in *ḥadīth* criticism.

A. Ibn Ḥajar al-'Asqalānī's Formulation on *Tajrīḥ* and *Ta'dīl*

Tajrīḥ or "discrediting" is etymologically related to *jarāḥa-yajriḥu-jarḥan*, which literally means "to wound or to declare unreliable."⁴ In *ḥadīth* science, *jarḥ* means "the attempt to uncover the states of *ḥadīth* transmitters, whose transmissions may bring disgrace or discredit."⁵ *Ta'dīl* or "justification," on the other hand, has the root *'adl*, which literally means "a state in the soul indicating that the person is honest and straightforward."⁶ In *ḥadīth* science, it is defined as "an attempt to show the reasons for receiving the transmissions of certain *ḥadīth* transmitters."⁷

Based on the aforementioned definition, we may say that *tajrīḥ* and *ta'dīl* of *ḥadīth* transmitters are "attempts to assess the requirements of *ḥadīth* transmitters in order to be convinced of their positions, whether they are in *tajrīḥ* or *ta'dīl*, which are expressed with

⁴ Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. J.M. Cowan (Ithaca: Spoken Language Services, Inc., 1994), 141.

⁵ Bakrī Shaykh Amīn, *Adab al-Ḥadīth al-Nabawī* (Beirut: Dār al-Shurūq, 1975), 63.

⁶ See Jamāl al-Dīn Muḥammad b. Mukarram Ibn Mandhūr, *Lisān al-'Arab* (Beirut: Dār al-Ṣadr and Dār Beirut, 1956), XI: 430.

⁷ Bakrī Shaykh Amīn, *Adab al-Ḥadīth al-Nabawī*, 63.

certain terms.”⁸ The two elements are important for assessing *ḥadīth* transmitters, and later on helped decide whether the *ḥadīth* of a given transmitter may be rejected or accepted.

Ḥadīth scholars in the early periods disagreed on whether or not discrediting *ḥadīth* transmitters was allowed in Islam. Some held that discrediting *ḥadīth* transmitters is an attempt to uncover their bad side and to exhibit their flaws (*‘awrah*),⁹ which in Islam may be considered slander (*ghībah*) and prohibited (*ḥarām*).¹⁰

In response, Imām Nawawī (d. 676 AH)¹¹ asserted that “assessing the defects of *ḥadīth* transmitters is permitted (*ja‘īz*) and even obligatory (*wājib*), in view of the obligation to safeguard the nobility of Islamic law (*sharī‘ah*).”¹² The aim is not merely to uncover the flaws of the *ḥadīth* transmitters but, for the sake of Islām and its followers, to eradicate falsity in *ḥadīth* transmission.¹³

In discrediting *ḥadīth* transmitters, Ibn Ḥajar offered no specific explanation about his position whether he agreed or not in the issue of uncovering flaws.¹⁴ However, in his *Nukhbat al-Fikar* he outlined ten reasons for deciding when someone is flawed in his

⁸ Kāmil Muḥammad Muḥammad ‘Uwaydah, *Ibn Ḥajar al-‘Asqalānī: Shaykh al-Islām* (Beirut: Dār al-Kutub al-‘Ilmiyah, 1995), 115; see also Bakrī Shaykh Amīn, *Adab al-Ḥadīth al-Nabawī*, 63; also Subḥī Ṣāliḥ, *‘Ulūm al-Ḥadīth wa Muṣṭalahuh: ‘Arḍ wa dirāsah* (Beirut: Dār al-‘Ilm li al-Malāyīn, 1966), 109.

⁹ Bakrī Shaykh Amīn, *Adab al-Ḥadīth al-Nabawī*, 64.

¹⁰ See QS, XLVI: 12.

¹¹ He is Muḥy al-Dīn Abū Zakariyā Yaḥyā b. Sharaf al-Nawawī al-Shāfi‘ī. See *GAL*, I: 496-502.

¹² Imām Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, I: 60; see also Muḥammad Jamāl al-Dīn al-Qāsīmī, *Qawā‘id al-Tahdīth min Funūn Muṣṭalah al-Ḥadīth*, ed. Muḥammad Bahjah al-Bayṭār and Muḥammad Rashīd Riḍā (Beirut: Dār al-Nafā‘is, 1987), 113 and 196.

¹³ Bakrī Shaykh Amīn, *Adab al-Ḥadīth al-Nabawī*, 64-65.

¹⁴ Kāmil Muḥammad Muḥammad ‘Uwaydah, *Ibn Ḥajar al-‘Asqalānī: Shaykh al-Islām*, 119.

transmission of a *ḥadīth*. This may lead us to presume an indication of his position on this matter. The ten reasons are:¹⁵

--- Being a liar (*al-kadhib*). A *ḥadīth* transmitted by a liar may be called “*mawḍū*” or spurious *ḥadīth*.¹⁶

--- Being accused of lying (*muttahaḥ bi al-kadhib*). If a transmitter is accused of lying, his transmission may result in his *ḥadīth* being called “*matruk*” or abandoned.¹⁷

--- Making many mistakes (*fuḥsh al-ghalaṭ*). The transmission of a person known for his mistakes is called *ḥadīth* “*munkar*”, or rejected.¹⁸

--- Being forgetful (*ghaflah*). The transmission is also categorized as *ḥadīth* “*munkar*.”¹⁹

--- Acting unlawfully (*fāsiq*). This is also categorized as *ḥadīth* “*munkar*.”²⁰

--- Being suspect (*wahm*). *Ḥadīth*, which is transmitted by such a transmitter is called “*mu‘allal*” or defective.²¹

--- Being contradictory (*mukhālafah*). This results in six different types of *ḥadīth*: *mudraj*, (spuriously inserted as regards both the chain of transmission [*isnād*] and the content (*matn*);

¹⁵ Ibn Ḥajar al-‘Asqalānī, *Nuzhat al-Nazr: Sharḥ Nukhbat al-Fikar*, 30.

¹⁶ A *ḥadīth* may be known as *mawḍū‘* either as a result of thorough research done by an expert of *hadith* on the *sanad* and the *matn* of a *ḥadīth*, or as announced by the person who invented it. Ibn Ḥajar mentioned the common reasons for making up a *ḥadīth*. Among them are ‘*adam al-dīn* (having no religion), *ghalabat al-jahl* (being foolish), *farṭ al-‘aṣabiyah* (excessive fanaticism) and *itibā‘ hawā ba‘d al-ru‘asā’* (following the wish of some [political] leaders). See the detailed information with samples in Ibn Ḥajar al-‘Asqalānī, *Nuzhat al-Nazr: Sharḥ Nukhbat al-Fikar*, 31-32.

¹⁷ *Ibid.*, 32.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

²¹ *Ibid.*, 33.

maqlūb (reciprocal), *mazīd* (addition), *muḍṭarib* (disarray), *muṣahḥaf* (misplacement of diacritical marks) and *muharraf* (corrupted words).²²

— Being unknown (*jahālah*). The *ḥadīth* transmitted by someone in this category is called *majhūl* (unknown), either he is *majhūl al-‘ayn* (personally) or *majhūl al-ḥāl* (conditionally).²³

— Innovating (*bid‘ah*). This category is not clearly defined, but Ibn Ḥajar mentioned two categories of *bid‘ah*: *bi-mukaffir*, which he defined as someone who is firm in respect of *kufr* (disbelief) and whose *ḥadīth* is totally rejected by most *ḥadīth* scholars (*jumhūr*), and *bi-mufassiq* (acting unlawfully or committing many mistakes).²⁴

— Having bad memory (*su‘ al-ḥifẓ*). This results in two types of *ḥadīth*: *shādhah* (isolated) and *mukhtaliḥ* (mixed).²⁵

Depending on the various reasons for discrediting them, *ḥadīth* transmitters were divided into various classes (*martabah*). Discussing this differentiation is an important part of *ḥadīth* science, where transmitters were studied in depth and their capabilities examined.²⁶ This is due to the fact that not all deficient transmitters were of the same class, nor were all those qualified.²⁷ They were grouped according to personal qualifications, formulated as simple attributions. This is to avoid giving an improper assessment of *ḥadīth* transmitters.²⁸

²² *Ibid.*, 33-37.

²³ *Ibid.*, 37-39.

²⁴ *Ibid.*, 39-40.

²⁵ *Ibid.*, 41-42.

²⁶ *Ibid.*, 66.

²⁷ al-Ṣiddīq Bashīr Naṣr, *Ḍawābiḥ al-Riwāyah ‘inda al-Muḥaddithīn* (Ṭarāblis: Manshūrāt, 1992), 245.

²⁸ Ibn Ḥajar al-‘Asqalānī, *Nuzhat al-Naẓr: Sharḥ Nukhbat al-Fikar*, 66.

In general, *ḥadīth* scholars divide the *ḥadīth* transmitters' flaws into five classes²⁹:

The first class consisted of deceitful transmitters; terms used included: *kadhḥāb* (a liar), *yakḥib* (to lie), *yaḍa' al-ḥadīth* (to forge a *ḥadīth*), *wadḍā'* (forgerer), *wada'a ḥadīthan* (to forge a *ḥadīth*), or *dajjāl* (swindler).

The second class involved the suspicion or accusation of deceit, e.g., *fulān muttahaḥ bi al-kadhīb or al-waḍ'* (someone who is accused of being a liar or forgerer), *sāqīḥ* (disreputable), *hālīk* (destructible), *dhāhib* (faded), *dhāhib al-ḥadīth* (someone who fades the *ḥadīth*), *matruk* (abandoned), *matruk al-ḥadīth* (someone whose *ḥadīth* is abandoned), *tarakuh* ([*ḥadīth scholars*] abandon him), *fīhi naẓr* (he is surveyed), *sakatu' anhu* ([*ḥadīth scholars*] are silent on him) or *la yu'tabar bihi* (he is not regarded), *la yu'tabar bi ḥadīthihi* (his *ḥadīth* is not regarded), *laysa bi al-thiqah* (he is not trustworthy), *laysa ma'mūn* (he is not followed/reliable) and so forth.

The third class consisted of straightforward rejection: *fulān rudda ḥadīthuh* (someone whose *ḥadīth* is rejected), *raddū ḥadīthah* ([*ḥadīth scholars*] reject his *ḥadīth*), *mardūd al-ḥadīth* (rejected in *ḥadīth*), *ḍa'if jidd* (very weak), *wāh bi marrah* (feeble in one instance), *ṭarahū ḥadīthah* ([*ḥadīth scholars*] discard his *ḥadīth*), *muṭṭarah al-ḥadīth* (discarded in *ḥadīth*), *armi bih* (I blame him), *laysa bi shay* (he is nothing), *la shay* (nothing), *lā yusāwī shay* (he is not worth anything), etc.

The fourth class involved "weakness" and included the terms *ḍa'if* (weak), *munkar al-ḥadīth* (refused in *ḥadīth*), *ḥadīthuh munkar* (his *ḥadīth* is refused), *muḍṭarab al-ḥadīth* (confused in *ḥadīth*), *wāh* (feeble), *ḍa''afūh* ([*ḥadīth scholars*] make him out to be weak), and *la yuhtajj fīh* (he is not consulted).

²⁹ al-Ṣiddiq Bashīr Naṣr, *Ḍawābiḥ al-Riwāyah 'inda al-Muḥaddithīn*, 245-246.

The fifth class consisted of disputed cases: *fīh maqāl* (there is a disagreement about him), *fīh da'f* (there is a weakness within him), *fī ḥadīthih da'f* (there is a weakness in his ḥadīth), *yu'raf wa yunkar* (he is known and refused), *laysa bi dhāk* (he is not the one), *laysa bi al-matīn* (he is not firm), *laysa bi al-quwā* (he is not strong), *laysa bi ḥujjah* (he is not competent), *laysa bi 'umdah* (he is not the main), *laysa bi al-marḍā* (he is not approved), *ta'anū fīh* ([ḥadīth scholars] discredit him), *maḥ'ūn* (discredited), *sayyi' al-ḥifz* (bad in memory), *layyin* (mild), *layyin al-ḥadīth* (lenient in ḥadīth), *fīh layyin* (there is a mildness in him), or *takallamū fīh* ([ḥadīth scholars] disagree over him).

Conversely, the qualities of reliable ḥadīth transmitters are generally divided into four classes:³⁰

The first class is: *thabat ḥujjah* (reliable and competent), *thabat ḥāfiẓ* (reliable and good in memory), *thiqah thabat* (trustworthy and reliable), *thiqah mutqin* (trustworthy and accurate), *thiqah thiqah* (doubly trustworthy), etc., constituting two elements with the same words either used or unused.

The second class: *thiqah* (trustworthy),³¹ *mutqin* (accurate),³² *dābiḥ* (good in memory and writing), *ḥāfiẓ* (good in memory),³³ and *ḥujjah* (competent).

The third class: *laysa bih ba's* (he is acceptable), *la ba's bih*, *ṣaduq* (truthful), *ma'mūn* (followed/trusted).

³⁰ al-Ṣiddīq Bashīr Naṣr, *Dawābiḥ al-Riwāyah 'inda al-Muḥaddithīn*, 246-248.

³¹ al-Khaṭīb al-Baghdādī, *al-Kifāyah fī 'Ilm al-Riwāyah*, ed. Aḥmad 'Umar Hāshim (Beirut: Dār al-Kitāb al-'Arabī, 1986), 48-49.

³² Ibn Abī Ḥātim, *Kitāb al-Jarḥ wa al-Ta'dīl*, 247.

³³ Abū 'Amr 'Uthmān b. 'Abd al-Raḥman Ibn Ṣalāḥ al-Shahrazūrī, *Muqaddimat Ibn al-Ṣalāḥ wa Maḥāsīn al-Iṣṭilāḥ*, ed. 'Ā'ishah 'Abd al-Raḥman b. al-Shāfi' (Cairo: Dār al-Ma'ārif, 1989), 308.

The fourth class: *maḥalluh al-ṣidq* (his station is veracity), *rawaw ‘anhu* ([ḥadīth scholars] take transmission from him), *ilā al-ṣidq ma huwa, shaykh wasaṭ* (moderate master) or *wasaṭ* (moderate), *shaykh* (master), *ṣāliḥ al-ḥadīth* (upright in ḥadīth), *muqārib al-ḥadīth* (average in ḥadīth), *jayyid al-ḥadīth* (faultless in ḥadīth), *ḥusn al-ḥadīth* (good in ḥadīth), *ṣuwayliḥ* (less upright), *ṣaduq in sha’ Allāh* (truthful by God’s willing), or *arjū annahu laysa bih ba’s* (I hope he is acceptable).

In his *Kitāb al-Jarḥ wa al-Ta’dīl*,³⁴ Ibn Abī Ḥātim al-Rāzī (d. 327) offered four levels of *ta’dīl*, serving as ‘a standard for writers of later times.’³⁵ He mentioned in order of merit the four levels of *ta’dīl* as follows. First, *thiqah, mutqin, thabat* and *yuḥtajj* (he is consulted); second, *ṣaduq, maḥatiuh al-ṣidq*, and *la ba’sa bih*; third, *shaykh*; and fourth, *ṣāliḥ al-ḥadīth*.

In his *Muqaddimah*,³⁶ Ibn Ṣalāh (d. 643)³⁷ offered four levels of *ta’dīl* similar to those of Ibn Abī Ḥātim al-Rāzī. The difference between them lay at the first level, where Ibn Ṣalāh had two more criteria: *ḥāfiẓ* and *dābiṭ*. Instead of *yuḥtajj* at the first level, Ibn Ṣalāh suggested *ḥujjah*, which is similar in meaning.

In his *Mīzān al-I’tidāl fī Naqd al-Rijāl*,³⁸ al-Dhahabī (d. 748)³⁹ offered five levels of *ta’dīl*. First, *thiqat thiqah, thabat ḥujjah, thabat ḥāfiẓ, thabat mutqin*; second, *thiqah, thabat*,

³⁴ His formulation may be found in his *Kitāb al-Jarḥ wa al-Ta’dīl* (Hyderabad: Majlis Dā’irat al-Ma’ārif, 1952), II: 27-30; see also Ibn Ṣalāh, *Muqaddimah*, 307-309; Jalāl al-Dīn al-Suyūṭī, *Tadrib al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, ed. ‘Abd al-Wahhāb ‘Abd al-Laṭīf (Medina: al-Maktabah al-‘Ilmiyah, 1959), 230-232.

³⁵ J. Robson, “*al-Djarḥ wa ‘l-Ta’dīl*,” 462. This is due to the fact that al-Khaṭīb al-Baghdādī (d. 463), Imām al-Nawawī and Ibn Ṣalāh al-Sahrazūrī followed almost the same pattern that Ibn Abī Ḥātim al-Rāzī did in classifying the classes of ḥadīth transmitters.

³⁶ Ibn Ṣalāh al-Sahrazūrī, *Muqaddimah*, 307-309.

³⁷ See *GAL*, I: 440; *GAL Supplement I*: 610 ff.

³⁸ Abū ‘Abd Allāh Muḥammad b. Aḥmad Shams al-Dīn al-Dhahabī, *Mīzān al-I’tidāl fī Naqd al-Rijāl*, ed. ‘Alī Muḥammad al-Bijāwī (Cairo: ‘Īsā al-Bāb al-Ḥalabī, 1963), I: 3.

mutqin, third, *ṣaduq*, *laysa bih ba's*; fourth, *ṣalih al-ḥadīth*, *maḥalluh al-ṣidq*, *jayyid al-ḥadīth*, *ḥusn al-ḥadīth*, *shaykh wasṭ*, *shaykh*, *wasat*; and fifth, *ṣaduq in sha' Allāh*, *ṣuwaylih*, *arjū an la ba'sa bih*.

In his *Nukhbat al-Fikr*, Ibn Ḥajar al-'Asqālānī proposed six levels of *ta'dīl*. Compared to the above formulations of *ḥadīth* scholars, in general, or of Ibn Abī Ḥātim al-Rāzī, Ibn Ṣalāḥ al-Shahrazūrī and Shams al-Dīn al-Dhahabī, in particular, Ibn Ḥajar clearly offered a different scheme.

Ibn Ḥajar suggested the following formulation.⁴⁰ First, *awthaq al-nās* (the most trustworthy person), *athbat al-nās* (the most reliable person), *fawq al-thiqah ilayh al-muntahā fī al-tathabbut* (above trustworthiness, he is the highest in reliability), *lā athbat minh* (no one is more reliable than him), *min mithl fulān* (he is an exemplary person), *fulān yus'al 'anhu* (the one who is referred to); second, *thiqat thiqah*, *thabat thabat*, *ḥujjat ḥujjah*, *thabat thiqah*, *ḥāfiẓ ḥujjah*, *thiqat ma'mūn*, *thabat ḥujjah*; third, *thiqah*, *thabat*, *ḥujjah*, *ḥāfiẓ*, *ḍābiṭ*; fourth, *ṣaduq*, *ma'mūn*, *la ba'sa bih*, *khiyār*; fifth, *ṣāliḥ al-ḥadīth*, *maḥalluh al-ṣidq*, *rawaw 'anh*, *jayyid al-ḥadīth*, *ḥusn al-ḥadīth*, *muqārib*, *wasat shaykh*, *wasat*, *shaykh*, *wahm*, *ṣaduq lahu awham*, *ṣaduq*, *yukhtī*, *ṣaduq su' al-ḥifẓ*, *sī' al-ḥifẓ*, *ṣaduq taghayyara bākhiruh*, *yurmā bi bid'*; and sixth, *ṣaduq in sha' Allāh*, *ṣuwaylih*, *arjū an la ba'sa bih*, *maqbul*.

In the above, the first level is the highest, the authority of which in *ḥadīth* transmission is accepted unconditionally. The second level is slightly different from the first. The third is not as authoritative as the second, and the fourth is slightly inferior to the third --

³⁹ See *GAL* II: 57 ff; Supplement II: 45 ff.

⁴⁰ Ibn Ḥajar al-'Asqālānī, *Nuzhat al-Nazr: Sharḥ Nukhbat al-Fikar*, 67; see also Jalāl al-Dīn al-Suyūṭī, *Tadrīb al-Rāwī*, 232-234; Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis* (Jakarta: Bulan Bintang, 1988), 175.

such slight differences occurred. And the last contains men whose traditions may be written for comparison with those of others.

On *tajriḥ*, Ibn Ḥajar offered a similarly different formulation. Ibn Abī Ḥātim al-Rāzī,⁴¹ followed by Ibn Ṣalāḥ⁴² for the same level and terms, arranged his levels as follows. First, *kadhhab*, *matruk al-ḥadīth*, *dhāhib al-ḥadīth*; second, *ḍa'if al-ḥadīth*; third, *laysa bi quwā*; fourth, *layyin al-ḥadīth*.

al-Dhahabī⁴³ formulated his *al-jarḥ* terms in five levels. First, *kadhhab*, *dajjal*, *waddā'*, *yaḍa' al-ḥadīth*; second, *muttahaḥ bi al-kadhab*, *muttafaḥ 'ala tarkih*; third, *matruk*, *dhāhib*, *laysa bi thiqaḥ*, *ḥālik*, *sakātū 'anh*, *fīh naẓr*, *sāqit*, *la yu'tabar*, fourth, *ḍa'if jiddan*, *wāh*, *ḍa'afūh*, *laysa bi shay ḍa'if wa wāh*, fifth level, *layyin*, *fīh ḍa'f*, *fīh maqāl*, *laysa bi al-quwā*, *laysa bi ḥujjah*, *tu'raf wa tunkar*, *tukullima fīh*, *sayyī' al-ḥifẓ*, *yud'af fīh*, *qad ḍu'ifa*, *ukhtulifa fīh*, *laysa bi dhāk*, *la yuḥtajj*, *ṣaduq lakinnah mubtadi'*.

As in his *ta'dīl* formulation, Ibn Ḥajar offered one more level than al-Dhahabī. His formulation was: first,⁴⁴ *akdhab al-nās* (the gravest liar), *awḍa' al-nās* (the gravest forgerer), *manī' al-kadhb* (powerful in lying), *rukn al-kadhb* (chief of lying), *ilayh al-muntahā fī al-waḍ'* (he is the highest in forging); second, *kadhhab*, *dajjal*, *waddā'*; third, *muttahaḥ bi al-kadhb*, *muttahaḥ bi al-waḍ'*, *matruk al-ḥadīth*, *dhāhib*, *ḥālik*, *sāqit*, *la yu'tabar bih*, *la yu'tabar ḥadīthuh*, *sakanū 'anh*, *matruk*, *tarakūh*, *laysa bi thiqaḥ*, *ghayr thiqaḥ* (untrustworthy), *ghayr ma'mūn* (not followed/unreliable); fourth, *ḍa'if jiddan*, *la yusāwī shay*,

⁴¹ Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta'dīl*, II: 31-34.

⁴² Ibn Ṣalāḥ, *Muqaddimah*, 309-310.

⁴³ al-Dhahabī, *Mizān al-I'tidāl fī Naqd al-Rijāl*, I: 3-4.

⁴⁴ Ibn Ḥajar al-'Asqalānī, *Nuzhat al-Naẓr: Sharḥ Nukhbat al-Fikar*, 66-67; see also Jalāl al-Dīn al-Suyūṭī, *Tadrīb al-Rāwī*, 230-232; Shuhudī Ismail, *Kaedah Kesahihan Sanad Hadis*, 175.

maṭrūh, maṭrūh al-ḥadīth, armi bih, wāh, radd ḥadīthah, raddū ḥadīthah, mardūd al-ḥadīth, laysa bi shay; fifth, ḍa'if, ḍa'afūh, munkar al-ḥadīth, muḍṭarib al-ḥadīth, ḥadīthuh muḍṭarib, majhūl, sixth, layyin, laysa bi al-quwā, ḍa'f ahl al-ḥadīth, ḍa'f, fī ḥadīthih ḍa'f, sī' al-ḥifz, maqāl fīh, fī ḥadīthih maqāl, yunkar wa yu'raf, fīh khalf (there is a controversy about him), ukhtulifa fīh (he is disputed), laysa bi ḥujjah, laysa bi al-matn, laysa bi al-'abd (he is not a [good] servant), laysa bi dhāk, laysa bi al-marḍa, laysa bi dhāk al-quwā, ṭa'anū fīh, takallamū fīh, ma a'lam bih ba's, arjū an la ba's bih.

According to Ibn Ḥajar, the first level of both *tajrīh* and *ta'dīl* is limited to formulations, whose forms and/or meanings are in terms of *mubālaghah* (intensity) – such as *akdhāb* and *ilayhi al-muntahā fī al-waḍ'* for *tajrīh*, and *awthāq* for *ta'dīl*,⁴⁵ The other levels are categorized according to their gradations. The extreme levels of each category stand on different edges, while the more moderate ones stand closer together.⁴⁶

Ibn Ḥajar al-'Asqalānī clearly put *thiqah* (“reliable”) at the third level; while al-Dhahabī placed it at the second; Ibn Abī Ḥātim al-Rāzī and Ibn Ṣalāḥ at the first. As mentioned above, Ibn Ḥajar put *kadhḥāb* (liar) at the second level, whereas others put it at the first, adding that the first level is reserved for *akdhāb al-nās* (the gravest liar).

The question may be raised as to whether the person labeled as *thiqah* (trustworthy) by others is the same person whom Ibn Ḥajar would label as *awthāq al-nās* (the most trustworthy person)? Similarly, is the person disqualified as *kadhḥāb* (liar) by other scholars

⁴⁵ Ibn Ḥajar al-'Asqalānī, *Nuzhat al-Nazr: Sharḥ Nukhbat al-Fikar*, 66.

⁴⁶ *Ibid.*, 67.

the same one described as *akdhab al-nās* (the gravest liar) by Ibn Ḥajar? What accounts for this difference in terminology?

According to Syuhudi Ismail, the difference among *ḥadīth* scholars' classification of transmitters may have at least three causes. Firstly, *ḥadīth* scholars always pose different opinions when trying to decide on the qualities or defects of certain transmitters. Secondly, when classifying *ḥadīth* transmitters, they employed different terms with similar meanings. Thirdly, some *ḥadīth* scholars were not consistent in their employment of certain terms.⁴⁷ Yaḥyā b. Ma'īn (d. 233), for instance, was once asked about the quality of al-'Alā' b. 'Abd al-Raḥmān, he replied that he is *lā ba'sa bih* (acceptable), but when asked whether al-'Alā' b. 'Abd al-Raḥmān was better than Sa'īd al-Muqbirī, Yaḥyā responded that Yaḥyā was more trustworthy than al-'Alā' and added that al-'Alā' was *ḍa'īf* (weak).⁴⁸

In sum, one may argue that in his discussion of the various classes of *ḥadīth* transmitters, Ibn Ḥajar al-'Asqalānī offered a more detailed and precise scheme. The presentation of his formulation may suggest that Ibn Ḥajar al-'Asqalānī's use of *tajrīḥ* and *ta'dīl* reflects his comprehensive view of the different types of *ḥadīth* transmitters. Does this also indicate his willingness to include *tawassuṭ* (moderate), if not *tasāḥul* (leniency or looseness), or even "more moderate," in Tarif Khalidi's terms,⁴⁹ when judging the qualities and defects of *ḥadīth* transmitters?

In his *Tahdhīb al-Tahdhīb*, he presented opinions of many *ḥadīth* scholars regarding the qualities and defects of *ḥadīth* transmitters and used different terms to distinguish them.

⁴⁷ Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis*, 180-181.

⁴⁸ *Ibid.*, 181.

⁴⁹ Tarif Khalidi, "Islamic Biographical Dictionaries: A Preliminary Assessment," *Muslim World* 63, 1973, 59.

The question is whether or not Ibn Ḥajar al-‘Asqalānī in his moderation had accepted weak (*da‘īf*) *ḥadīths* – weak due to the defectiveness of their transmitters. In the following part, some results of *ḥadīth* criticism will be presented in order to determine Ibn Ḥajar’s assessments of the transmitters of certain *ḥadīths*. This will shed light on his position on *ḥadīth* criticism.

B. Validity of Some *Ḥadīths* based on Ibn Ḥajar’s *Tahdhīb al-Tahdhīb*

In this part, we will assess the transmitters of four randomly-selected *ḥadīths*. We understand that this method of taking samples for analyzing data is open to objection and limits the conclusion we may draw. Looking at the huge number of entries in *Tahdhīb al-Tahdhīb*, amounting to 12,455 entries, it is clear that one would need a much more systematic approach than this in order to draw conclusions.

We have selected the transmitters of four *ḥadīths* categorized as being about “moral excellences and virtues” (*fada’il wa manāqib*). The first *ḥadīth* is about the excellence of *al-Sūrat al-Fātiḥah* (“Opening Chapter”). The rest are about the virtues of the Prophet, his physical and spiritual qualities. The reason for the selection in this area is that the fabrication of *ḥadīths* occurred mostly to enhance either the physical or spiritual quality of the life of Muslims. In other words, fabricating *ḥadīth* was justified as an effort to improve the life of Muslims by providing them transmitted sayings, which were claimed as *ḥadīths*. *Ḥadīth* scholars do not strictly abandon such a *ḥadīth*.⁵⁰

⁵⁰ Ibn al-Mubārak was once told about a person, who was considered weak in transmitting a *ḥadīth*. He replied that it was acceptable if that person transmitted a *ḥadīth* about moral aptitude, guidance, *zuhd* (asceticism) and so forth. See Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta’dīl*, II: 30-31.

The study will not approach these *ḥadīths* for their contents. It aims first to see whether Ibn Ḥajar’s records of the transmitters of the four *ḥadīth* indicate differences from similar entries recorded in al-Dhahabī’s *Mīzān al-I’tidāl*, Ibn Abi Ḥātim al-Rāzī’s *Kitāb al-Jarḥ wa al-Ta’dīl* – particularly those transmitters who were assessed as having *tajrīh* among *ḥadīth* scholars. Secondly, it investigates whether or not the assessment of the selected *ḥadīths* justifies the continued assumption that Ibn Ḥajar’s *Tahdhīb al-Tahdhīb* is an independent source supporting the validity of a given *ḥadīth*. Thirdly, we will see whether Ibn Ḥajar’s entries lead to a moderate, if not lenient, assessment of the validity of a *ḥadīth*.

The First Ḥadīth

Sanad: Al-Nasā’ī, [akhbaranā] Muḥammad b. Bashshar, [ḥaddathanā] Yahyā b. Sa’īd and Muḥammad b. Ja’far, [ḥaddathanā] Shu’bah, [‘an] Khubayb b. ‘Abd al-Raḥman, [‘an] Hafṣ b. ‘Āsim, [‘an] Abū Sa’īd al-Mu’allā.

Matn (content): The Messenger of Allah passed by me when I was praying. He then called me but I did not come. I prayed and then I went to him. He asked, “What prevented you from coming to me?” I replied, “I was praying.” He said, “Didn’t Allah say, ‘O you who believe, respond to Allāh and His Messenger...’” He said, “I will teach you the greatest *sūrah* in the Qur’ān, before I leave the mosque.” When he intended to leave [the mosque] I reminded him. He then said “*al-ḥamd lillāh rabb al-‘ālamīn*” [Praise be to Allah, the lord of the worlds], which is *al-sab‘ al-mathānī* [seven repeatedly recited verses] and the Grand Qur’ān which has been given to me.⁵¹

⁵¹ The Arabic text of this *ḥadīth* may be found in Aḥmad b. Shu’ayb al-Nasā’ī, *Sunan al-Nasā’ī* (Cairo: al-Maktabah al-Tijāriyah al-Kubrā, 1930), II:139; See also Aḥmad b. ‘Alī b. Ḥajar al-‘Asqallānī, *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirūt: Dār al-Ma’rifah, 1980), VIII:156-7, 307-8, 381; IX:54; Sulaymān b. Ash’ath

A.J. Wensinck's *Concordance et indices de la tradition musulmane*⁵² shows that the text and context of this *ḥadīth* were recorded by five out of the nine *ḥadīth* books which 'Asqalānī had consulted. Ismā'īl b. Ibrāhīm al-Bukhārī (d. 256), whose *Ṣaḥīḥ* has been authoritative for so many Muslims and even regarded as "second in importance only to the Qur'ān,"⁵³ recorded four *ḥadīths* which are close in form to the versions given by Aḥmad b. Shu'ayb al-Nasā'ī (d. 303). Sulaymān b. Ash'ath Abū Dāwūd (d. 275), 'Abd Allāh b. 'Abd al-Raḥmān al-Dārimī (d. 255) and Aḥmad b. Ḥanbal (d. 241) also reported this *ḥadīth* in their canonical compilations.⁵⁴ These scholars reported all the *ḥadīths* on the authority of Abū Mūsā b. al-Mu'allā by way of Ḥafṣ b. 'Āsim, Khubayb b. 'Abd al-Raḥmān and Shu'bah. After Shu'bah, more than one *muḥaddith* transmitted this *ḥadīth*.⁵⁵ This kind of *ḥadīth* is said to be *gharīb*,⁵⁶ since it is reported by a single transmitter through a single line of transmission.

Abū Dāwūd al-Sijistānī al-Azadī, *Sunan Abī Dāwūd*, ed. Muḥammad Muḥyī al-Dīn 'Abd al-Hamīd (Beirūt: al-Maktabah al-'Asriyah, 1980), II: 71-2; 'Abd Allāh b. 'Abd al-Raḥmān al-Dārimī al-Samarqandī, *Sunan al-Dārimī*, ed. Fawāz Aḥmad Zamarlī and Khālīd al-Sab' al-'Alammī (Beirūt: Dār al-Kitāb al-'Arabī, 1987), II: 538; Aḥmad b. Ḥanbal, *Musnad al-Imām Aḥmad b. Ḥanbal* (Beirūt: Dār al-Fikr, 1980), IV: 211.

⁵² This concordance is also known as *al-Mu'jam al-Mufahras li Alfāz al-Aḥādīth al-Nabawiyah*.

⁵³ Annemarie Schimmel, *And Muhammad is His Messenger* (Chapel Hill and London: The University of North Carolina Press, 1985), 27.

⁵⁴ Abū Dāwūd, for instance, reported a *ḥadīth* where Khārijah b. al-Salt al-Tamīmī quoted his paternal uncle as saying, "He came to the Apostle of Allāh [may peace be upon him] and embraced Islam. He then returned and passed some people who had a lunatic fettered in chains. His people said, "We are told that your companion has brought some good. Have you something by which you can cure him? I then recited *Sūrat al-Fātiḥah* and he was cured...[*al-Ḥadīth*]. See Abū Dawūd, *Sunan Abī Dawūd*, III: 1092.

⁵⁵ See Appendix.

⁵⁶ *Ḥadīth Gharīb* is "*mā rawā rāwin faqat*," a *ḥadīth* reported by a single transmitter through a single line of transmission. Such a *ḥadīth*, according to al-Tirmidhī, "is not necessarily *ḍa'īf*, but it might be *ṣaḥīḥ* [sound] or *ḥasan* [good] if it comes through a single line of transmission. In some cases it might be *ḍa'īf* because a single reporter, alone reporting a particular *ḥadīth* or a part of it, is more liable to forget or make a mistake than a host of other reporters saying the same thing." See Suhaib Hasan Abdul Ghaffar, *Criticism of Hadith*, 125; Leonard T. Librande defined such a *ḥadīth* as "a transmission which is unusual in its links or in its text." This definition

In this part, I will examine the above chain of transmission of al-Nasā'ī as follows:

Nasā'ī (d. 303)

[م] al-Nasā'ī was one of the six famous traditionists who compiled the traditions of the Prophet. His complete name was Aḥmad b. Shu'ayb b. 'Alī b. Sinān. Abū 'Abd al-Raḥmān al-Nasā'ī.⁵⁷ He wrote *al-Sunan al-Suḡhrā* or *al-Mujtabā*, which in *ḥadīth* studies is counted among the *al-Kutub al-Sittah*.⁵⁸ Nasā'ī himself by his own admission included only reliable traditions.⁵⁹

Muḥammad b. Bashshār (d. 252)

[ع] His complete name was Muḥammad b. Bashshār b. 'Uthmān b. Dāwūd b. Kaysān al-'Abdī Abū Bakr al-Hāfiẓ al-Baṣrī. In *ḥadīth* literature, he was known by his surname Bundār. He transmitted *ḥadīths* from 'Abd Wahhāb al-Thaqafī, Muḥammad b. Ja'far,⁶⁰ Yaḥyā b. Sa'īd⁶¹ and many others.

There was no agreement among *ḥadīth* experts on his capacity to transmit *ḥadīth*. For instance, al-Ājurri said (in Abū Dāwūd), "I wrote more than fifty thousand *ḥadīths* from

is seemingly a conclusion of Ibn al-Bayyī's explication about this *ḥadīth*. See Leonard T. Librande, *Contrasts in the Two Earliest Manuals* (Ph.D. diss., McGill University, 1976), 199.

⁵⁷ Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb* (Deccan: Dā'irat al-Ma'ārif al-Nizāmiyyah, 1326 A.H.), I:36.

⁵⁸ *Al-Kutub al-Sittah* refers to the six authoritative *ḥadīth* compendia generally accepted by Muslims. They are the *Ṣaḥīḥs* of al-Bukhārī and Muslim, the *Sunan* of Abū Dāwūd, the *Sunan (al-Jāmi' al-Ṣaḥīḥ)* of al-Tirmidhī, *Mujtabā* of al-Nasā'ī, and *Sunan* of Ibn Mājah.

⁵⁹ Khātib al-Tibrizī, *Mishkāt al-Masābih*, trans. al-Hāj Mawlānā Fazlul Karīm, M.A., B.L. (Pakistan: Rafique Press, 1960), 40.

⁶⁰ Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb*, IX:70.

⁶¹ *Ibid.*, XI:216.

Bundār and wrote something from Abū Mūsā. Salāmah being absent from [the transmission of] Bundār, his *ḥadīths* have been abandoned.” Moreover, ‘Abd Allāh b. Muḥammad b. Siyār stated that he had heard ‘Amr b. ‘Alī say under oath that Bundār lied in order to transmit a *ḥadīth* under the authority of Yaḥyā. This was also ascribed to Bundār by ‘Abd Allāh b. ‘Alī b. al-Madīnī in the transmission of *ḥadīths* under the authority of al-Mahdī.

On the other hand, Muḥammad b. Ḥusayn al-Azdī (d. 394) found Bundār acceptable. He argued that the accusation that he lied was not intended to label Bundār as deceptive, since Bundār was always mentioned as good and reliable. His reliability was also admitted by Abū Ḥātim al-Rāzī (d. 277),⁶² Aḥmad b. Shu‘ayb al-Nasā‘ī and Aḥmad b. ‘Abd Allāh al-‘Ijī (d. 261).⁶³ Ibn Ḥajar al-‘Asqalānī added that his reliability in the transmission of *ḥadīth* rested on how many of his transmissions were included by Ismā‘īl b. Ibrāhīm al-Bukhārī (d. 256) (205 *ḥadīths*) and Muslim b. al-Ḥajjāj (d. 261) (460 *ḥadīths*) in their *Ṣaḥīḥs*.⁶⁴

Muḥammad b. Ja‘far al-Hudhālī (d. 193)

[ع] Muḥammad b. Ja‘far, an erudite *ḥadīth* scholar in his time, was popularly known as Ghundār. It was reported that Ghundār transmitted *ḥadīths* from many *muhaddithūn* but that he relied specifically on Shu‘bah b. al-Ḥajjāj, his master in *ḥadīth* transmission. ‘Alī b. al-Madīnī (d. 234) said that he liked Ghundār’s transmission from Shu‘bah more than ‘Abd al-Raḥmān’s. Ibn Mahdī said he availed himself of Ghundār’s writings in order to elaborate the life of Shu‘bah. Even ‘Abd Allāh b. al-Mubārak (d. 181) claimed that for people who

⁶² Abū Muḥammad ‘Abd al-Raḥmān b. Al-Imām al-Kabīr Abū Ḥātim Muḥammad b. Idrīs b. al-Mundhir al-Rāzī in his *Kitāb al-Jarḥ wa al-Ta’dīl* (Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1970), VII:214, says that when his father (Abū Ḥātim) was asked about Bundār, he answered that Bundār was a reliable man.

⁶³ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, IX:71-2.

⁶⁴ *Ibid.*, IX:73.

disputed about Shu‘bah’s *ḥadīth*, Ghundār’s writings became the standard. Ibn Abī Ḥātim al-Rāzī and Ibn Sa‘d also acknowledged his authority in *ḥadīth* transmission and described him as trustworthy.⁶⁵

Shu‘bah (d. 160)

[ع] Shu‘bah’s complete name was Shu‘bah b. al-Ḥajjāj b. al-Ward al-‘Atakī al-Azdī. In his lifetime, he transmitted *ḥadīth* from more than three hundred scholars — including Khubayb b. ‘Abd al-Raḥmān.⁶⁶ He was described as having a special gift for preserving *ḥadīths* of legal import. Aḥmad ibn Ḥanbal even exaggerated this by claiming that if Shu‘bah had not existed, these *ḥadīths* would have been lost.

Many *ḥadīth* critics admitted his trustworthiness in transmission. Among them were Aḥmad b. ‘Abd Allāh al-‘Ijlī and Ibn Ḥibbān al-Buṣfī. Although Ibn Sa‘d credited him with this authority, he also criticized him for some errors in reporting the name of *ḥadīth* transmitters. In his *al-‘Ilal*, al-Dāraqutnī made a criticism.⁶⁷

Khubayb b. ‘Abd al-Raḥmān (d. 132)

[ع] His complete name was Khubayb b. ‘Abd al-Raḥmān b. Khubayb b. Yasāf al-Anṣārī al-Khazrājī Abū al-Ḥārith al-Madīnī. He died in 132 A.H. in the reign of the Caliph Marwān b. Muḥammad. He received *ḥadīths* from scholars like Ḥafṣ b. ‘Āsim b. ‘Umar b. Khattāb

⁶⁵ *Ibid.*, IX:97-8.

⁶⁶ *Ibid.*, IV:339; III:136.

⁶⁷ *Ibid.*, IV:338-46.

and was considered and described as trustworthy by Yaḥyā b. Maʿīn (d. 233), Ibn Saʿd and Ibn Ḥibbān.⁶⁸

Ḥafṣ b. ʿĀṣim (d.?)

[ع] Ḥafṣ b. ʿĀṣim b. ʿUmar b. Khattāb transmitted *ḥadīths* which he received from his father and other well-known Companions like Abū Hurayrah, Abu Saʿīd al-Khudrī and Abū Saʿīd b. al-Muʿallā. Al-Nasāʾī, Hibat Allāh al-Ṭabarī, Ibn Ḥibbān al-Buṣfī, Abū Zurʿah al-Rāzī (d. 264) and Aḥmad b. ʿAbd Allāh al-ʿIjlī described him as trustworthy. Even Muslim placed him among the most eminent of Maḍīnah.⁶⁹

Abū Saʿīd b. al-Muʿallā al-Anṣārī (d. 74 AH)

[غ د س ق] There are several views regarding his name. One is that it was al-Ḥārith b. al-Muʿallā. Another claims that it was Aws b. al-Muʿallā, and yet another that it was Abū Saʿīd b. al-Muʿallā. Although he was called Rāfiʿ b al-Muʿallā, Abu ʿUmar claimed that whoever called him Rāfiʿ must be wrong because Rāfiʿ was killed in the Battle of Badr.⁷⁰ Instead, for Abu Saʿīd's complete name, he offered al-Ḥārith b. Nufayʿ b. al-Muʿallā b. Lawdhān b.

⁶⁸ *Ibid.*, III:136.

⁶⁹ *Ibid.*, II:402-3.

⁷⁰ Abū ʿUmar Yūsuf b. ʿAbd Allāh Muḥammad b. ʿAbd al-Barr, *al-Istīʿāb fī Maʿrifat al-Aṣḥāb*, ed. ʿAlī Muḥammad al-Bijāwī (Cairo: Maṭbaʿat Nahḍah), IV:1669.

Ḥārithah b. Zayd b. Tha‘labah, the son of Zurayq al-Anṣārī al-Zuraqī. His mother was Umaymah b. Qarṭ b. Khansā’.⁷¹

It is said that only two Successors received his only two *ḥadīth* transmissions. The first was Ḥafṣ b. ‘Āṣim, who transmitted the present *ḥadīth*; the other was ‘Ubayd b. Ḥunayn, who transmitted another *ḥadīth*, which begins “*kunnā naghdu ilā al-sūq.*”⁷²

Ibn Ḥajar al-‘Asqalānī disagreed with historians who gave 74 AH for Abū Sa‘īd’s death, at only 64 years of age. He argued that if he had really met the Prophet, he would have been too young; the *matn* or statement of the *ḥadīth* discussed here contradicted it.⁷³ Ibn Ḥajar added that Abū Sa‘īd died at 84 years of age.⁷⁴

Evaluation and Conclusion

The assessment of the transmitters of this *ḥadīth* is not concentrated on the first four transmitters – Abū Sa‘īd b. al-Mu‘allā, Ḥafṣ b. ‘Āṣim, Khubayb b. ‘Abd al-Raḥman and Shu‘bah b. al-Ḥajjāj. Nor does it include the last transmitter, al-Nasā‘ī. The reason is that *ḥadīth* scholars praise them all and we do not find any critical assessment of them. Instead, Muḥammad b. Bashshār’s assessment may raise some points for discussion.

As found in the entry of Ibn Ḥajar, we may see that there was no agreement among *ḥadīth* experts on Muḥammad b. Bashshār’s capacity to transmit *ḥadīth*. ‘Amr b. ‘Alī’s

⁷¹ Ibn ‘Abd al-Barī, *ibid.*, IV: 1670; see also ‘Izz al-Dīn b. al-Athīr Abī al-Ḥasan ‘Alī b. Muḥammad al-Jazarī, *Usd al-Ghābah fī Ma‘rifat al-Ṣaḥābah*, ed. Muḥammad b. Ibrāhīm al-Bannā and Muḥammad Aḥmad ‘Ashūr (n.p.: Dār al-Sha‘b, 1970), VI:142; and Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mizzī, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, ed. Bashshār ‘Awwād Ma‘rūf (Beirut: Mu‘assasat al-Risālah, 1992), XXXIII: 348.

⁷² Ibn Ḥajar al-‘Asqalānī, *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, ed. ‘Alī Muḥammad al-Bijāwī (Beirut: Dār al-Jayl.), VII:175.

⁷³ *Ibid.*

statement, which was reported by ‘Abd Allāh b. Muḥammad b. Sayyār, for instance, appears to indicate this. ‘Amr b. ‘Alī said under oath that Bundār falsely claimed to have transmitted a *ḥadīth* under the authority of Yaḥyā. This was equally said of Bundār by ‘Abd Allāh b. ‘Alī b. al-Madīnī in the former’s transmission of *ḥadīth* under the authority of al-Mahdī. If this is accepted, the chain of *ḥadīth* containing Muḥammad b. Bashṣār is hardly acceptable.

Ibn Ḥajar’s records on Muḥammad b. Bashshār are helpful. In his entry, Ibn Ḥajar included other scholars’ assessments. Muḥammad b. Ḥusayn al-Azdī (d. 394), who found Bundār acceptable, is a case in point. Al-Azdī argued that the charge of “lying” was not intended to label Bundār as deceptive, since Bundār was always mentioned as good and reliable. His reliability was also admitted by Abū Ḥātim al-Rāzī (d. 277),⁷⁵ Aḥmad b. Shu‘ayb al-Nasā‘ī, and Aḥmad b. ‘Abd Allāh al-‘Ijī (d. 261).⁷⁶ Ibn Ḥajar al-‘Asqalānī added that his reliability in the transmission of *ḥadīth* rested on how many of his transmissions Ismā‘īl b. Ibrāhīm al-Bukhārī (d. 256) (205 *ḥadīths*) and Muslim b. al-Ḥajjāj (d. 261) (460 *ḥadīths*) had transmitted in their *Ṣaḥīḥs*.⁷⁷

The accusation that Muḥammad b. Bashshār had lied about having transmitted *ḥadīth* from Yaḥyā by ‘Amr b. ‘Alī did not weaken the chain of transmission of this *ḥadīth*. Muḥammad b. Bashshār was supported by the fact that most critics of *ḥadīth* admitted his reliability. Even al-Bukhārī and Muslim, who were very strict about including *ḥadīth* in their *Ṣaḥīḥs* accepted some *ḥadīths* on Muḥammad b. Bashshār’s authority. Another point in

⁷⁴ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, XII:108.

⁷⁵ Abū Muḥammad ‘Abd al-Raḥmān b. Al-Imām al-Kabīr Abū Ḥātim Muḥammad b. Idrīs b. al-Mundhir al-Rāzī in his *Kitāb al-Jarḥ wa al-Ta’dīl* (Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1970), VII:214, says that when his father (Abū Ḥātim) was asked about Bundār, he answered that Bundār was a reliable man.

⁷⁶ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, IX:71-2.

⁷⁷ *Ibid.*, IX:73.

support is that Muḥammad b. Bashshār transmitted this *ḥadīth* by way not only of Yaḥyā but also of Muḥammad b. Ja‘far, whose transmission was reported by al-Bukhārī.⁷⁸

We may conclude that the chain of transmission of this *ḥadīth* seems to be solid, judging from the continuity of its transmitters. The transmitters themselves appear reliable, and were even praised by the critics of *ḥadīth*. In sum, this *ḥadīth* may be said to have good *sanad*.

Of the transmitters of this *ḥadīth*, al-Dhahabī included only two in his *Mīzān* – Muḥammad b. Bashshār and Muḥammad b. Ja‘far. According to al-Dhahabī, the former was *thiqah ṣaduq*, while the latter was regarded as God-fearing (*al-muttaqīn*) and reliable. Al-Dhahabī was concerned with the claim of ‘Amr b. ‘Alī Abū Ḥafṣ al-Fallās (d. 249) that Muḥammad b. Bashshār was a liar. He even argued that none were inclined to accuse him of being a liar since *ḥadīth* scholars were convinced of his reliability and truthfulness. However, al-Dhahabī did not deny that some scholars were critical of him. When Muḥammad b. Bashshār was mentioned to Yaḥyā b. Ma‘īn, the latter did not willingly comment; he was inclined instead to consider him weak. Similarly, Abū Dāwūd al-Sijistānī (d. 275) admitted writing about fifty thousand *ḥadīth* from Muḥammad b. Bashshār, with a note that “if Salāmah had not [been included in his chain of transmission], I would indeed have abandoned his *ḥadīth* [*lawlā Salāmah, la-taraktu ḥadīthahu*].”⁷⁹

⁷⁸ See Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī*, VIII:381.

⁷⁹ al-Dhahabī, *Mīzān al-ʿItidāl*, III:30.

Ibn Abī Ḥātim al-Rāzī, on the other hand, categorized Muḥammad b. Bashshār as a truthful person (*ṣaduq*),⁸⁰ the second class in his scheme. If we compare this class to that of al-Dhahabī and Ibn Ḥajar, *saduq* is al-Dhahabī's third class and Ibn Ḥajar's fourth. Interestingly, Ibn Ḥajar described Muḥammad b. Bashshār as a trustworthy person (*thiqah*),⁸¹ which is one class above *ṣaduq*.

Another transmitter of this *ḥadīth*, which was categorized differently by Ibn Abī Ḥātim al-Rāzī, was Khubayb b. 'Abd al-Raḥmān al-Anṣārī. While al-Dhahabī did not mention him in his *Mīzān* and Ibn Ḥajar described him as *thiqah*,⁸² Ibn Abī Ḥātim called him *ṣāliḥ al-ḥadīth*,⁸³ the fourth class in his scheme.

Based on the above assessment, we may say that Ibn Ḥajar's entry for Muḥammad b. Bashshār is more detailed and comprehensive. The information he provided may give a more balanced assessment of the personality and background of Muḥammad b. Bashshār, apparently influencing his conclusive remark that the latter was *thiqah*. By comparing the records of al-Dhahabī and Ibn Ḥātim al-Rāzī on the same entry, we may find that Ibn Ḥajar includes almost all, if not all, the information they provided in their books.

The Second Ḥadīth

Sanad: Tirmidhī, [*ḥaddathana*] Sa'īd b. Ya'qūb al-Ṭāliqānī, [*akhbaranā*] Ayyūb b. Jābir, [*'an*] Simāk b. Ḥarb, [*'an*] Jābir b. Samurah.

⁸⁰ Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta'dīl*, VII:214.

⁸¹ Ibn Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb*, II:147.

⁸² *Ibid.*, I:222.

⁸³ Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta'dīl*, III:387.

Content: "I saw the seal between the shoulders of Allāh's Messenger like a pigeon's egg".⁸⁴

In order to prove the authenticity of this *ḥadīth*, I will briefly examine its chain of transmission.

Tirmidhī (d. 279)

[تميميز] Born in 209 AH,⁸⁵ Tirmidhī was one of the six authoritative traditionists who compiled the traditions of the Prophet. His complete name was Muḥammad b. ʿIsā b. Sawrah b. Mūsā al-Daḥḥāk Abū ʿIsā.⁸⁶ He had at least four *laqabs*: al-Būghī, al-Darīr (blind), al-Sulamī, and al-Tirmidhī,⁸⁷ but he was best known by the last one. Tirmidhī reportedly claimed that his grandfather's hometown was Marw, and that in the time of al-Layth b. Sayyār he had moved to Tirmidh,⁸⁸ a town on the north bank of the upper Āmū Daryā, where he died in 279 AH.⁸⁹

⁸⁴ The Arabic text of this *ḥadīth* may be found in Ibn Ḥajar al-ʿAsqallānī, *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī* (Bayrūt: Dār al-Maʿrifah, 1980), I:296; VI:561; Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fuʿād ʿAbd al-Bāqī (Egypt: Dār Ihyāʾ al-Kutub al-ʿArabiyah, 1955), IV:823 and 824; Muḥammad b. ʿIsā ibn Sawrah al-Tirmidhī, *Sunan al-Tirmidhī wa huwa al-Jāmiʾ al-Ṣaḥīḥ* (Beirut: Dār al-Fikr, 1983), V:263; and Shamāʾil Tirmidhī (Urdu commentary by Muḥammad Zakariyā) (Karāchi: Nūr Muḥammad, n.d.), 7-8; Aḥmad b. Ḥanbal, *Musnad al-Imām Aḥmad b. Ḥanbal* (Bayrūt: Dār al-Fikr, 1980), I:223; III:69, 434 and 442; IV:19; V: 35, 77, 82, 83, 90, 95, 98, 104, 340, 341, 354, 437, 442 and 443; and VI:329.

⁸⁵ In Muḥammad ʿAbd Allāh b. al-Shaykh Muḥammad al-Shinqīlī, *al-Salasabīl fī man Dhakarahu al-Tirmidhī bi Jarḥ wa Taʿdīl* (Riyāḍ: Tawzīʾ Muʿassasat al-Muʿtaman, 1415 A.H.), 14, the author says that al-Tirmidhī's lineage was also said to be either Muḥammad b. ʿIsā b. Yazīd b. Sawrah b. al-Sakan or Muḥammad b. ʿIsā b. Sawrah b. Shadād b. ʿIsā. But his complete name is the best known among Muslims.

⁸⁶ ʿAbd al-Ghaffār Sulaymān al-Bundārī and Sayyid Kurdī Ḥasan, *Mawsūʿat Rijāl al-Kutub al-Tisʿah* (Bayrūt: Dār al-Kutub al-ʿIlmiyyah, 1993), III:440.

⁸⁷ Zayn al-Dīn ʿAbd al-Raḥman b. Aḥmad b. Rajab al-Ḥanbalī, "Tarjamat al-Imām al-Tirmidhī", in *Sharḥ ʿIlal al-Tirmidhī*, ed. al-Sayyid Ṣubḥī Jāsam al-Ḥamyad (Baghdād: al-ʿĀnī, 1976), 9.

⁸⁸ James Robson, "The Transmission of Tirmidhī's Jāmiʾ," *Bulletin of the School of Oriental and African Studies* 16 (1954): 258. There are several opinions respecting the pronunciation of the name of Tirmidh. On these opinions, see Syams al-Dīn Aḥmad b. Muḥammad b. Abī Bakr Ibn Khallikān, *Ibn Khallikān's*

Little is known about his life. It is reported that he was born blind. But another version has it that he lost his eyesight in later years,⁹⁰ as most *ḥadīth* scholars agree.⁹¹ He traveled to Khurāsān, ‘Irāq and Hijāz in search of knowledge and learned *ḥadīth*, *fiqh*, ‘*ilal* and biographies of *ḥadīth* transmitters from many erudite scholars in his time. These included Maḥmūd b. Ghaylān (d. 239),⁹² Qutaybah b. Sa‘īd (d. 240 A.H.), Suwayd b. Naṣr (d. 240), ‘Afi b. Ḥujr (d. 244)⁹³, Sa‘īd b. Ya‘qūb al-Ṭāliqānī (d. 244)⁹⁴, Aḥmad b. ‘Abdah (d. 245)⁹⁵, Bishr b. Hilāl al-Ṣawwāf al-Baṣrī (d. 247),⁹⁶ ‘Abd Allāh b. ‘Abd al-Raḥmān al-Samarqandī (d. 255),⁹⁷ al-Bukhārī (d. 256) and Muslim (d. 261).⁹⁸

⁸⁹ A.J. Wensick, “al-Tirmidhī,” *Encyclopaedia of Islam*, 1st edition (Leiden: E.J.Brill, 1987), VIII:796.

⁹⁰ *Ibid.* Scholars have offered many reasons for his blindness. In his “Translation....” M. Hidayat Hosain said that Tirmidhī shed so many tears in fear of God that he finally lost his eyesight. In “The Transmission of Tirmidhī’s Jāmi‘,” James Robson advanced the view put forward by al-Dhahabī’s that his blindness was caused by weeping over Bukhārī’s death. He does not seem to agree with the opinion that al-Tirmidhī was born blind. See also Syams al-Dīn Muḥammad b. Aḥmad b. ‘Uthmān al-Dhahabī, *Siyar A‘lām al-Nubalā’*, ed. Shu‘ayb al-Arna‘ūt and ‘Afi Abū Zayd (Bayrūt: Mu’assasat al-Risālah, 1986), XII:270.

⁹¹ See Robson, “The Transmission of Tirmidhī’s Jāmi‘ ”, 258; al-Dhahabī, *Siyar A‘lām al-Nubalā’*, XII: 270; Ibn Rajab al-Ḥanbalī, “*Tarjamah al-Imām al-Tirmidhī*”, 10.

⁹² Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, VI: 56.

⁹³ Ibn Rajab, “*Tarjamah al-Imām al-Tirmidhī*”, 9.

⁹⁴ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, IV:103.

⁹⁵ *Ibid.*, I:59.

⁹⁶ *Ibid.*, I:462.

⁹⁷ *Ibid.*, V:295.

⁹⁸ al-Shinqīfī, *al-Salsabīl*, 14.

It is reported by al-Ḥākim that when al-Bukhārī died, none of his potential replacements in Khurāsān at that time could compare with Tirmidhī in knowledge, memory, piety and asceticism.⁹⁹

A fascinating story was also reported by Abū Sa‘d al-Idrīsī telling of al-Tirmidhī’s unusual capacity to commit traditions to memory.

On the way to Mecca he met a shaykh from whose traditions he had copied out two *juz*. Thinking he had these notes with him, he began to question the shaykh about his traditions, but he was surprised to find that, instead of his notes, he had brought some blank sheets of paper. He continued his questions with these sheets in hand. After a time the shaykh noticed that they were blank and rebuked him, whereupon Tirmidhī assured him that he learned his traditions by heart. The shaykh was unconvinced of his genuineness even, when he recited his traditions to him, so Tirmidhī asked him to recite some others. The shaykh recited 40 traditions and Tirmidhī repeated them without making a single mistake, thus showing his remarkable powers of committing traditions to memory.¹⁰⁰

In his lifetime, he composed at least nine books, mostly on *ḥadīth*-related topics.¹⁰¹

Sa‘id b. Ya‘qūb al-Ṭāliqānī (d. 244)

[ت د س] It was reported that al-Ṭāliqānī acquired knowledge of *ḥadīth* and its transmission from several teachers, including Ayyūb b. Jābir. Ibn Ḥajar said that al-Athram claimed to have seen Sa‘id studying *ḥadīths* from Aḥmad b. Ḥanbal (d 241), while Abū Zur‘ah al-Rāzī,

⁹⁹ al-Dhahabī, *Siyar A‘lām al-Nubalā’*, 273.

¹⁰⁰ This English version is taken from James Robson, “The Transmission...”, 259; see also al-Dhahabī, *Siyar A‘lām al-Nubalā’*, 273; Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, IX:388.

¹⁰¹ Ibn Ḥajar al-‘Asqalānī, *ibid.*, IV: 103. These books are: *al-Jāmi‘* or *al-Sunan*, *al-‘Ilal al-Ṣaghīr*, *al-Shamā‘il al-Muḥammadiyyah* (shortened as *Shamā‘il*), *al-‘Ilal al-Kabīr*, *Tasmiyat al-Ṣaḥābah* (there is no record of this

Maslamah, ‘Alī b. ‘Umar al-Dāraqūṭnī (d. 385) and al-Nasā’ī declared him trustworthy.¹⁰²

Ayyūb b. Jābir (d.?)

[د ت] He transmitted *ḥadīths* from Simāk b. Ḥarb, al-A‘mash, ‘Abd Allāh b. ‘Āṣim and many others. None of the *ḥadīth* scholars described him as a reliable transmitter. As reported by al-Dūrī, Yaḥyā b. Ma‘īn said that Ayyūb b. Jābir was weak. This was also the assessment of al-Nasā’ī, Abū Zur‘ah and Abū Ḥātim. Even ‘Alī b. al-Madīnī disqualified his *ḥadīths*.¹⁰³

Simāk b. Ḥarb (d. 123)

[ح ت م ء] Simāk received his transmission of *ḥadīths* from Jābir b. Samurah. Yaḥyā b. Ma‘īn and Abū Ḥātim declared him trustworthy, but other scholars like Shu‘bah b. al-Ḥajjāj, ‘Abd Allāh b. al-Mubārak, Ṣāliḥ Jazarah and Sufyān al-Thawrī thought him weak. Ibn Ḥibbān in his *al-Thiqāt* claimed that he committed numerous errors in his transmission.¹⁰⁴

Evaluation and Conclusion

One may assume that the *sanad* of this *ḥadīth* is weak, because the conditions for a sound *ḥadīth* do not exist. As regards the *isnād*, the presence of two weak transmitters casts doubt on the authenticity of this *ḥadīth*. It is possible that the transmitters had seen each other,

book), *al-Zuhd al-Mufrad* (mentioned by Ibn Ḥajar al-‘Asqalānī in his *Tahdhīb al-Tahdhīb*), *al-Asmā’ wa al-Kunā* (mentioned in *Tahdhīb al-Tahdhīb*), *al-Tārīkh* (The History), and *Kitāb al-Āthār* (Book on Traditions).

¹⁰² al-Shinqīṭī, *al-Salsabīl*, 15.

¹⁰³ Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, I: 400; see also Muḥammad b. ‘Isā b. Sawrah al-Tirmidhī, *Awsāf al-Nabī Ṣallā Allāh alaiḥ wa Sallam*, edited and commented by Samīḥ ‘Abbās (Beirūt: Dār al-Jayl or Cairo: Maktabat al-Zahrah, 1987), 39.

¹⁰⁴ Ibn Ḥajar al-‘Asqalānī, *ibid.*, IV:233-234.

based on what is known about them. But because of their lack of credibility in the transmission of *ḥadīths*, the *sanad* of the *ḥadīth* may be declared weak (*ḍa'īf*).¹⁰⁵

Ibn Ḥajar's own assessment may help in this case. When placing Simāk b. Ḥarb between trustworthiness and weakness, he determined that Simāk was *ṣaduq*,¹⁰⁶ the fourth class in his *ta'dīl* scheme. This means that Simāk's transmission was acceptable, leniently following Ibn Ma'īn and Abū Ḥātim's assessments. However, the presence of Ayyūb b. Jābir was of little help, since even Ibn Ḥajar credited him as weak transmitter.¹⁰⁷

In his *Mīzān*, al-Dhahabī reported Aḥmad b. Ḥanbal's statement regarding Ayyūb b. Jābir to the effect that Ayyūb's *ḥadīth* resembled that of truthful people (*ahl al-ṣidq*). For as al-Dhahabī mentioned, the same person, 'Abd Allāh b. 'Adī (d. 365), stated that his *ḥadīths* were good on average and that he was among those whose *ḥadīth* may be recorded.¹⁰⁸ Al-Dhahabī also recorded a *ḥadīth* which Ayyūb b. Jābir had reportedly transmitted. At the end of the *ḥadīth*, al-Dhahabī simply mentioned that the *ḥadīth* was not sound (*ṣaḥīḥ*).¹⁰⁹

Ibn Ḥajar's conclusion about Ayyūb b. Jābir seems no different from the records of Ibn Abī Ḥātim al-Rāzī.¹¹⁰ In his *Kitāb al-Jarḥ wa al-Ta'dīl*, he mentioned various opinions

¹⁰⁵ The same assessment may be found in al-Tirmidhī, *Awsāf al-Nabī*, 39.

¹⁰⁶ Ibn Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb*, I:332.

¹⁰⁷ *Ibid.*, I:89.

¹⁰⁸ al-Dhahabī, *Mīzān al-I'tidāl*, I:132.

¹⁰⁹ *Ibid.*, I:132. Such a note might give two possibilities, either the *ḥadīth* is good (*ḥasan*) or weak (*ḍa'īf*).

¹¹⁰ Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta'dīl*, II:242-243.

concerning Ayyūb b. Jābir, including Yaḥyā b. Maʿīn, ʿAlī b. al-Maḍīnī (d. 234) and his father, Abū Ḥātim al-Rāzī (d. 277). Overall, they declared him weak (*ḍaʿīf*).¹¹¹

Regarding Ibn Ḥajar's remark on Simāk b. Ḥarb, we may say that Ibn Ḥajar tried to be moderate. Between two different positions – Simāk as trustworthy and Simāk as weak -- Ibn Ḥajar determined that he was *ṣaḍūq*.

The Third Ḥadīth

Sanad: Tirmidhī [*akhbarana*] Abū Raja' Qutaybah b. Saīd, [*'an*] Mālik b. Anas, [*'an*] Rabī'ah b. ʿAbd al-Raḥmān, [*'an*] Anas ibn Mālik.

Content: "Allāh's messenger [may peace be upon him] was neither conspicuously tall nor short-statured, and his color was neither glaringly white nor brown; his hair was neither very curly nor very straight; Allāh commissioned him [as a Prophet] when he had reached the age of forty. He stayed in Mecca for ten years and for ten years in Maḍīnah; Allāh took him away when he had just reached the age of sixty, and there had not been twenty white hairs on his head and beard."¹¹²

Abū Rajā' Qutaybah b. Saʿīd (d. 241)

¹¹¹ *Ibid.*, II:243.

¹¹² Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī*, VI:564, and X:356; Muslim, *Ṣaḥīḥ Muslim*, 1818, 1819, 1824; al-Tirmidhī, *Shamāʿil Tirmidhī*, 7-8; Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad ibn Ḥanbal*, III:135, 203, 240; Jalāl al-Dīn al-Suyūṭī, *Sharḥ Sunan al-Nasāī* (Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1930) VIII:131.

Abū Rajā' Qutaybah b. Sa'īd (d. 241)

[ع] He transmitted *ḥadīths* from Mālik b. Anas, al-Layth, Ibn Lahī'ah and others. Many *ḥadīth* scholars, such as Yahyā b. Ma'īn, Abū Ḥātim and al-Nasā'ī, admitted his trustworthiness. Even al-Bukhārī narrated some 308 *ḥadīths* on the authority of Qutaybah.¹¹³

Mālik b. Anas (d. 179)

[ع] He founded one of the four Islamic schools. In *ḥadīth* transmission, none denied his reliability and thoroughness. It was reported that he cited only sound *ḥadīths* and from trustworthy sources.¹¹⁴

Rabī'ah b. Abī 'Abd al-Raḥman (d. 136)

[ع] Rabī'ah was reported to have received *ḥadīths* from Anas b. Mālik, al-Sā'ib b. Yazīd and many others. Among those who transmitted *ḥadīths* from him were Mālik b. Anas and Shu'bah. He was a trustworthy scholar, as admitted by Aḥmad b. Ḥanbal, Aḥmad b. 'Abd Allāh al-'Ijlī, Abū Ḥātim al-Buṣfī, al-Nasā'ī, and many other critics afterwards. He was even regarded by Muṣ'ab al-Zubayrī as a *mufīī* of Madīnah at that time.¹¹⁵

Evaluation and Conclusion

Having looked at how scholars had assessed the transmitters of this *ḥadīth*, we do not need to

¹¹³ Ibn Ḥajar al-Asqallānī, *Tahdhīb al-Tahdhīb*, VIII:361.

¹¹⁴ *Ibid.*, X:5.

Having looked at how scholars had assessed the transmitters of this *hadith*, we do not need to go into greater detail about this *sanad*, since its transmitters were generally thought to be reliable. Ibn Ḥajar's remarks towards the above mentioned transmitters provide a convincing result. He provided his own conclusive remarks regarding those transmitters by crediting Abū Rajā' Qutaybah b. Sa'īd as *thiqah thabat* (trustworthy and reliable),¹¹⁶ a second class of his formulation, Mālik b. Anas as *ra's al-muttaqīn wa kabīr al-muthbitīn* (the leader of the devout and the elite of the reliables).¹¹⁷ There is no clear classification of this term in his formulation. Nevertheless, by noting the meaning we may assume it to belong at the first class.

Rabī'ah b. Abī 'Abd al-Raḥmān, the third transmitter, is described by Ibn Ḥajar as *thiqah* (trustworthy),¹¹⁸ the third class of his formulation. To conclude, this *ḥadīth* may be regarded as sound.

In his *Mīzān al-I'tidāl*, al-Dhahabi did not mention Qutaybah b. Sa'īd and Mālik b. Anas at all. The one he mentioned among the transmitters of this *ḥadīth* is Rabī'ah b. Abī 'Abd al-Raḥmān. But he merely followed Abū Ḥātim and Ibn Ṣalāfi who mentioned him in *Dhayl al-Du'afā'*. It was due to an assumption that Rabī'ah had changed in his last days (*taghayyara fī al-ākhir*). Regardless of this assumption, al-Dhahabī asserted that Rabī'ah's transmissions were confidently consulted (*ih tajja bih*) by all the owners of the books (*aṣḥāb al-kutub [al-ḥadīth]*).¹¹⁹ The term which al-Dhahabi used, *ih tajja bih*, was not clearly stated

¹¹⁶ *Ibid.*, II:123.

¹¹⁷ *Ibid.*, II: 223.

¹¹⁸ *Ibid.*, I: 247.

¹¹⁹ al-Dhahabī, *Mīzān al-I'tidāl*, I:336.

in his formulation; however, a consideration of its meaning helps us place it at the second class, together with *thiqah* and *thabat*. In this case, Ibn Ḥajar gave Rabī‘ah a similar qualification, but in different class of formulation, since he described Rabī‘ah as *thiqah*.

In his *Kitāb al-Jarḥ wa al-Ta’dīl*, Ibn Abī Ḥātim al-Rāzī covered all the above transmitters without any significant distinctions. He presented Rabī‘ah by quoting Abū Bakr al-Ḥumayfī’s and his father Abū Ḥātim al-Rāzī’s opinions. The former said that Rabī‘ah was good in memorizing *ḥadīth* (*ḥāfīz*); while the latter regarded him as a trustworthy Medinan (*madīnī thiqah*).¹²⁰

The Fourth Ḥadīth

Sanad: Tirmidhī, (ḥaddathanā) ‘Abd Allāh b. ‘Abd al-Raḥmān, [*akhbarana*] Ibrāhīm b. al-Mundhir al-Ḥuzāmī, [*akhbarana*] ‘Abd al-‘Azīz b. Thābit al-Zuhrī, [*ḥaddathanī*] Ismā‘īl b. Ibrāhīm b. Akhī Mūsā b. ‘Uqbah, [*an*] Kurayb, [*an*] Ibn ‘Abbās (may God be pleased with them).

Content: “The Apostle of Allah ... When he spoke, it was as if a light shined from inside him.”¹²¹

¹²⁰ Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta’dīl*, III:475.

¹²¹ See ‘Abd Allāh b. ‘Abd al-Raḥmān al-Dārimī al-Samarqandī, *Sunan al-Dārimī*, (Beirut: Dār al-Kitāb al-‘Arabī, 1987), 1: 44; al-Tirmidhī, *Shamā’il Tirmidhī*, 20-1. This *ḥadīth* was also reported by al-Ṭabrānī and al-Bayhaqī. al-Suyūfī in his *al-Jāmi’ al-Ṣaḥīḥ* describes this *ḥadīth* as sound. See al-Tirmidhī, *Awsāf al-Nabī*, 36.

‘Abd Allāh b. ‘Abd al-Raḥmān (d. 255)

[م د ت] His proper name was ‘Abd Allāh b. ‘Abd al-Raḥmān b. al-Faḍl b. Bahrām b. ‘Abd al-Ṣamad al-Tamīmī al-Dārimī Abū Muḥammad al-Samarqandī al-Ḥāfiẓ. He was an erudite scholar whose transmission was accepted by Muslim,¹²² Abu Dāwūd, al-Tirmidhī and al-Bukhārī.¹²³ He was also thought to have a remarkable memory and great piety. al-Khaṭīb al-Baghdādī reported from Aḥmad b. Ḥanbal that ‘Abd Allāh b. ‘Abd al-Raḥmān was trustworthy.¹²⁴

Ibrāhīm b al-Mundhir (d. 236)

[خ ت س ق] Ibrāhīm reportedly transmitted *ḥadīths* from many scholars at that time, including Mālīk and Ibn Uyaynah. ‘Alī b. ‘Umar al-Dāraquṭnī expressed confidence in his authority and said that he was a truthful person. Ibn Ḥibbān also included him in his *al-Thiqāt*.¹²⁵

‘Abd al-‘Azīz b. Thābit (d. 196)

[ت] His proper name was ‘Abd al-‘Azīz b. ‘Imrān b. ‘Abd al-‘Azīz and was well known as Ibn Abī Thābit. Many *ḥadīth* scholars denied his aptitude in *ḥadīth*. Al-Bukhārī said that the *ḥadīths* which he reported were rejected. This was also the view of al-Nasā’ī, who prohibited

¹²² It is reported that Muslim transmitted approximately 73 *ḥadīths* from ‘Abd Allāh b. ‘Abd al-Raḥmān. See Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, V: 296.

¹²³ al-Bukhārī includes *ḥadīths* taken from ‘Abd Allāh b. ‘Abd al-Raḥmān not in his *al-Jāmi’*. See *ibid.*, V:296.

¹²⁴ *Ibid.*, V:295-296.

¹²⁵ *Ibid.*, I:166-167.

the writing down of his *ḥadīth* reports. Ibn Ḥibbān explained that this was due to the fact that he narrated rejected *ḥadīths* from sources known to have been untruthful.¹²⁶

Ismāʿīl b. Ibrāhīm (d. 169)

[غ تم س] He was Ismāʿīl b. Ibrāhīm b. ʿUqbah al-Asadī. It was reported that he received his transmission from his uncle Mūsā, al-Zuhrī and Nāfiʿ. Yaḥyā b. Maʿīn and al-Nasāʿī considered him trustworthy, and Abū Ḥātim and Abū Dāwūd al-Sijistānī found no problem in his transmission. Al-Dārimī added that he never knew anything about Ismāʿīl b. Ibrāhīm except the truth.¹²⁷

However, Muḥammad b. Ḥusayn al-Azdī disqualified him and considered him weak. Muḥammad b. Ḥusayn al-Azdī (d. 394) was not alone in this assessment, since Zakariyā b. Yaḥyā al-Sājī (d. 307) before him made the same assessment.¹²⁸

Kurayb (d. 98)

[ع] Kurayb b. Abī Muslim al-Ḥāshimī. Ibn Saʿd said that he was trustworthy and that he reported good *ḥadīths*. Ibn ʿAbbās, ʿIkrimah, al-Nasāʿī and Ibn Ḥibbān declared him reliable.¹²⁹

¹²⁶ *Ibid.*, VI:350-351.

¹²⁷ *Ibid.*, I:272.

¹²⁸ *Ibid.*, 273.

¹²⁹ *Ibid.*, VIII:433.

Evaluation and Conclusion

The main problem with this *ḥadīth* is the third and fourth transmitters. All the others were trustworthy. Muḥammad b. Ḥusayn al-Azdī's and Zakariyā b. Yaḥyā al-Sājī's assessments of Ismā'īl b. Ibrāhīm may have been covered by other scholars' assessments of his qualification in transmitting a *ḥadīth*. However, 'Abd al-'Azīz b. Abī Thābit's weakness in this *ḥadīth* does not help and tends to weaken the chain of transmission. Ibn Ḥajar disqualified him and declared him as having been abandoned (*matruk*).¹³⁰

In his *Mīzān*, al-Dhahabī gave an assessment similar to that of Ibn Ḥajar of Ismā'īl b. Ibrāhīm and Ibn Abī Thābit. He quoted assessments of al-Bukhārī and al-Nasā'ī, which indicated that Ibn Abī Thābit's *ḥadīth* was abandoned (*matruk*).¹³¹

Ibn Abī Ḥātim al-Rāzī's records about Ismā'īl b. Ibrāhīm shows that he was a trustworthy (*thiqah*) transmitter credited by Yaḥyā b. Ma'īn. Abū Ḥātim al-Rāzī described him as *lā ba'sa bih*,¹³² which indicates that Ismā'īl's transmission was acceptable.¹³³ When Aḥmad b. Ḥanbal was asked about 'Abd al-'Azīz b. Abī Thābit, he replied that he never wrote anything from him. Ibn Abī Ḥātim al-Rāzī, quoting his father's opinion, mentioned him as master (*shaykh*),¹³⁴ the third class in his formulation.

¹³⁰ Ibn Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb*, I: 511.

¹³¹ al-Dhahabī, *Mīzān al-I'tidāl*, I:100 and III:138.

¹³² In Ibn Abī Ḥātim al-Rāzī's classification of *ḥadīth* transmitters, *la ba'sa bih* is placed in the same class as the truthful (*ṣadūq*).

¹³³ Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta'dīl*, II:152.

¹³⁴ *Ibid.*, IV:390-391.

CONCLUSION

This thesis is a study of Ibn Ḥajar al-‘Asqalānī’s *Tahdhīb al-Tahdhīb* and his formulation of *tajrīḥ* and *ta’dīl* of *ḥadīth* transmitters. There is little doubt that Ibn Ḥajar al-‘Asqalānī was unusually gifted in the field of *ḥadīth* from an early age. As a youth, he had been strongly drawn to *ḥadīth*. His first book on *ḥadīth*, *Nazm al-La’ālī bi’l-Mī’ah al-Awālī*, completed towards the end of 796 AH, was the first work to bring him scholarly recognition. Ibn Ḥajar established reputation in his early thirties when, in 804 AH, he completed the draft of a work on *asānīd – Ta’līq al-Ta’līq –* where he traced the missing links to some *ḥadīths* in the *Ṣaḥīḥ* of Bukhari. His most famous work is a commentary on the *Ṣaḥīḥ* of al-Bukhārī – *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, which everywhere became a primary reference for those who study the content of sound *ḥadīths* (*ṣaḥīḥ*). He completed its introduction in 813 AH, and the commentary evolved from lectures he gave starting in 817; the latter were completed on 1 Rajab 842.

Furthermore, his compilations on this subject have been welcomed as important sources in religious learning. His *Tahdhīb al-Tahdhīb* has exclusively been the last alphabetical work or summation on *ḥadīth* transmitters, containing rich data on the social and personal backgrounds of *ḥadīth* transmitters presented in comprehensive fashion.

Major Works of Ibn Ḥajar

During his life time, Ibn Ḥajar had composed many books on the backgrounds of *ḥadīth* transmitters for both *tajrīḥ* and *ta’dīl*, ranging from the lives of Companions of the Prophet and their followers to those of his contemporary *ḥadīth* transmitters. Ibn Ḥajar composed

these books because he was dissatisfied with previous ones in the same field, in which he noted many errors and significant misinformation. His aim in these books was merely to preserve the validity of the prophetic traditions and to provide the right information in an easy and comprehensive way. Some of his compilations were based on the order of his contemporaries. This, of course, may indicate his fame and scholarship.

Ibn Ḥajar's scholarly works subsequently flourished and drew unprecedented attention from Muslims, although Ibn Ḥajar's compilations were clearly continuations of preceding ones. He followed the patterns established by Muslim writers from earlier centuries -- such as Aḥmad b. Ḥanbal, Ibn Abī Ḥātim al-Rāzī -- whose compilations in the field of *ḥadīth* transmitters were considered "a standard for writers of later times," namely, al-Mizzī and al-Dhahabī. It is clear, therefore, that Ibn Ḥajar relied on a stable standard in his works. What is unique to his compilations is the rich data about the lives and backgrounds of *ḥadīth* transmitters. This certainly helped make him a patron in the field. Jalāl al-Dīn al-Suyūfī (d. 911 AH) and Zayn al-Dīn al-Azharī (d. 925 AH) were later inspired and influenced by Ibn Ḥajar al-'Asqalānī. They did not break the summation, but rather offered a confirming analysis, even following Ibn Ḥajar's data with few comments.¹

Ibn Ḥajar's Tahdhīb al-Tahdhīb

In his *Tahdhīb al-Tahdhīb*, Ibn Ḥajar provided comprehensive data on the *ḥadīth* transmitters. The entries in *Tahdhīb al-Tahdhīb* appear uniformly arranged.

¹ Jalāl al-Dīn al-Suyūfī, *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, ed. 'Abd al-Wahhāb 'Abd al-Laṭīf (Medina: al-Maktabah al-'Ilmiyah, 1959), 230-232; Zayn al-Dīn al-Azharī, *Fath al-Bāqī 'alā Alfīyah al-'Iraqī* (Fās: al-Maṭba'ah al-Jadīdah, 1354), II:2-13.

First, for every entry Ibn Ḥajar gives a name based on all the versions given by the transmitters known among Muslims at that time. Although Ibn Ḥajar did not mention his sources, this work is the outcome of studies both in libraries and on journeys to other Islamic lands. In his entries, he recorded the name of the person's father, grandfather, great-grandfather and so forth, as long as the list needs to be. It also includes the *nisbah*, *kunya*, *laqab*, and clientage, if any. However, a single name may have different versions, although it is not known who used those other versions, all recorded in *Tahdhīb al-Tahdhīb* with the preceding note "*qīla*", which means, "it is said."

Second, Ibn Ḥajar listed the teachers in an order determined firstly by reputation or fame and followed, alphabetically, by other names. This method was employed for listing the students who transmitted from the person in question.

Third, Ibn Ḥajar offers comments, criticisms, assessments and opinions regarding the background of the person, including his dates, personal life, qualifications and moral force in a conclusive manner — mostly on the pattern of al-Mizzī's *Tahdhīb al-Kamāl fī Asmā' al-Rijāl*.

Lastly, Ibn Ḥajar provided his own additional comments and criticism in the entry which are not found in al-Mizzī's compilation. To distinguish this, Ibn Ḥajar used *qultu* ("I said") before the statement. Interestingly, Ibn Ḥajar did not give his own judgment or assessment of the person in *Tahdhīb al-Tahdhīb*, preferring to do so instead in *Taqrīb al-Tahdhīb*, which is the *Tahdhīb*'s introduction. Ibn Ḥajar explained his reason and purpose. Indeed, in the field of *ḥadīth* criticism, particularly the criticism of chains of transmission, this book is worth using as an independent source of background to *ḥadīth* transmitters.

In comparison to Ibn Abī Ḥātim al-Rāzī's *Kitāb al-Jarḥ wa al-Ta'dīl* and al-Dhahabī's *Mīzān al-I'tidāl*, we found the entries presented by Ibn Ḥajar to be more detailed and comprehensive. The arrangement according to *tajrīḥ* and *ta'dīl* notions seem more balanced, and appear to cover the assessments of previous works in the same field. Interestingly, we found some points in *Tahdhīb al-Tahdhīb*, which are not mentioned in either *Kitāb al-Jarḥ wa al-Ta'dīl* or *Mīzān al-I'tidāl*. This ranged from the entry names to their personal and intellectual assessments. The entry for Qutaybah is a case in point; Muḥammad b. Bashshār is another instance.

Ibn Ḥajar al-'Asqalānī on *Tajrīḥ* and *Ta'dīl* of *Ḥadīth* Transmitters

In his discussion of the various classes of *ḥadīth* transmitters, Ibn Ḥajar al-'Asqalānī offered a more detailed and precise scheme. His formulations suggest that Ibn Ḥajar al-'Asqalānī's use of *tajrīḥ* and *ta'dīl* may reflect a comprehensive view of the different types of *ḥadīth* transmitters. This also may indicate his willingness to include *tawassuṭ* (moderate), if not *tasāḥul* (laxity), or even "more moderate," in Tarif Khalidi's terms, when judging the qualities and defects of *ḥadīth* transmitters.

According to Ibn Ḥajar, the first level of both *tajrīḥ* and *ta'dīl* is limited to formulations, whose forms and meanings are in terms of *mubālaghah* (intensity) – such as *akdhāb* and *ilayhi al-muntahā fī al-waḍ'* for *tajrīḥ*, and *awthāq* for *ta'dīl*. Other *ḥadīth* scholars like Ibn Abī Ḥātim al-Rāzī and Ibn Ṣalāḥ al-Shahrazūrī limited their formulation of *thiqāh* to the first level, and al-Dhahabī limited his formulation to the twin notions of *thiqāh* *thiqāh* and *thiqāh thabat*. Similarly, Ibn Ḥajar placed *kadhḥāb* (liar) at the second level,

whereas others placed it at the first, adding that the first level is reserved for *akdhab al-nās* (the gravest liar).

The question arises as to whether the person labeled as *thiqah* (trustworthy) by others is the same person whom Ibn Ḥajar would label as *awthaq al-nās* (the most trustworthy person)? Similarly, is the person disqualified as *kadhdhāb* (liar) by other scholars the same one described as *akdhab al-nās* (the gravest liar) by Ibn Ḥajar?

By looking at the entries of some *ḥadīth* transmitters in *Tahdhīb al-Tahdhīb* and comparing them to the same entries in Ibn Abī Ḥātim al-Rāzī's *Kitāb al-Jarḥ wa al-Ta'dīl* and al-Dhahabī's *Mīzān al-I'tidāl*, we found that there is a difference among those entries. When Ibn Abī Ḥātim al-Rāzī credited Muḥammad b. Bashshār, for instance, he describes him as *ṣaduq*, the second class in his scheme. al-Dhahabī describes the same person as *thiqah ṣaduq*. Both assessment are at the first level of their respective schemes. Ibn Ḥajar in this case just mentioned as *thiqah*, which appears to indicate an intermediary position. However, if the two other scholars placed Muḥammad b. Bashshār at the first level, Ibn Ḥajar's notion of *thiqah* is the third.

The discussion on the qualification of Simāk b. Ḥarb of the second *ḥadīth* is another similar example. Between the two different positions -- Simāk as trustworthy and Simāk as weak -- Ibn Ḥajar determined that Simāk was *ṣaduq* (truthful), the fourth level in his scheme.

While Ibn Ḥajar and Ibn Abī Ḥātim al-Rāzī mentioned all the transmitters of the third *ḥadīth*, al-Dhahabī recorded only Rabī'ah b. Abī 'Abd al-Raḥmān and called him *ihtajja bih* (confidently consulted). Ibn Abī Ḥātim's notions on the transmitters of this *ḥadīth* showed that all of them were trustworthy, the first level of his scheme. This may lead to the conclusion that this is a sound *ḥadīth*.

Ibn Ḥajar's notions also showed the same result. However, they were more convincing, since the lowest range of his assessment was trustworthy. The highest one was *ra's al-muttaqīn wa kabīr al-muthbitīn* (the leader of the devout and the elite of the reliable), belonging to the first class of his notion.

In dealing with the transmitters of the fourth *ḥadīth*, Ibn Ḥajar followed the mainstream of *ḥadīth* scholars, who assessed 'Abd Allāh b. Abī Thābit as having been abandoned. Although the latter was assessed as a *shaykh* (master), as Ibn Abī Ḥātim al-Rāzī mentioned, Ibn Ḥajar did not try to reconcile the two. Instead he declared him as *matrūk* (abandoned).

Based on the above assessments of the four *ḥadīth*, we may conclude that it is not true that Ibn Ḥajar al-'Asqalānī had, in his moderation, accepted weak (*da'īf*) *ḥadīths* – weak due to the defectiveness of its transmitters. In some cases, Ibn Ḥajar showed moderation in his assessments of *ḥadīth* transmitters, hoping to reconcile the two different kinds of *ḥadīth* transmitters by providing his own notion. In other cases, he preferred to follow the majority opinion. Ibn Ḥajar's notion of “*in kāna al-jarḥ mufasssaran, qubila, wa illā 'umila bi't-ta'dīl*”² (if the *jarḥ* is explained, it is accepted; if not, the *ta'dīl* has to be initiated) may clarify his position.

In sum, we may say that Ibn Ḥajar al-'Asqalānī's approach in presenting and assessing *ḥadīth* transmitters is more thorough and, to some degree, is more scientific than that of other scholars within the same field. His use of and reference to previous similar works may show this. Moreover, by formulating his own concepts by which to classify *ḥadīth* transmitters, Ibn Ḥajar al-'Asqalānī demonstrated his intellectual independence.

Although he failed to justify clearly his formulation, they plainly reflected his untiring efforts to preserve the validity of the *ḥadīth* as the second to the Qur'ān by providing the adequate background and assessment of the transmitters.

² Kāmil Muḥammad Muḥammad 'Uwaydah, *Ibn Ḥajar al-'Asqalānī: Shaykh al-Islām* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1995), 119.

GLOSSARY

<i>Akdhab al-nās</i>	: the gravest liar
<i>Arjū an la ba's bih</i>	: I hope he is acceptable
<i>Arjū annahu laysa bih ba's</i>	: I hope he is acceptable
<i>Armi bih</i>	: I blame him
<i>Athbat al-nās</i>	: the most reliable person
<i>Awḍa' al-nās</i>	: the gravest forgerer
<i>'Awrah</i>	: flaws
<i>Awthaq al-nās</i>	: the most trustworthy person
<i>Bid'ah</i>	: innovating
<i>Ḍa' 'afūh</i>	: [<i>ḥadīth</i> scholars] make him out to be weak
<i>Ḍa'f</i>	: weakness
<i>Ḍa'f ahl al-ḥadīth</i>	: weakness of
<i>Ḍa'if</i>	: weak
<i>Ḍabīṭ</i>	: good in memory and writing
<i>Ḍaif jiddan</i>	: very weak
<i>Ḍa'if al-ḥadīth</i>	: weak in tradition
<i>Dajjāl</i>	: swindler
<i>Dhāhib</i>	: faded
<i>Dhāhib al-ḥadīth</i>	: someone who fades the <i>ḥadīth</i>
<i>Fāsiq</i>	: one who commits many mistakes/acts unlawfully
<i>Fawq al-thiqah ilayh al-muntahā fī al-tathabbut</i>	: above trustworthiness, he is the highest in reliability.
<i>Fī ḥadīthih ḍa'f</i>	: there is a weakness in his <i>ḥadīth</i>
<i>Fī ḥadīthih maqāl</i>	: there is a disagreement about his <i>ḥadīth</i>
<i>Fīh ḍa'f</i>	: there is a weakness within him
<i>Fīh khalf</i>	: there is a controversy about him
<i>Fīh layyin</i>	: there is mildness in him
<i>Fīh maqāl</i>	: there is a disagreement about him
<i>Fīhi nazr</i>	: he is surveyed
<i>Fuḥsh al-ghalat</i>	: making many mistakes
<i>Fulān muttāham bi al-kadhib</i>	: someone who is accused of being a liar or forgerer
<i>Fulān rudda ḥadīthuh</i>	: someone whose <i>ḥadīth</i> is rejected
<i>Fulān yus'al 'anhu</i>	: the one who is referred to
<i>Ghaflah</i>	: being forgetful
<i>Ghayr ma'mūn</i>	: not followed/unreliable
<i>Ghayr thiqah</i>	: untrustworthy
<i>Ghībah</i>	: slander
<i>Ḥāfiẓ</i>	: good in memory
<i>Ḥāfiẓ ḥujjah</i>	: good in memory and competent
<i>Ḥadīthuh muḍṭarib</i>	: his <i>ḥadīth</i> is confusing
<i>Ḥadīthuh munkar</i>	: his <i>ḥadīth</i> is refused
<i>Ḥarām</i>	: prohibited

<i>Ḥasan</i>	: good
<i>Ḥujjah</i>	: competent
<i>Ḥujjat ḥujjah</i>	: doubly competent
<i>Ḥalik</i>	: destructible
<i>Ḥusn al-ḥadīth</i>	: good in <i>ḥadīth</i>
<i>Ilā al-ṣidq mā huwa</i>	: his position is close to truthfulness
<i>Ilayh al-muntahā fī al-waḍ'</i>	: he is the highest in forging
<i>Jā'iz</i>	: permitted
<i>Jahālah</i>	: being unknown
<i>Jarh</i>	: disparaging
<i>Jayyid al-ḥadīth</i>	: faultless in <i>ḥadīth</i>
<i>Jumhūr</i>	: most [<i>ḥadīth</i>] scholars
<i>Kadhdhāb</i>	: liar
<i>Khiyār</i>	: the chosen one
<i>Lā athbat minh</i>	: no one is more reliable than him
<i>Lā ba'sa bih</i>	: there is no harm in him
<i>Lā shay</i>	: nothing
<i>Lā yu'tabar bi ḥadīthihi</i>	: his <i>ḥadīth</i> is not regarded
<i>Lā yu'tabar bih</i>	: he is not regarded
<i>Lā yu'tabar ḥadīthuh</i>	: his <i>ḥadīth</i> is not regarded
<i>Lā yuhtajj fih</i>	: he is not consulted
<i>Lā yusāwī shay</i>	: he is not worth anything
<i>Laysa bi 'umdah</i>	: he is not he main
<i>Laysa bi al-al-'abd</i>	: he is not a [good] servant
<i>Laysa bi al-marḍā</i>	: he is not approved
<i>Laysa bi al-matīn</i>	: he is not firm
<i>Laysa bi al-matn</i>	: he is not firm
<i>Laysa bi al-quwā</i>	: he is not strong
<i>Laysa bi al-thiqah</i>	: he is not trustworthy
<i>Laysa bi dhāk</i>	: he is not the one
<i>Laysa bi dhāk al-quwā</i>	: he is not the strong one
<i>Laysa bi ḥujjah</i>	: he is not competent
<i>Laysa bi qawī</i>	: he is not strong
<i>Laysa bi shay</i>	: he is nothing
<i>Laysa bi thiqah</i>	: he is not trustworthy
<i>Laysa bih ba's</i>	: he is acceptable
<i>Laysa ma'mūn</i>	: he is not followed/reliable
<i>Layyin al-ḥadīth</i>	: lenient in <i>ḥadīth</i>
<i>Layyin</i>	: mild
<i>Mā a'lam bih ba's</i>	: I do not know if he is acceptable
<i>Ma'mūn</i>	: followed/reliable
<i>Maḥalluhu al-ṣidq</i>	: his station is veracity
<i>Majhūl al-'ayn</i>	: personally unknown
<i>Majhūl al-hāl</i>	: unknown as to condition/one whose integrity is not verified
<i>Majhūl</i>	: unknown

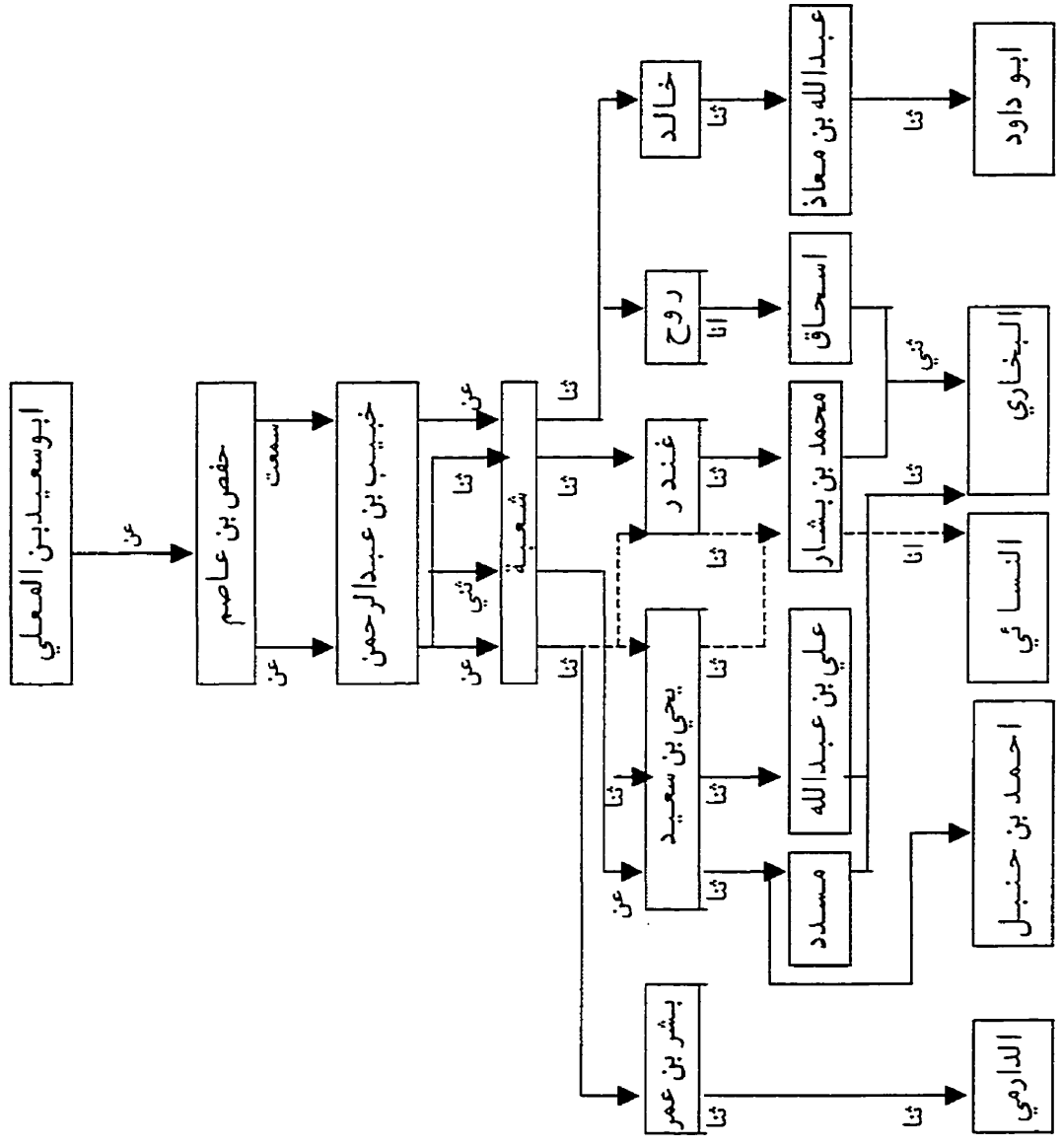
<i>Maqāl fih</i>	: there is a disagreement about him
<i>Maqbūl</i>	: acceptable
<i>Maqlūb</i>	: upside down/reciprocal
<i>Mardūd al-ḥadīth</i>	: rejected in ḥadīth
<i>Mardūd</i>	: rejected
<i>Martabah</i>	: class
<i>Maṭ'ūn</i>	: discredited
<i>Maṭrūh</i>	: discarded
<i>Maṭrūh al-ḥadīth</i>	: discarded in ḥadīth
<i>Matruk al-ḥadīth</i>	: one whose tradition is abandoned
<i>Matruk</i>	: abandoned
<i>Mawḍū'</i>	: spurious
<i>Mazīd</i>	: addition
<i>Min mithl fulān</i>	: he is an exemplary person
<i>Muḍṭarab al-ḥadīth</i>	: confused in ḥadīth
<i>Muḍṭarib</i>	: disarray
<i>Mudallis</i>	: one who practices sort of dubious term
<i>Mudraj</i>	: interpolated both the chain of transmission [<i>isnād</i>] and the content (<i>matn</i>)
<i>Muḥarraf</i>	: corrupted words
<i>Mukhālafah</i>	: being contradictory
<i>Mukhtaliḥ</i>	: mixed
<i>Munī' al-kadhb</i>	: powerful in lying
<i>Munkar al-ḥadīth</i>	: refused in ḥadīth
<i>Muqārib</i>	: average
<i>Muqārib al-ḥadīth</i>	: average in ḥadīth
<i>Muṣahḥaf</i>	: misplacement of diacritical marks
<i>Muṭṭarah al-ḥadīth</i>	: discarded in ḥadīth
<i>Mutqin</i>	: exact, accurate
<i>Muttaham bi al-kadhib</i>	: being accused of lying
<i>Muttaham bi al-waḍ'</i>	: being accused or blamed for forgery
<i>Qad ḍu'ifa,</i>	: he is really weaken
<i>Rudda ḥadīthuh</i>	: his ḥadīth is rejected
<i>Raddū ḥadīthah</i>	: [ḥadīth scholars] reject his ḥadīth
<i>Rawaw 'anh</i>	: [ḥadīth scholars] take transmission from him
<i>Rukn al-kadhb</i>	: chief of lying
<i>Ṣāliḥ al-ḥadīth</i>	: upright in ḥadīth
<i>Ṣaduq in shā' Allah</i>	: truthful by God's willing
<i>Ṣaduq lahu awḥam</i>	: truthful but being suspect
<i>Ṣaduq lakinnah muḥtadi'</i>	: truthful but making innovation
<i>Ṣaduq su' al-ḥifz</i>	: truthful but bad in memory
<i>Ṣaduq taghayyara bi ākhirih</i>	: truthful but he is lastly changed
<i>Ṣaduq yahim</i>	: truthful but committing mistakes sometimes
<i>Ṣaduq</i>	: truthful
<i>Ṣaḥīḥ</i>	: sound

<i>Ṣuwaylih</i>	: less upright
<i>Sāqit</i>	: disreputable
<i>Sakanū 'anhu</i>	: [<i>ḥadīth</i> scholars] give no comment on him
<i>Sakatū 'anhu</i>	: [<i>ḥadīth</i> scholars] are silent on him
<i>Shādh</i>	: isolated
<i>Sharī'ah</i>	: Islamic law
<i>Shaykh wasṭ</i>	: moderate master
<i>Shaykh</i>	: master
<i>Sayyī' al-ḥifz</i>	: bad in memory
<i>Ta'anū fīh</i>	: [<i>ḥadīth</i> scholars] discredit him
<i>Taraḥū ḥadīthah</i>	: [<i>ḥadīth</i> scholars] discard his <i>ḥadīth</i>
<i>Ta'dīl</i>	: declaring trustworthy
<i>Takallamū fīh</i>	: [<i>ḥadīth</i> scholars] disagree over him
<i>Tarakūh</i>	: [<i>ḥadīth</i> scholars] abandoned him
<i>Tasāhul</i>	: leniency/looseness
<i>Tawassuṭ</i>	: moderate
<i>Thabat</i>	: reliable
<i>Thabat ḥāfīz</i>	: reliable and good in memory
<i>Thabat ḥujjah</i>	: reliable and competent
<i>Thabat thabat</i>	: doubly reliable
<i>Thabat thiqah</i>	: reliable and trustworthy
<i>Thiqah mutqin</i>	: trustworthy and accurate
<i>Thiqah thabat</i>	: trustworthy and reliable
<i>Thiqah</i>	: trustworthy
<i>Thiqat ma'mūn</i>	: trustworthy and followed
<i>Thiqat thiqah</i>	: doubly trustworthy
<i>Tukullima fīh</i>	: he is disagreed
<i>Ukhtulifa fīh</i>	: he is disputed
<i>Wāh</i>	: feeble
<i>Wāh bi marrah</i>	: feeble in one instance
<i>al-Waḍ'</i>	: forging
<i>Waḍa'a ḥadīthan</i>	: to forge a <i>ḥadīth</i>
<i>Waddā'</i>	: forgerer
<i>Wahm</i>	: being suspect
<i>Wājib</i>	: obligatory
<i>Wasat</i>	: moderate
<i>Wasat shaykh</i>	: moderate master
<i>Yada' al-ḥadīth</i>	: to forge a <i>ḥadīth</i>
<i>Yakdhib</i>	: to lie
<i>Yuḍ'af fīh</i>	: he is weaken
<i>Yu'raf wa yunkar</i>	: known and refused
<i>Yuhajj</i>	: consulted
<i>Yukhtī</i>	: making mistakes

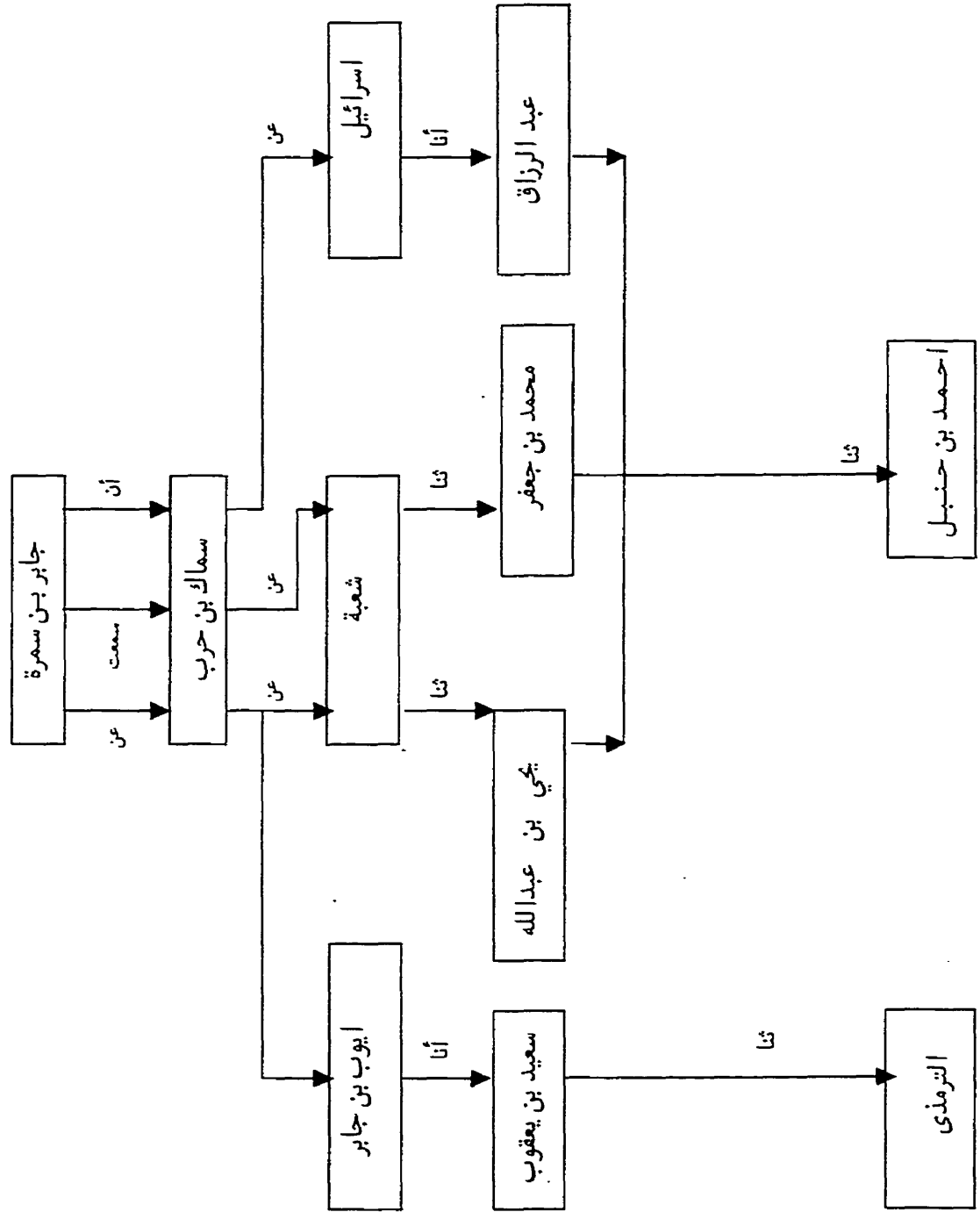
Yunkar wa yu'raf
Yurmā bi bid'

: refused and known
: accused of making innovation

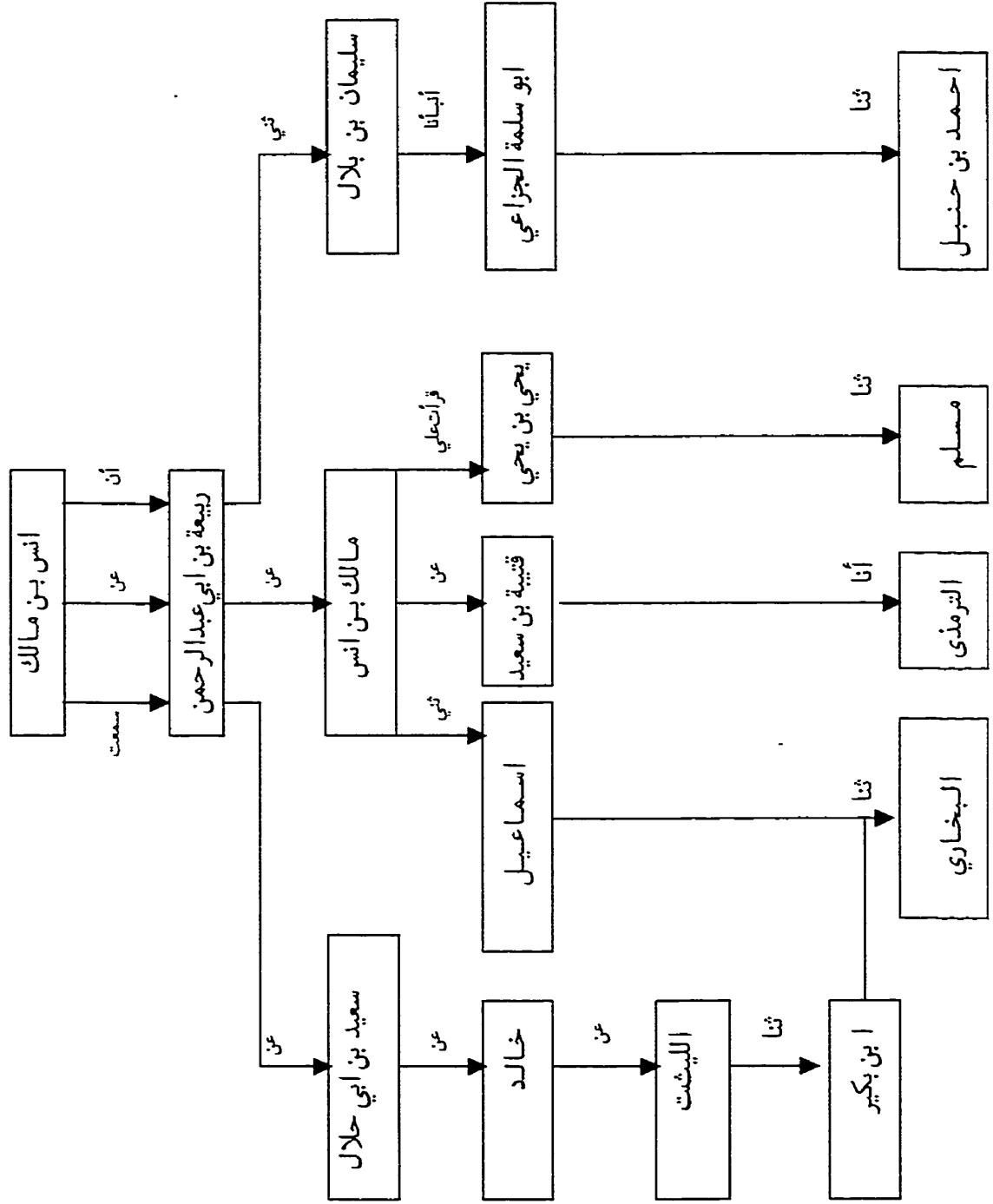
Appendix One: *Hadith* I



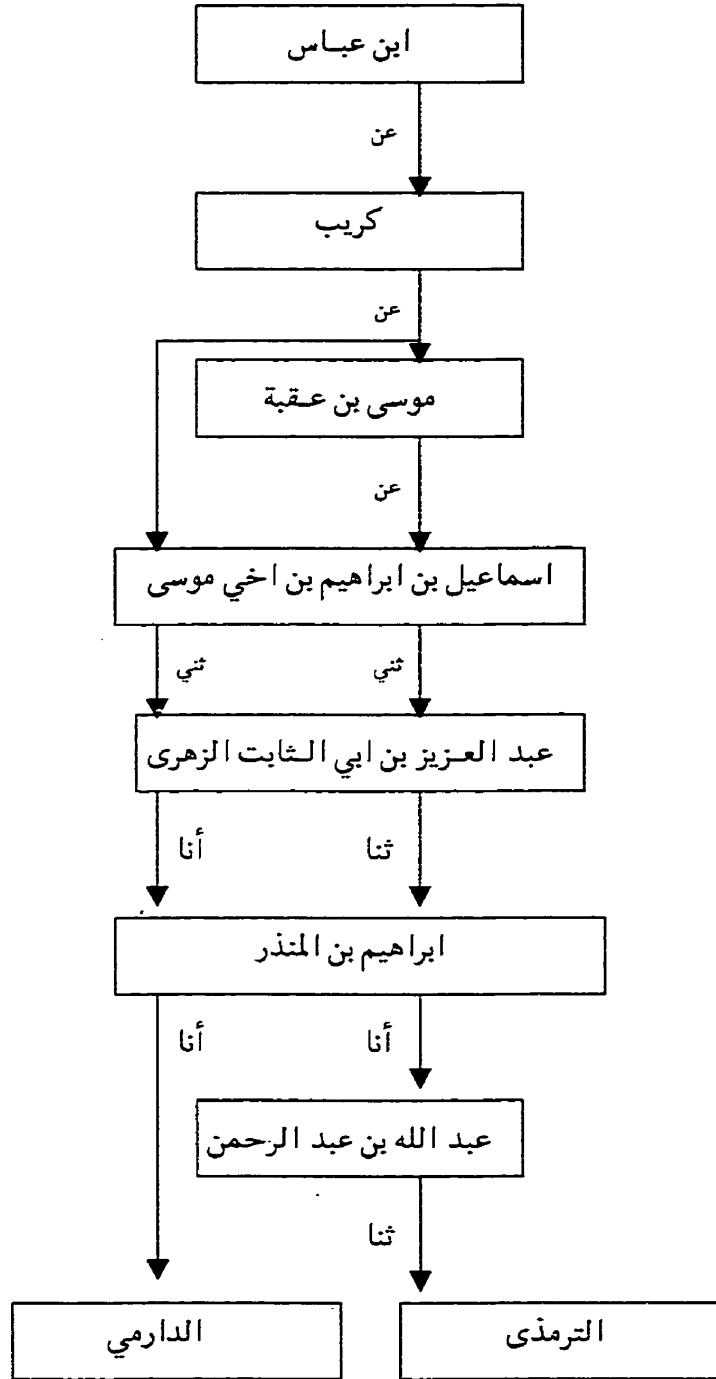
Appendix Two: *Hadith* II



Appendix Three: *Hadith* III



Appendix Four: *Ḥadīth* IV



Bibliography

- ‘Abd al-Mun‘im, Shākir Maḥmūd. *Ibn Ḥajar al-‘Asqalānī wa-dirāsāt muṣannafātih wa manhajih wa mawāridih fī kitābih al-Iṣbah*. Baghdād: Dār al-Risālah, n.d.
- ‘Abd al-Sattār, al-Shaykh. *al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī: Amīr al-Mu‘minīn fī al-Ḥadīth*. Damascus: Dār al-Qalam, 1992.
- Abū Dāwūd al-Sijistānī, Sulaymān b. Ash‘ath al-Azādī. *Sunan Abī Dāwūd*, ed. Muḥammad Muḥyī al-Dīn ‘Abd al-Hamīd. Beirut: al-Maktabah al-‘Aṣriyah, 1980.
- Abū Hātim al-Rāzī, Abū Muḥammad ‘Abd al-Raḥmān b. al-Imām al-Kabīr Muḥammad b. Idrīs b. al-Mundhir. *Kitāb al-Jarḥ wa al-Ta’dīl*. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1970.
- Abul Fazl, Sayyid. “Ibn Hajar; His time and his life,” *Islamic Culture* 32, no. 1 (January 1958).
- Aḥmad b. Ḥanbal. *Musnad al-Imām Aḥmad b. Ḥanbal*. Beirut: Dār al-Fikr, 1980.
- Amīn, Bakrī Shaykh. *Adab al-Ḥadīth al-Nabawī*. Beirut: Dār al-Shurūq, 1975.
- al-A‘zamī, Muḥammad Diyā’ al-Raḥman. *Dirāsāt fī al-Jarḥ wa al-Ta’dīl*. Medina: Maktabah al-Ghurabā’ al-Athariyah, 1995.
- Brockelmann, Carl. *Geschichte der arabischen Litteratur (GAL)*, and Supplement. 5 vols. Leiden: EJ. Brill, 1943.
- Bulliet, Richard W. “A Quantitative Approach to Medieval Muslim Biographical Dictionaries,” *Journal of the Economic and Social History of the Orient* XIII (1970).
- al-Bundārī, ‘Abd al-Ghaffār Sulaymān and Sayyid Kurdī Ḥasan. *Mawsū‘at Rijāl al-Kutub al-Tis‘ah*. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1993.
- Burton, John. *An Introduction to the Ḥadīth*. Edinburgh: Edinburgh University Press, 1994.
- al-Dārimī, ‘Abd Allāh b. ‘Abd al-Raḥmān al-Samarqandī. *Sunan al-Dārimī*, ed. Fawāz Aḥmad Zamarfī and Khālīd al-Sab’ al-‘Alammī. Beirut: Dār al-Kitāb al-‘Arabī, 1987.

- al-Dhahabī, Abū ‘Abd Allāh Muḥammad b. Aḥmad Shams al-Dīn. *Mīzān al-I’tidāl fī Naqd al-Rijāl*, ed. ‘Alī Muḥammad al-Bijāwī. Cairo: ‘Isā al-Bāb al-Ḥalabī, 1963.
- *al-Kāshif fī ma‘rifat man lahu riwāyah fī al-kutub al-sittah*, ed. ‘Izzah ‘Alī ‘Id ‘Aṭīyah and Mūsā Muḥammad ‘Alī al-Mūshī (Cairo: Dār al-Kutub al-Ḥadīthah, 1972);
- *Siyar A‘lām al-Nubalā’* ed. Shu‘ayb al-Arna‘ūt and ‘Alī Abū Zayd. Bayrūt: Mu‘assasat al-Risālah, 1986.
- Gibb, Sir Hamilton. “Islamic Biographical Literature,” in *Historians of the Middle East*, ed. Bernard Lewis and P.M. Holt. London: Oxford University Press, 1962.
- Hitti, Philip K. *History of the Arabs*. London: MacMillan & Co. Ltd., 1964.
- Holt, P. M. “Mamlūks” in *EI2*. 328-329. Leiden: E.J.Brill, 1971.
- Ibn ‘Abd al-Barr, Abū ‘Umar Yūsuf b. ‘Abd Allāh Muḥammad. *al-Istī‘āb fī Ma‘rifat al-Ṣaḥābah*, ed. ‘Alī Muḥammad al-Bijāwī. Cairo: Maṭba‘ah Nahḍah, 1960.
- Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa al-Ta‘dīl*. Hyderabad: Majlis Dā‘irat al-Ma‘ārif, 1952.
- Ibn al-Athīr, ‘Izz al-Dīn Abī al-Ḥasan ‘Alī b. Muḥammad al-Jazarī. *Usd al-Ghābah fī Ma‘rifat al-Ṣaḥābah*, ed. Muḥammad b. Ibrāhīm al-Bannā and Muḥammad Aḥmad ‘Ashūr. N.p.: Dār al-Sha‘b, 1970.
- Ibn Ḥajar al-‘Asqalānī, Aḥmad b. ‘Alī. *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Ma‘rifah, 1980.
- *al-Īthār bi Ma‘rifat Ruwāt al-Āthār*, ed. Sayyid Kasrawī Ḥasan. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1993.
- *al-Iṣābah fī Tamyiz al-Ṣaḥābah*, ed. ‘Alī Muḥamad al-Bijāwī. Beirut: Dār al-Jayl, 1992.
- *Honoring the Muslim: Refraining from Harming and Thinking Evil of Him*, trans. by Assad Nimer Busool, Ph. D. Chicago: Kazi Publication, 1982.
- *Lisān al-Mīzān*. Beirut: Mu‘assasat al-A‘lāmī li al-Maṭbū‘āt, 1971.
- *Nuzhat al-Nazr: Sharḥ Nukhbat al-Fikr*. Cairo: Matba‘at al-Istiḳāmah, 1368 A.H.
- *Raf’ al-Iṣr ‘an Qudāt Miṣr*, ed. ‘Alī Muḥammad ‘Umar. Cairo: Maktabat al-Khanjī, 1998.

- *Ta'jīl al-Manfa'ah bi Zawād Rijāl al-A'immah al-Arba'ah*. Beirut: Dār al-Kitāb al-'Arabī, n.d.
- *Tabsīr al-Muntabah bi-Tahrīr al-Mushtabah*, ed. 'Ali Muḥammad al-Bujawī. Cairo: al-Mu'assasah al-Miṣriyyah al-'Ammah, n.d.
- *Tahdhīb al-Tahdhīb*. Hyderabad: Majlis Dāirat al-Ma'ārif al-Nizāmiyah, 1325.
- *Taqrīb Tahdhīb*, ed. 'Abd al-Wahhāb 'Abd. Laṭīf. Medina: al-Maktabah al-'Ilmiyyah, 1960.
- Ibn Ḥazm, Abū Muḥammad 'Alī b. Aḥmad b. Sa'īd al-Andalusī. *Jamharat Ansāb al-'Arab*. Cairo: Dār al-Ma'ārif, 1962.
- Ibn Khallikān, Shams al-Dīn Aḥmad b. Muḥammad b. Abī Bakr. *Ibn Khallikān's Biographical Dictionary*, trans. Bn MacGuckin De Slane. Paris: Printed for the Oriental Translation Fund of Great Britain and Ireland, 1843.
- Ibn Mundhir, Jamāl al-Dīn Muḥammad b. Mukarram. *Lisān al-'Arab*. Beirut: Dār al-Ṣadr and Dār Beirut, 1956.
- Ibn Rajab, Zayn al-Dīn 'Abd al-Raḥman b. Aḥmad al-Ḥanbalī. "Tarjamat al-Imām al-Tirmidhī", in *Sharḥ 'Ilal al-Tirmidhī*, ed. al-Sayyid Ṣubḥī Jāsam al-Ḥamyad. Baghdād: al-'Anī, 1976.
- Ibn Ṣalāḥ al-Shahrazūrī, Abū 'Amr 'Uthmān b. 'Abd al-Raḥman. *Muqaddimat Ibn al-Ṣalāḥ wa Maḥāsīn al-Iṣṭilāḥ*, ed. 'A'ishah 'Abd al-Raḥman b. al-Shāfi'. Cairo: Dār al-Ma'ārif, 1989.
- Ismail, Syuhudi. *Kaedah Kesahihan Sanad Hadis*. Jakarta: Bulan Bintang, 1988.
- Juynboll, Gauthier H.A. *Muslim Tradition: Studies in Chronology, Provenance, and Authorship of Early Ḥadīth*. Cambridge: Cambridge University Press, 1983.
- Kawash, Sabri Khalid. *Ibn Ḥajar al-'Asqalānī: A Study of the Background, Education and Career of a 'Ālim in Egypt*. Ph.D diss., Princeton University, 1969.
- Khalidi, Tarif. "Islamic Biographical Dictionaries: A Preliminary Assessment," *Muslim World* 63, 1973.
- al-Khāṭib al-Tibrizī, *Mishkāṭ al-Masābih*, trans. al-Hāj Mawlānā Fazlul Karīm, M.A., B.L. Pakistan: Rafique Press, 1960.
- al-Khāṭib al-Baghdādī. *al-Kifāyah fī 'Ilm al-Riwāyah*, ed. Aḥmad 'Umar Hāshim. Beirut: Dār al-Kitāb al-'Arabī, 1986.

- al-Khawfī, Muḥammad ‘Abd al-Azīzī. *Tārīkh Funūn al-Ḥadīth*. Beirut: Dār al-Qalam, 1986.
- Lewis, Bernard. *The Arabs in History*. New York: Harper Torchbooks, 1967.
- Librande, Leonard T. *Contrasts in the Two Earliest Manuals of ‘Ulūm al-Ḥadīth: The Beginnings of the Genre*. Ph. D. diss., McGill University, 1976.
- al-Maqrīzī, Aḥmad b. ‘Alī. *Kitāb al-Sulūk li Ma‘rifat Duwal al-Mulūk*, ed. Muḥammad Muṣṭafā Ziyādah. Cairo: Maṭba‘at Lajnat al-Ta‘līf wa al-Tarjamah wa al-Nashr, 1956.
- al-Mizzī, Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf. *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, ed. Bashshār ‘Awwād Ma‘rūf. Beirut: Mu‘assasat al-Risālah, 1992.
- Muslim b. al-Ḥajjāj, Abū al-Ḥusayn al-Qushayrī al-Naysābūrī. *Ṣaḥīh Muslim*, ed. Muḥammad Fu‘ād ‘Abd al-Bāqī. Egypt: Dār Ihyā’ al-Kutub al-‘Arabiyah, 1955.
- al-Nasā’ī, Aḥmad b. Shu‘ayb. *Sunan al-Nasā’ī*. Cairo: al-Maktabah al-Tijāriyah al-Kubrā, 1930.
- al-Qāsimī, Muḥammad Jamāl al-Dīn. *Qawā’id al-Taḥdīth min Funūn Muṣṭalaḥ al-Ḥadīth*, ed. Muḥammad Bahjah al-Bayṭār and Muḥammad Rashīd Riḍā (Beirut: Dār al-Nafā’is, 1987).
- Robson, James. “al-Djarḥ wa ‘l-Ta‘dīl,” in *EI2*, I: 462.
- “The Transmission of Tirmidhī’s *Jāmi’*,” *Bulletin of the School of Oriental and African Studies* 16 (1954).
- Rooke, Tetz. *In My Childhood: A study of Arabic autobiography*. Stockholm: Stockholm University, 1997.
- Rosenthal, F. “Ibn Ḥajar al-‘Asqalānī,” *EI* 2. Leiden: E.J. Brill, 1971.
- al-Sakhāwī, Shams al-Dīn Muḥammad b. ‘Abd al-Raḥmān. “Introduction,” *al-Jawāhir wa al-Durar fī tarjamat al-Shaykh al-Islām Ibn Ḥajar (al-‘Asqalānī)*. Cairo: al-Majlis al-‘Alā li al-Shu‘ūn al-Islāmiyyah, 1986.
- *al-I‘lān bi al-Tawbīkh*, ed. Franz Rosenthal. Baghdād: Maṭba‘at al-‘Ānī, 1963.
- *Nazm al-‘Iqyān fī A‘yān al-A‘yān*, ed. Philip K. Hitti. New York: Maṭba‘at al-Sūriyyah al-Amrikiyyah, 1927.
- al-Salafī, Muḥammad Luqmān. *Ihtimām al-Muḥaddithīn bi Naqd al-Ḥadīth*. Beirut: Mu‘assasat Fu‘ād Ya‘īnū li al-Tajlīd, 1987.

- Şālih, Subhī. *'Ulūm al-Ḥadīth wa Muṣṭalaḥuh: 'Arḍ wa dirāsah* Beirut: Dār al-'Ilm li al-Malāyīn, 1966.
- Schimmel, Annemarie. *And Muhammad is His Messenger*. Chapel Hill: The University of North Carolina Press, 1985.
- Sezgin, Fuat. *Geschichte des arabischen Schrifttums (GAS)*. Leiden: E.J. Brill, 1967.
- al-Shinqīṭī, Muḥammad 'Abd Allāh b. al-Shaykh Muḥammad. *al-Salasabīl fī man Dhakarahun al-Tirmidhī bi Jarḥ wa Ta'dīl*. Riyāḍ: Tawzī' Mu'assasat al-Mu'taman, 1415 A.H.
- Siddiqi, Muhammad Zubayr. *Hadith Literature: Its origin, development, special feature and criticism*. Calcutta: Calcutta University Press, 1961.
- Suhaib Hasan Abdul Ghaffar. *Criticism of Hadith among Muslim with Reference to Sunan Ibn Majah* London: Ta Ha Publishers, 1986.
- al-Sulamī, Abū 'Abd al-Raḥmān Muḥammad b. al-Ḥusayn b. Muḥammad b. Mūsā. *Kitāb Ṭabaqāt al-Şūfīyah*. Leiden: E.J. Brill, 1960.
- al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān b. Abī Bakr. *Sharḥ Sunan al-Nasa'ī*. Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1930.
- *Tadrīb al-rāwī fī sharḥ Taqrīb al-Nawawī*, ed. 'Abd al-Wahhāb 'Abd al-Laṭīf. Medina: al-Maktabah al-'Ilmiyyah, 1959.
- al-Tirmidhī, Muḥammad b. 'Īsa b. Sawrah. *Awsāf al-Nabī Ṣallā Allāh alaiḥ wa Sallam*, edited and commented by Samīḥ 'Abbās. Beirut: Dār al-Jayl or Cairo: Maktabat al-Zahrak, 1987.
- *Shamā'il Tirmidhī*. Urdu commentary by Muḥammad Zakariyā. Karāchi: Nūr Muḥammad, n.d.
- *Sunan al-Tirmidhī wa huwa al-Jāmi' al-Şaḥīḥ*. Beirut: Dār al-Fikr, 1983.
- 'Uwaydah, Kāmil Muḥammad Muḥammad. *Ibn Ḥajar al-'Asqalānī: Shaykh al-Islām*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1995.
- Van Arendonk, C. "Ibn Ḥadjar al-'Asqalānī," *EII*. Leiden: E.J.Brill, 1927.
- Wehr, Hans. *A Dictionary of Modern Written Arabic*, ed. J.M. Cowan. Ithaca: Spoken Language Services, Inc., 1994.