Journal QR Code :

THE BOOKS OF *TARĀJUM AL-RUWĀH TAHDHĪB AL-TAHDHĪB, TAQRĪB AL-TAHDHĪB* AND *KHULĀSAH TADHHĪB TAHDHĪB AL-KAMĀL FĪ ASMĀ' AL-RIJĀL:* A PRELIMINARY STUDY

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ABSTRACT

The principles of narration and the dissemination of information are profoundly established in the Qur'ān and Sunnah. These principles became the impetus which drove the Companions of Prophet Muhammad and their disciples to scrutinize every single narration attributed to the Prophet p.b.u.h. Thereafter, the scholars nurtured these principles and developed an organized study on the transmitters of hadith which have been the vital essences in the Sciences of Hadith. Generation after generation, the great scholars of hadith produced many books in the study of the biographies of the narrators of hadith, to help researchers to identify every single one of these narrators with utmost accuracy and to know his or her status, reliable or otherwise, by means of "al-Jarh wa al-Taʿdīl" or the Science of Criticism and Praise. These books are known as the Books of *al-Tarājum* under the discipline of *ʿIlm al-Rijal,* also known as *ʿIlm Tarajum al-Ruwah,* which became crucial references to this day. This research paper aims to provide a general overview on three authoritative books in this field, namely, *Tahdhib al-Tahdhib, Taqrib al-Tahdhib* and *Khulasah Tahdhib al-Kamal fi Asma' al-Rijal.* It adopts a qualitative methodology on these three books and attempts to clarify the objectives of the authors, the content of each book which encompasses the arrangement of the list of the narrators, and the method of arrangement adopted by the authors, as well as the special qualities and benefits of each book. Apart from that, this article serves the English readers and researchers as an exposure to the terms used by the scholars in their meticulous effort to identify narrators such as the use of nicknames, teknonyms known as *al-Kuna,* a variety of patronyms known as *al-Ansab,* or nicknames related to lineage, clan or tribal name or an attribute associated with a narrator, be it his place of birth or country of origin, or family occupation.

Keywords: Ḥadīth, Narrators, Criticism, Praise, Books of *al-Tarājum*

INTRODUCTION

Tarājum in Arabic, as defined by (Unays et al. 1392AH/1972) in "al-Muᶜjam al-Wasīt" is the plural form of *tarjamah* which means: the life story or biography of a person. Likewise, (Qalᶜahjī and Qunaybī. 1408AH/1998) in "Muᶜjam Lughat al-Fuqahā"", gave the same definition while explaining one of the two meanings of "*tarjamah*". Therefore, it is apt to conclude that books of *al-Tarājum* in the Sciences of Hadith are books containing the biographies of the narrators or transmitters of Hadith.

In the *Muqaddimah* or Introduction of *Taysīr Mustalah al-Hadith* (al-Tahhān.1407AH/1987) al-Tahhān elaborated on the importance of knowing the narrators of hadith in every *sanad* (chain of narrators). The following is a translation of his explanation:

> The basis and principles of narration and the dissemination of information are profoundly established in the Qur'ān and Sunnah Nabawiyyah (Prophetic Traditions). To begin with, Allah the Exalted says:
> Meaning: "O you who believe! If a Fasiq (liar – evil person) comes to you with any news, verify it…" (al-Hujurāt 49:6) Next, in an authentic hadith, the Messenger of Allah p.b.u.h. said: Meaning: Allah will make cheerful the face of the one who heard from us something and then he would transmit it to someone else exactly as how he had heard it, perhaps the one who would receive it, would retain (in memory), and comprehend it better than the one who heard it from us directly (the transmitter).
> (*Jāmiᶜ al-Tirmidhī*. al-ᶜIlm: 7 and he [i.e al-Tirmidhī] said: It is graded *Hasan Sahih*)

Hence, it is clear from these Qur'ānic and Prophetic quotes, the principle that has been established concerning the transmission and acceptance, as well as the evaluation and examination of narrations. This principle was the impetus which drove the *Sahabah* (Companions of Prophet Muhammad) to examine every single narration claimed to be the very words and actions or teachings of the Prophet p.b.u.h. This principle was diligently observed by the *Tābiᶜun* (the Successors or direct disciples of the *Sahabah*), the people who acquired all the teachings of Islam from the *Sahabah* and passed them on to the generation which followed them. As evidently cited in the *Muqaddimah* (Introduction) of *Sahih Muslim* from the sayings of Imam Ibnu Sīrīn (Muhammad bin Sīrīn al-Ansārī, tabiᶜī thiqah, (died 110AH/729) (Al-ᶜAsqalānī.1412AH/1992):

> But when the Fitnah [the emergence of the deviated sects after the murder of the Third Caliph, ᶜUthmān bin ᶜAffān] (al-Aᶜzami: 1400AH/1980) occurred, they (the scholars of Islam) made this demand: Name your narrators to us. As such, the narrations from the people of Ahlu al-Sunnah (those who adhered to the teachings of the Prophet and the Sahabah) were examined and accepted and the narrations from the people of Ahlu al-Bida' (those who diverted from the original teachings of Islam and innovated other religious ways according to their desires) were scrutinized and rejected.

Thereafter, Ḥadīth scholars have studied and assessed the status of ḥadīths using certain methods based on sanad and matan in order to preserve its sacredness (Anas & Arif 2023)

In conclusion, the study on the transmitters of hadith is one of the vital essences in the Sciences of Hadith and simultaneously it serves to preserve the authentic true teachings of Islam and safeguard Islam's sanctity as in the statement of Imam Ibnu Sīrīn, since hadith is one of the essential sources of ruling in Islam other than the Qur'ān. Consequently, since the era of the *Sahabah* until this day, the scholars gave their utmost attention on the study of the transmitters and narrators of hadith. Generation after generation, the great scholars of hadith, may Allah have mercy on them, produced various books in the study of the biographies of the narrators of hadith which became crucial references to this day. Among them are these three books which are the subjects of study in this research paper.

Kitab Tahdhīb Al-Tahdhīb

In *al-Muʿjam al-Wasīṭ* (Unays et al. 1392AH/1972), the word "*tahdhīb*" in Arabic is formed from the root word "hadh dha ba" which carries a variety of meanings. An example given in it: the phrase: "hadh dha ba al-kitab": (means) to summarize a book and to discard the unnecessary or less important additions.

Therefore, the title of this book which is a formation of two interrelated words termed as "mudaf wa mudaf ilayhi" in the Arabic Morphology, connotes "a summary of the summary" or "the summary of the abridged" or more aptly translated as "the abridged summary". Hence, this book is an abridged version (Tahdhīb) of another book titled "al-Tahdhīb" (The Summary). The clarification made by the author himself, al-Hāfiz Ibn Hajar al-ʿAsqalānī, in the *muqaddimah* (introduction) of this book, clearly suggests this. In his introduction, he asserted the excellence of the book, *al-Kamāl fī Asmā' al-Rijāl,* and then he mentioned the books authored by the scholars of hadith, in their attempt to summarize "al-Kamāl fī Asmā' al-Rijāl". However, he opined that these summaries despite being of great benefits, yet they are rather lengthy and give very little attention to addressing the aspect of *al-Jarh wa al-Taʿdīl* (the Science of Criticism and Praise, a part of the Sciences of Hadith, dealing with identifying the narrators whether they are reliable or otherwise).

> In his introduction, al-Hāfiz Ibn Hajar al-ʿAsqalānī rahimahullah said (translation):
> "So I performed istikharah (a voluntary prayer offered to ask Allah for His Guidance) in seeking guidance from Allah the Exalted, in my effort to summarize "al-Tahdhīb", I place my trust in Allah, my aspiration to do it in the best and most righteous manner, focusing especially on the aspect of al-Jarh wa al-Taʿdīl and deleting the dispensable such as ahadith (plural of hadith) and narrations which lengthened the content...it suffices for me to mention the names of the shuyūkh (the teachers whom a narrator was a direct disciple of them and received narrations directly from them) and al-ruwāh ʿanhu (they were the direct disciples of the narrator and direct recipients of his narration) of a particular narrator, only the most renowned and the strongest most reliable in memorization among them, per se, if the narrator had too many teachers and disciples. Whereas if the biography of the narrator is brief, usually I would not remove anything..." (Ibn Hajar al-ʿAsqalānī.1325AH/1907)

Therefore, he gave this book it's title *Tahdhīb al-Tahdhīb* and truly it suits and accorded well to it.

1. Author

The author, al-Imam al-Hāfiz Ibn Hajar al-ʿAsqalānī was born in the year 773AH/1372 A.D. His nickname *(laqab)* was Shihābuddīn, and his given name (*ismun*) was Ahmad bin ʿAliy bin Hajar al-ʿAsqalānī al-Shāfiʿī. He died in the year 852AH/1449A.D and left behind his life work which constitutes oceans of knowledge for the benefit of the Muslim World of his time and beyond. The most famous among them:

> i. *Fath al-Bārī Sharh Sahih al-Bukhārī* (A Commentary on Sahih al-Bukhārī)
> ii. *Lisān al-Mīzān*
> iii. *al-Isābah fī Tamyīz al-Sahābah*
> iv. *Taqrīb al-Tahdhīb* and many others.

2. Reasons why he authored this book

Al-Hāfiz Ibn Hajar stated in the Introduction of this book (translation):

> Verily the book "al-Kamāl fī Asmā' al-Rijāl" by the Great Scholar, al-Hāfiz, Abu Muhammad ʿAbd al-Ghaniy bin ʿAbd al-Wāhid bin Surūr al-Maqdisī which was summarized by the renowned

scholar, al-Ḥāfiz Abu al-Hajjāj, Yūsuf bin al-Zakiy al-Mizzī, is one of the monumental works ever authored in identifying the "Bearers" (transmitters) of Athar or narrations.

The *al-Sunnah* (Prophetic Traditions) or *ahadith* (plural of hadith) as defined in *Muʿjam Lughat al-Fuqahā'* (Qalʿahjī and Qunaybī.1408AH/1998):

> … however, for any enthusiastic reader, the benefits which he would achieve from it would be limited due to the extensive content. As such, some would be contented with referring to "al-Kashfu min al-Kāshif", which is a summary of it, authored by al-Ḥāfiz Abu ʿAbdillāh al-Dhahabī. When I read these books, I found that the biographies (tarajum) in "al-Kāshif" were merely enticing titles which attract the hearts of people to read what lies behind them. Then I saw another book by al-Dhahabī which he entitled it "Tadhhīb al-Tahdhīb", in which he extended the texts and usually he would not repeat the original texts of "al-Tahdhīb"… unfortunately he was negligent in addressing al-Jarh wa al-Taʿdīl, and these two (al-Jarh and al-Taʿdīl) are the basis which determine a sahīh (authentic and reliable) narration and a daʿīf (weak unreliable) narration. Apart from that, there are a few names (narrators) in "al-Tahdhīb" which al-Shaykh (al-Ḥāfiz al-Mizzī) did not mention anything concerning their condition from the aspect of reliability in narration (whether reliable or unreliable), in fact, he was contented with just mentioning: "he (this narrator) received narration from so and so, whereas, so and so received narration from him, and so and so (among the compilers of hadith) recorded his narration (in his book)"… (Ibn Hajar al-ʿAsqalānī.1325AH/1907)

In conclusion, from his afore cited explanation, the impetus which motivated him to write this book was due to the fact that the existing summaries, even though they were beneficial, yet they were rather lengthy and devoid of a number of important elements, especially the aspect of *al-Jarh wa al-Taʿdīl*, the most crucial element in identifying narrators as to whether their narrations were reliable and acceptable or unreliable and rejected.

3. The arrangement of the names of narrators in the book "Tahdhīb al-Tahdhīb"

Anyone who reads this book, will notice an organized arrangement done by al-Ḥāfiz Ibn Hajar. Before he addresses the issues pertaining to the narrators, he clarified the symbols (*ruqum*) used by the original writer and he also used these symbols, for example the (Arabic) letters and numbers,

 i. "ع" (the letter ʿayn of the Arabic Alphabets) represents "al-Sittah" (the Six Compilers, namely, al-Bukhārī, Muslim, Abu Dawūd, al-Tirmidhī, al-Nasa'ī dan Ibnu Mājah)
 ii. (number) "٤" for "al-Arbaʿah" epitomizes "the Four Compilers of Sunan"; Abu Dawūd, al-Tirmidhī, al-Nasa'ī dan Ibnu Mājah
 iii. "خ" symbolises "al-Bukhārī" and so forth.

He begins the explanation of each narrator by the use of these symbols, with the objective to clarify "who were the compilers of hadith who recorded the narration of the narrator in their books", for example if al-Imam al-Bukhārī did record the narration of the narrator, the letter "خ" is written (such that it is known that the name of this narrator and his narration exist in Sahīh al-Bukhārī). Then he would clarify the name of this narrator. Then he mentions the biography of the narrator in brief, he would state for example: "روى عن – *rawa ʿan*" (literally means "he received narration from") and he would substantiate this by listing the names of the teachers (*shuyūkh*), the most popular among those who transmitted narrations directly to the narrator. Then he would continue with the list of disciples or those who received narrations from the narrator using the phrase "وعنه – *wa ʿanhu*" (al-ruwāh ʿanhu which literally means "the narrators who received narration or narrations from him") prior to the list. Lastly, he clarifies *al-Jarh wa al-Taʿdīl* concerning this narrator and would initiate his clarification with "قلت – *qultu*" (the literal translation of this phrase is "I said" which means "my comment") and he rectifies the mistakes

committed by the author of "al-Kamāl (fī Asmā' al-Rijāl)" besides adding further clarification after the word "تمييز - *tamyiz*" for the purpose of rectification and to avoid confusion regarding the identity of this narrator (not to be confused with another narrator who has similar names or nicknames). This is the format al-Hāfiz Ibn Hajar adopted in his book for every single narrator and he explained the narrators, one by one, by their names, according to (the Arabic) alphabetical order from the letter "أ" to the letter "ي" (A to Z in English context), likewise for every chapter until the very last chapter. However, he chose to begin with the name "*Ahmad*" which is another name of Prophet Muhammad, instead of, in alphabetical order, supposedly be "*Aban*", likewise for the letter "م" the name "Muhammad" preceded the other names in alphabetical order.

In brief, a reader of this book will see the following in chronological order:

i.   symbols "ع" and "خ" et cetera,
ii.   the narrator's name, his identity and brief biography
iii.   "روى عن" (*rawa ʿan*) the list of teachers (*shuyūkh*), the most popular among them, who transmitted narrations directly to the narrator
iv.   "و عنه" (*wa ʿanhu*) the list of disciples or those who received narrations personally from the narrator
v.   His commentary with "قلت" (*Qultu*) to explain *al-Jarh wa al-Taʿdīl* concerning the narrator and finally,
vi.   His clarification which he starts by the word "تمييز" (*Tamyiz*) to rectify mistakes and differentiate this narrator from other narrators with similar names and nicknames to avoid confusion.

The following is the explanation regarding the arrangement of the Chapters of this book from the first to the last chapter:

i.   *Bab al-Asmā'* meaning "Chapter on Real or First or Given Names" in alphabetical order from the letter "أ" to the letter "ي"; "Ahmad", then "Aban", then "Ibrahim" and so forth
ii.   *Bab al-Kunā* which means "Chapter on nicknames (a teknonym in Arabic names) with the prefix أبو (Abu – father of so and so)" in alphabetical order from the letter
iii.   "أ" to the letter "ي"; "Abu Ibrahim", then "Abu al-Abrad or Abu al-Abyad or Abu Ubayy", then "Abu Ahmad" et cetera.
iv.   *(Bab al-Ansab) Man Nusiba ila Abihi aw Jaddihi aw Ummihi aw ʿAmmihi aw nahwi dhalik* which is "Chapter on patronymic; on Narrators who are known by patronym in relation to his father's name or his grandfather's name or his mother's or his paternal uncle's name, et cetera"; "Ibnu Abjar", then "Ibnu Abza", then "Ibnu Ubayy" and so forth.
v.   *(Bab al-Ansab) Man ushtuhira bi al-nisbah ila Qabilah aw Baldah aw al-Sinaʿah wa ghayri dhalik* meaning "Chapter on patronymic or lineage, clan or tribal name or an attribute associated with a person, be it his place of birth or country of origin, or family occupation which became his famous nickname and so forth. In this chapter, if there be any narrator who is famous with this type of nickname and his biography has previously been mentioned in the chapters which preceded, al-Hāfiz Ibn Hajar would then say for example: "*al-Iskaf, Saʿd bin Tarif*", with the aim that the reader will refer to the chapter on Real or First or Given Names, in this context, "*Saʿd bin Tarif*". Whereas, if the narrator has not been mentioned before in the past chapters, he would give a similar clarification as in the chapter on "Real or First or Given Names" that is, with the same order; symbols "ع" and "خ" et cetera, the narrator's name, his identity and brief biography, *rawa ʿan, wa ʿanhu, Qultu* and *Tamyiz*.

vi. *Faslun: al-Alqab wa nahwiha* which means "a sub-Chapter on Nicknames and anything similar to Nicknames", in alphabetical order from the letter "أ" to the letter "ي"; "Abi al-Lahmi al-Ghifari", then "al-Abahhu", then "al-Abrash" and so on.

vii. *Faslun: al-Mubhamat min ghayri istiqsa'* meaning "a sub-Chapter on narrators whose identity are ambiguous without specification" and their names are arranged according to the names of the narrators who received narrations directly from them, following the alphabetical order, from the letter "أ" to the letter "ي".

viii. *Faslun: al-Mubhamat min al-Kunā* which means "a sub-chapter on narrators whose identity are ambiguous among those who are more popularly known by their *kuna* or teknonyms with the prefix "أبو" (Abu – father of so and so)", in alphabetical order from the letter "أ" to the letter "ي"; so he started it with "Abu Ishaq al-Hamdani al-Sabiʿi", then "Abu al-Bakhtari al-Ta'i", then "Abu Burdah bin Abi Musa" et cetera. Upon the completion of the prefix prefix "أبو" (Abu – father of so and so)" he wrote "*Faslun minhu*" which is "a sub-chapter from it" and he listed "Ibnu Judʿan", a shift from "أبو" (Abu – father of so and so)" to "ابن" (Ibnu – son, grandson or nephew of so and so)" and then he included another sub-chapter with the phrase "*Faslun minhu*" again and he only mentioned "Buhaisah" and with this narrator's brief biography, he concluded the chapters on "*Rijal*" or "Men" or "Male narrators".

ix. *Kitab al-Nisa'* translated as "the book on female narrators" and he initiated it with "*Man ismuha Asma*" meaning "female narrators whose names were *Asma*" then "female narrators whose names were *Amatun*", and so on, in alphabetical order from the letter "أ" to the letter "ي".

x. "*al-Kunā min al-Nisa*" which means "a sub-chapter on *kuna* or teknonyms with the prefix "أم" (Umm – literally means mother of so and so)" among the female narrators, in alphabetical order from the letter "أ" to the letter "ي"; so he started it with "Umm Aban binti al-Waziʿ bin Zariʿ", then "Umm Abiha binti ʿAbdillah bin Jaʿfar bin Abi Talib al-Hashimiyyah", then "Umm al-Aswad al-Khuzaʿiyyah" and so forth in alphabetical order from the letter "أ" to the letter "ي".

xi. *Faslun: fi man lam tusamma* meaning "a sub-Chapter on unnamed narrators" (among the female narrators popularly known by their teknonyms) and he started the list with "Umm al-Hasan al-Basri", then "Umm Khattab bin Salih", with the same format i.e. in alphabetical order from the letter "أ" to the letter "ي";

xii. *Faslun minhu* which means "a sub-Chapter from it i.e from *al-Kunā min al-Nisa*" and he listed female narrators who are known by patronymic "Ibnatu" in relation to her father's name or her grandfather's name, starting with "Ibnatu al-Harith bin Nawfal al-Nawfaliyyah Ukhtu ʿUqbah bin al-Harith" literally means "the daughter of al-Harith bin Nawfal al-Nawfaliyyah, ʿUqbah bin al-Harith's sister) and a few more.

xiii. *Faslun: fi al-Alqab* meaning "a sub-Chapter on Nicknames" and he began with "al-Jahdamah yuqalu hiya Layla, taqaddamat" meaning "al-Jahdamah she is known as Layla, previously mentioned", "al-Humayra' hiya ʿAishah Umm al-Mu'minin radiyallahu ʿanha, taqaddamat" which means "al-Humayra', she is ʿAishah, the Mother of the Believers, may Allah be pleased with her, previously mentioned" and so on with the same order.

xiv. *Faslun: fi al-Mubhamat* which is "a sub-Chapter on (female) narrators whose identity are ambiguous". He listed "Umayyah binti Abi Salt" then he cited the narration she narrated saying: "*from a woman among the people of Ghifar who said: The Prophet, peace be upon him, gave me a ride behind his mount*", as such the ambiguity of the phrase "a woman" is clarified and she is actually "Umayyah binti Abi Salt". Then he continued listing another seven female narrators, providing clarification to their supposedly ambiguous identity.

xv. *Faslun: fī al-Kunā min al-Mubhamat* which means "a sub-chapter on *kuna* or teknonyms with the prefix "مُأ" among (female) narrators whose identity are ambiguous" and he listed three female narrators, namely, "Umm al-Hasan, ᶜAmmatu Ghibtah binti ᶜAmrin" meaning "Umm al-Hasan, maternal aunt of Ghibtah binti ᶜAmrin", "Umm Hakim binti Asid" and "Umm Salamah".

With that, he concluded this book.

Kitab Taqrīb Al-Tahdhīb

The word "*taqrīb*" as defined in *al-Qāmūs al-Muhit* is a derivation from the root word "*qa ra ba*" and it has various meanings. At the end of his explanation for this root word, al-FayrūzĀbādī mentioned one of the meanings of "*taqrīb*": (translation) "and *taqrīb* in a particular matter means to avoid excessiveness and to achieve rightness" (al-Fayrūz Ābādī. 1413AH/1993). This is the most suitable meaning for the title of this book, even though it was never explained by the author himself, yet, understood from the most apparent reasons as to why he authored this book.

Clearly, he authored this book *Taqrīb al-Tahdhīb*, after he wrote *Tahdhīb al-Tahdhīb*. Apparently, he authored *Taqrīb al-Tahdhīb*, with the aim to avoid excessiveness and to achieve rightness as he elaborated in the introduction. Allah knows best.

1. Author
The author is al-Imam al-Hāfiz Ibn Hajar al-ᶜAsqalānī, the same author of the book *Tahdhīb al-Tahdhīb* discussed in the previous chapter and his brief biography mentioned earlier should suffice.

2. The reasons why he authored this book
Al-Hāfiz Ibn Hajar stated in the introduction of this book:

> Verily, after I have completed the book *Tahdhīb Tahdhīb al-Kamāl Fī Asmā' al-Rijāl* (it's abbreviated title: *Tahdhīb al-Tahdhīb*) which I have fulfilled with it, the objective of the Great Scholar of his time, al-Hāfiz Abu al-Hajjāj Yūsuf al-Mizzī, through his book *al-Tahdhīb*, in identifying narrators to distinguish the statuses of their narrations, as well as the aim of the book *al-Ikmāl* (it's original title: *Ikmal Tahdhīb al-Kamāl*) authored by the renowned scholar al-ᶜAllāmah ᶜAlā'uddīn Maghlatay…and I have added more than the existing biographies (of narrators) found in both books…the aforesaid book (*Tahdhīb al-Tahdhīb*) has gained wide acceptance among researchers of this field, among those who have the ability to distinguish and analyze, yet it is considerably lengthy as it is one third (as compared to the full length of al-Hāfiz al-Mizzī's book; *al-Tahdhīb*) and "one third is a lot" (or "too much" – a phrase quoted from the sayings of Prophet Muhammad, peace be upon him). Consequently, some of the brothers (al-Hāfiz Ibn Hajar's disciples and other scholars) requested me to differentiate specific names of the narrators, but I am not motivated to do it as it has a disadvantage to the researchers of this field. Eventually, I decided to fulfill their request (by adding more beneficial additions) (al-ᶜAsqalānī. 1412AH/1992).

From his explanation, we can conclude that there were two main reasons which motivated him to write this book:
i. to fulfill the request made by his peers by adding beneficial additions to his previous book, *Tahdhīb al-Tahdhīb;* and
ii. to shorten his book *Tahdhīb al-Tahdhīb* so as to ease researchers of this field of ḥadith studies.
In fact, if we examine closely, the book *Tahdhīb al-Tahdhīb* is not one third of al-Hāfiz al-Mizzī's book, *al-Tahdhīb*, but almost the same length and as such, what he meant was the three parts of *Tahdhīb al-Tahdhīb* and the part which contains his additions is one third as compared to

the works of al-Mizzī, and Maghlatay which he included in his *Tahdhīb al-Tahdhīb* as highlighted and concluded by al-Shaykh Muhammad ᶜAwāmah (al-ᶜAsqalānī. 1412AH/1992).

3. The Method of Arrangement of *Taqrīb al-Tahdhīb*

The method of arrangement of this book is to be analyzed from two perspectives;

a) The general arrangement of this book

Al-Hāfiz Ibn Hajar al-ᶜAsqalānī included in this book, all the narrators of the Six Most Popular Books of Hadith termed as "al-Kutub al-Sittah" (literally translated as "The Six Books" and they are Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawūd, Sunan al-Tirmidhī, Sunan al-Nasāʾī and Sunan Ibni Mājah), as well as other narrators, from other books of hadith authored by the Authors of "al-Kutub al-Sittah" (who are not from the narrators of "al-Kutub al-Sittah"). He also added narrators whose names are identical to the names of renowned and popular narrators of "al-Kutub al-Sittah", but they are not among the narrators of "al-Kutub al-Sittah", such that they are not to be confused as narrators of "al-Kutub al-Sittah", and he indicated this by a sub-title "Tamyiz" (which means "differentiation") prior to their biographies.

In his Introduction, al-Hāfiz Ibn Hajar mentioned the names of these authors and their books together with the symbols or abbreviations he used as indications for easy identification and reference: (1) al-Bukhārī in his "Sahih (Sahih al-Bukhārī)": "خ" and if he narrated it in a *muᶜallaq* (without mentioning a proper continuous chain of narration) manner: "خت", (2) al-Bukhārī in his (book) "al-Adab al-Mufrad": "بخ", (3) al-Bukhārī in his "Khalq Afᶜāl al-ᶜIbād: "عخ", (4) al-Bukhārī in his "Juzʾu al-Qirāʾah: "ر" (the Arabic letter "ra" and not "ز" (*zaiy*) as confused by some people due to the printing error in "Tahdhīb al-Tahdhīb" as explained by al-Shaykh Muhammad ᶜAwāmah in his analysis on al-Taqrīb al-Tahdhīb citing a few evidences to his clarification (al-ᶜAsqalānī. 1412AH/1992). (5) al-Bukhārī in his "Rafᶜu al-Yadayn": "ي", (6) Muslim in his "Sahih (Sahih Muslim): "م", (7) Abu Dawūd in his Sunan (Sunan Abi Dawud): "د", (8) Abu Dawūd in his (book) "al-Marāsīl": "مد", (9) Abu Dawūd in his "Fadāʾil al-Ansār": "صد", (10) Abu Dawūd in his "al-Nāsikh": "خد", (11) Abu Dawūd in his "al-Qadar": "قد", (12) Abu Dawūd in his "al-Tafarrud": "ف", (13) Abu Dawūd in his "al-Masāʾil": "ل", (14) Abu Dawūd in his Musnad Mālik: "كد", (15) al-Tirmidhī in his "Sunan" (Sunan al-Tirmidhī): "ت", (16) al-Tirmidhī in his "al-Shamāʾil": "تم", (17) al-Nasāʾī in his "Sunan" (Sunan al-Nasāʾī): "س", (18) al-Nasāʾī in his "Musnad ᶜAliy": "عس", (19) al-Nasāʾī in his "Musnad Mālik": "كن", (20) Ibnu Mājah in his "Sunan" (Sunan Ibni Mājah): "ق", (21) Ibnu Mājah in his "al-Tafsīr": "فق",

Then he elaborated:

If the narration of a narrator exists in one of these Six Primary Resources (al-Kutub al-Sittah), I use the symbols (of these al-Kutub al-Sittah) per se, even though his narration does exist in the other (aforementioned) books. If his narration is present in all these books (al-Kutub al-Sittah), I use the letter "ع" as the symbol, whereas "٤" is used to epitomize a narrator whose narration exists in all these books (al-Kutub al-Sittah) except in the books of al-Shaykhayn (the Two Most Eminent Shaykhs of Hadith; al-Bukhārī and Muslim i.e. *Sahih al-Bukhārī* and *Sahih Muslim*).

As for a narrator whose narration is not found in any of these books (al-Kutub al-Sittah), the word "Tamyiz" is used to indicate that his name is mentioned to differentiate him from the narrators (of al-Kutub al-Sittah), whereas for a narrator without any symbol next to his name, a clarification on him will be mentioned in due course and his biography (as well as the condition of his narration; al-Jarh wa al-Taᶜdīl) elaborated previously or afterwards.

In conclusion, the total number of books mentioned by al-Hāfiz Ibn Hajar amounts to 21 books and there are four additional symbols or abbreviations, as compared to his previous book *Tahdhīb al-Tahdhīb:*

    i.   "خت" for a *mu'allaq* narration in Sahih al-Bukhārī,
    ii.   "ع" to represent a narration in al-Kutub al-Sittah,
    iii.   "٤" in reference to the four books; "al-Sunan al-Arba'ah" and
    iv.   "تمييز" for a narrator whose narration is not to be found in any of these six books of al-Kutub al-Sittah.

However, al-Hāfiz Ibn Hajar added three more symbols or abbreviations in the process of writing this book and they are: "مق", "ص" and "سي".

    i.   "مق" for the *Muqaddimah* (Introduction) of Sahih Muslim
    ii.   "ص" which symbolizes the book "Khasa'is 'Aliy bin Abi Talib" by al-Nasā'ī and
    iii.   "سي" for "'Amal al-Yawm wa al-Laylah" also by al-Nasā'ī.

Therefore, there are 28 symbols for 23 books. However, the last three abovementioned symbols were seldomly used and he would only use the symbols of the Primary Books i.e "al-Kutub al-Sittah". Hence, this book has two superior qualities as compared to "al-Kāshif" by al-Hāfiz al-Dhahabī with two additional elements. **Firstly:** the inclusion of narrators whose narration exists in 17 books other than "al-Kutub al-Sittah"; **Secondly**: the element of "Tamyiz" to highlight narrators to be differentiated and not confused with the famous narrators of "al-Kutub al-Sittah".

The book "al-Kāshif" by al-Hāfiz al-Dhahabī listed 6600 narrators and their biographies in the Arabic alphabetical order from the letter "أ" to the letter "ي". Whereas this book "al-Taqrīb" listed 7921 narrators and their biographies in the same arrangement. This is without the inclusion of the chapters *Bab al-Kunā*, *Bab al-Alqab* and so forth which he added later as he stated "al-Taqrīb" was completed in the Hijri year 826AH, whereby with the additional chapters, it was completed in 827AH with 8826 narrators listed altogether) (al-'Asqalānī. 1412AH/1992). There are other qualities of this book not cited in this brief article, other than these two most essential elements.

Whereas for the arrangement of the narrators' biographies, al-Hāfiz Ibn Hajar al-'Asqalānī arranged them in the Arabic alphabetical order separating them by Chapters and "*Faslun*" which means "a sub-Chapter" as in the following elaboration:

    i.   *al-Muqaddimah* (Introduction)
    ii.   *Tarjamah* (biographies) of (male) narrators in the Arabic alphabetical sequence from the letter "أ" to the letter "ي". Then he concluded this with his remark mentioning the date he completed it (translation): "I completed this on the 8th of Rabi' al-Awwal, the year 826 (AH)".
    iii.   *Bab al-Kunā* which means "Chapter on nicknames (a teknonym in Arabic names) with the prefix أبو (Abu – father of so and so)" in alphabetical order from the letter "أ" to the letter "ي".
    iv.   *Bab Man Nusiba ila Abihi aw Ummihi aw Jaddihi aw 'Ammihi wa nahwi dhalik* which is "Chapter on Narrators who are known by patronymic in relation to his father's name or his mother's or his grandfather's name or his paternal uncle's name, et cetera". He then added 2 sub-chapters; *Faslun fi man qila fih Ibnu Akhi Fulan* meaning "a sub-Chapter on narrators who are known as the nephew of so and so (i.e. his famous paternal uncle)" and *Faslun fi man qila fih Ibnu Ummi Fulan* which means "a sub-

Chapter on narrators who are known as the son of the mother of so and so (that is by his mother's popular nickname)"

v. *Bab al-Ansab ila al-Qaba'il wa al-Bilad wa al-Sanaʿ wa ghayri dhalik* meaning "Chapter on (narrators in relation to their) patronymic or lineage, clan or tribal name or an attribute associated with a person, be it his place of birth or country of origin, or family occupation which became his famous nickname and so forth

vi. *Bab al-Alqab wa ma ashbahaha* which means "a Chapter on Nicknames and anything similar to Nicknames".

vii. *(Faslun) al-Kunā min al-Alqab* which means "a sub-chapter on *kuna* or teknonyms from nicknames with the prefix "أبو"".

viii. *(Faslun) al-Ansab min al-Alqab* which is "a sub-chapter on narrators whose nicknames are related to their patronymic or lineage, clan or tribal name or an attribute associated with their birthplace or country of origin, or family occupation".

ix. *Bab al-Mubhamat bi tartib man rawa ʿanhum* meaning "a Chapter on narrators who are ambiguous in their identity and their names are arranged according to the names of the narrators who received narrations directly from them, (in the alphabetical order)".

x. *(Faslun) al-Kunā* which means "a sub-chapter on *kuna* or teknonyms from (among these ambiguous narrators) with the prefix "أبو"".

xi. *Faslun minhu* "a sub-chapter from it (i.e *kuna* or teknonyms (from among these ambiguous narrators) and only two female narrators are listed.

xii. *Bab al-Nisa'* which means "Chapter on Women i.e Female Narrators".

xiii. *Bab al-Kunā min al- Nisa'* which means "Chapter on nicknames (a teknonym in Arabic names) of Female Narrators with the prefix أم (Ummu – mother of so and so)".

xiv. *Faslun fi man qila laha Ibnatu Fulan* meaning "a sub-Chapter on one (female narrator) who is known as the daughter of so and so (due to her father's fame)"

xv. *Faslun fi al-Alqab* which is "a sub-chapter on Nicknames (of famous female narrators)".

xvi. *Bab fi al-Mubhamat min al-Niswah ʿala tartib man rawa ʿanhunna, Rijalan thumma Nisa'an* meaning "Chapter on Female Narrators who are ambiguous in their identity and their names are arranged according to the names of the narrators who received narrations directly from them; Men (male narrators), then Women (female narrators) (in the alphabetical order)".

xvii. *Faslun al-Nisa' min al- Nisa'* which means "a sub-chapter on female narrators who narrated from Female Narrators only.

The Chapter on Female Narrators (xii) until the end of the above list were additions made by al-Hāfiz Ibn Hajar al-ʿAsqalānī and not part of al-Hāfiz al-Mizzī's work. He concluded this additional part with his words (translation): "End of this Book, finished – apart from whatever rectification later – on Wednesday the Fourteenth day of Jumada al-Akhirah, the year 827 Hijriyah (AH) revised by Ahmad bin 'Aliy bin Hajar, with praises of Gratitude (to Allah), and prayers of Blessing and Peace (for the Prophet)" (al-ʿAsqalānī. 1412AH/1992). His method of arrangement, in the alphabetical order was done most meticulously, yet we need to highlight these following points. Firstly: he put the letter "ه" after the letter "ن" and the letter "و" after the former, whereby the opposite order found in some other books; Secondly: he listed "لا" as a letter.

To conclude, this is the general description of the book *Taqrīb al-Tahdhīb*, an outstanding beneficial book of reference for researchers in the field of Hadith specifically and Islam generally, in their quest to explore the biographies of past scholars. In fact, this book is a source of reference to correctly spell and pronounce the names of narrators and past scholars. One who memorizes the biographies of narrators in this book or is well-acquainted with them, will possess the ability to discern an authentic reliable narration from a weak narration at the instance when any of the narrators in a chain of narration from any hadith from *al-Kutub al-Sittah* is mentioned.

Kitab Khulāsah Tadhhīb Tahdhīb Al-Kamāl Fī Asmā' Al-Rijāl

In *al-Mu'jam al-Wasīt* (Unays et al. 1392AH/1972), the word "*khulasah*" is a derivation from the root word "kha la sa" which carries the following meaning: (translation) "and *khulasat al-kalam*: means a succinct phrase or expression free from exaggeration and periphrasis". This is the most apt meaning to the title of this book.

Obviously, the title of this book *Khulasah Tadhhib Tahdhib al-Kamal* (it's abbreviated title) authored by al-Hafiz al-Khazraji (died: 923AH or after), gives the idea of the author's attempt to summarize the book *Tadhhib Tahdhib al-Kamal*, written by al-Hafiz Abu 'Abdillāh al-Dhahabi (died 748AH). This will become clear with the elaboration on the chronological evolution of books which evolved from the book *al-Kamāl fi Asmā' al-Rijal*, pioneered by al-Hāfiz Abu Muhammad 'Abd al-Ghaniy bin 'Abd al-Wāhid bin Surūr al-Maqdisī.

1. Author

He is al-Imam al-Hafiz Safiyuddīn Ahmad bin 'Abdillah al-Khazrajī al-Ansarī al-Sā'idī. He was born in the year 900AH and died after the year 923AH. Al-Shaykh 'Abd al-Fattāh Abū Ghuddah in the introduction of his analysis on this book said:

> I did exhaustive research and spent much of my time in my quest to acquire his biography (al-Hafiz al-Khazrajī), even a few words about him or his biography, yet I could not get anything. Likewise, my comrade, al-Ustadh al-'Allāmah Khayruddīn al-Ziriklī, being known as a scholar who had done extensive research for forty years in writing his book "al-A'lām" (literally means "The Distinguished Personalities or Eminent People") could not uncover the biography of al-Hafiz al-Khazrajī or his exact death date. In fact, he only mentioned the following when he wrote about al-Hafiz al-Khazrajī in his book (*al-A'lām*) (translation): "He passed away after the year 923AH and we could not find enough data for his biography". Whereas in a copy of a manuscript which was then published by Matba'ah Bulaq (Bulaq Press) contains the following statement: "He was al-Hafiz Safiyuddīn Ahmad bin 'Abdillah bin Abi al-Khayr bin 'Abdil 'Alīm bin 'Abdillah bin 'Aliy bin Hasan al-Khazrajī al-Ansarī al-Sā'idī, who was born in the year 900AH and he authored this book in the year 923AH…
> Nevertheless, an important beneficial point can be derived from this brief statement, that is, he was a scholar who had mastered this discipline of knowledge at such a very young age, as he authored this great work when he was barely 23 years old…". (al-Khazraji.1391AH/1971)

The Chronological Order of Books Which Evolved from The Initial Book *Al-Kamāl Fī Asmā' Al-Rijāl* Until The Emergence of The Book *Khulāsah Tadhhīb Tahdhīb Al-Kamāl Fī Asmā' Al-Rijāl*

1. *Al-Kamal fi Asma' al-Rijal* by al-Hāfiz Abu Muhammad 'Abd al-Ghaniy bin 'Abd al-Wāhid bin Surūr al-Maqdisī al-Hambali, al-Dimashqī al-Salihi (541-600AH). His work became the first book which accumulated the narrators of the Six Most Popular Books of Hadith or *al-Kutub al-Sittah* and their biographies specifically, in a book of 10 large volumes. Instead of *al-Muwatta'* by al-Imam Malik (died 179AH) as one of the books of the Six Most Popular Books of Hadith previously included in *Tajrid al-Sihah* by al-Imam Abu al-Hasan Razin bin Mu'awiyah al-'Abdari al-Saraqusti (died 535AH) and followed by Ibn al-Athir (died 606 AH) in his *Jami' al-Usul*, he replaced *al-Muwatta'* with *Sunan Ibni Majah* as Abu al-Fadl Ibn Tahir al-Maqdisi (died 507AH) did in his book *Atraf al-Kutub al-Sittah* and then Ibn 'Asakir (died 571AH) in his *al-Mu'jam al-Mushtamal 'ala Dhikri Asma' Shuyukh al-A'immat al-Nabal* which he authored after his book of *al-Atraf*. The most distinctive difference between Ibn 'Asakir's *al-Mu'jam al-Mushtamal 'ala Dhikri Asma' Shuyukh al-A'immat al-Nabal* and 'Abd al-Ghaniy bin al-Maqdisī's *al-Kamal fi Asma' al-Rijal* is that the

former focused on the immediate teachers or *shuyukh* of the Six Compilers of *al-Kutub al-Sittah* per se, whereas the latter accumulated all the transmitters in the chains of narration of these Six Compilers including the Companions of the Prophet (al-Mizzi. 1403AH/1983). Since then, the *Six Most Popular Books of Hadith* became known as *al-Kutub al-Sittah* with the scholars' acknowledgement of this eminent work of al-Hāfiz ʿAbd al-Ghaniy al-Maqdisī (al-Dhahabi.1405AH/1985) The reason *al-Muwatta'* was substituted with *Sunan Ibni Majah* is due to the insignificant number of *Marfuʿ* hadith *al-Muwatta'* would add as compared to the amount of additional hadith *Sunan Ibni Majah* adds on to the other five books (al-Maqdisi t.th).

2. *Tahdhīb al-Kamāl fi Asma' al-Rijal* authored by the eminent scholar, al-Hāfiz Jamal al-Din Abu al-Hajjaj Yusuf bin ʿAbd al-Rahmān al-Qudaʿī al-Shāfiʿī, al-Zakī al-Mizzī. He was born in the year 654AH in Aleppo and died in the year 742AH in Damascus. Although the title of this book gives the impression that it is a summary of "al-Kamal fi Asma' al-Rijal", however, al-Hāfiz al-Mizzī added more than 1700 more narrators from among the transmitters of narrations in other books authored by the authors *al-Kutub al-Sittah*. Apart from that, he added more details to their biographies as well as the aspect of *al-Jarh wa al-Taʿdīl*. He added four more sub-chapters at the end of his book "*Faslun fi man Ushtuhira bi al-Nisbah ila Abihi aw Jaddihi aw Ummihi aw ʿAmmihi wa nahwi dhalik*", "*Faslun fi man ushtuhira bi al-nisbah ila Qabilatin aw Baldatin aw Sinaʿatin aw nahwi dhalik*", "*Faslun fi man Ushtuhira bi laqabin aw nahwihi*" and "*Faslun fi al-Mubhamat*" which are not found in "al-Kamal fi Asma' al-Rijal". Other than these additions, the important and beneficial commentaries and analyses as well as rectifications he made on the shortcomings of al-Hāfiz ʿAbd al-Ghaniy al-Maqdisī in "al-Kamal fi Asma' al-Rijal". Consequently, "Tahdhīb al-Kamāl fi Asma' al-Rijal" is thrice the size of "al-Kamal fi Asma' al-Rijal". al-Hāfiz al-Mizzī spent 7 years and 11 months to complete this monumental work of his as he started writing it in the month of Muharram the year 705AH and finished it on day ten of the month of Dhulhijjah 712AH (al-Mizzi. 1403AH/1983).

3. *Tadhhib al-Tahdhīb al-Kamāl fi Asma' al-Rijal* authored by the direct disciple of al-Hāfiz al-Mizzī, the great historian and scholar of hadith, al-Imām al-Hāfiz Shams al-dīn Abu ʿAbdillāh Muhammad bin Ahmad bin ʿUthmān al-Dhahabī (673–748AH), an abriged version of *Tahdhīb al-Kamāl fi Asma' al-Rijal*. Although it served the purpose of reducing the size of al-Hāfiz al-Mizzī's *Tahdhīb al-Kamāl* yet al-Hāfiz al-Dhahabī added more than forty names which were not mentioned by al-Hāfiz al-Mizzī. He gave special attention in providing the birth dates and death dates of the narrators which serves the purpose in identifying continuous chains of narration and otherwise. He cited examples of narrations transmitted by the narrators which al-Hāfiz al-Mizzī made brief remarks on them, such that the comments of al-Hāfiz al-Mizzī which were general were specified, unclear became substantiated and clear and thus one narrator is not mistaken for another (al-Dhahabī. 1425AH/2004). Then, Hāfiz al-Dhahabī summarize it further and it is the next book to be mentioned.

4. *Al-Kashif fī Maʿrifati man lahu Riwayatun fi al-Kutub al-Sittah* by al-Hāfiz al-Dhahabī. He stated in it that he completed this book in the month of Ramadan the year 720AH, about one year after he finished writing *Tadhhib al-Tahdhib* as he clearly wrote the date of completion of "Tadhhib al-Tahdhib" in 719AH. Although it is a small book in size, yet it is a very beneficial concise book (al-Dhahabī. 1413AH/1992).

5. *Nihāyat al-Sūl fī Ruwāh al-Sittah al-Usul* authored by al-Hāfiz al-Mutqin Burhān al-dīn Abu al-Wafā' Ibrāhīm bin Muhammad bin Khalīl al-Halabī (753–841AH). He attempted to improve the content of "al-Kamal" by adding essential beneficial elements, however, his book became lengthy. At the end of his book, he wrote (translation): "the author completed his analysis on the sixteenth day of Rabiᶜ al-Awwal the year 829AH…" (al-Dhahabī. 1413H/1992)

6. *Tahdhīb al-Tahdhīb* by al-Hāfiz Shihābuddīn Abul Fadl Ahmad bin ᶜAliy bin Hajar al-ᶜAsqalānī al-Shāfiᶜī. al-Hāfiz Ibn Hajar al-ᶜAsqalānī summarized the work of al-Hāfiz al-Mizzī and made an abundant of beneficial additions, such that he finished it in 12 big volumes. He completed this book in 808AH. However, since the book turned out rather lengthy, he made another summary, "Taqrīb al-Tahdhīb".

7. *Taqrīb al-Tahdhīb* also by al-Hāfiz Ibn Hajar al-ᶜAsqalānī, in two volumes and it was completed in 826AH.

8. *Khulasah Tadhhib Tahdhib al-Kamal fi Asma' al-Rijal* also known as *Khulasah al-Khazraji* this book which is the focus of this chapter. This book is a summary of "Tadhhib al-Tahdhib" by al-Hāfiz al-Dhahabī with many beneficial additions which perfected it …(al-Khazraji.1391AH/1971)

The above chronology is gathered from al-Ustādh ᶜAbd al-Fattāh Abū Ghuddah's explanation in the Introduction or *Muqaddimah* of his analysis on this book (al-Khazraji 1391AH/1971).

A Comparative Study Between This Book and The Other Summaries of *Al-Kamāl Fī Asmā' Al-Rijāl*'

Since the method of arrangement of this book originated from the manner al-Hāfiz al-Mizzī made the first summary and additions to the book *al-Kamal*, the focus will be on the special distinct qualities of *Khulasah al-Khazraji*. In the previous chapter, the special qualities and beneficial elements of the book *Taqrīb al-Tahdhīb* by al-Hāfiz Ibn Hajar al-ᶜAsqalānī, were highlighted and they facilitate researchers in the Sciences of Hadith. Nevertheless, these elements were mentioned too briefly by al-Hāfiz Ibn Hajar al-ᶜAsqalānī. These elements were not elaborated even though the elaboration is crucial for researchers in this field. The following are the distinct qualities of *Khulasah al-Khazraji*:

i. Providing an explanation on famous teachers and students of a narrator. This helps in identifying a narrator accurately by means of tracing the narrator's teacher who transmitted to the narrator personally and his disciple who received from him directly.

ii. The abovementioned point also serves as an important tool to differentiate between two narrators with identical names or nicknames and especially so if both were from the same rank or category, termed in Arabic as *tabaqah*. The mentioning of the narrator's teachers and disciples, confusion is eliminated.

iii. Furthermore, the explanation also serves as a distinctive detailed description of a narrator, as well as the narrators who are correlated to him among his teachers and disciples. This is a crucial information for researchers.

iv. Apart from that, the commentaries on the aspect of *al-Jarh wa al-Taᶜdīl* (the Science of Criticism and Praise, in identifying reliable narrators and otherwise) commented by past scholars are quoted using the scholars' exact words. Hence, the reasons or

factors as to why the comments on the narrators were made, as well as the classification of their narrations were substantiated with evidence.

v. These quotes which consist of commentaries and evaluation made by past scholars, provide readers and researches the ability to examine with utmost clarity the evaluation and justification made by these scholars which simultaneously serve as guidelines, principles and lessons on the terminology, methodology as well as etiquette in the practical aspect of *al-Jarh wa al-Taʿdīl* which are essential beneficial knowledge for them.

vi. Besides, these word for word quotes, help researchers gain an exposure to the scholars of *al-Jarh wa al-Taʿdīl* and their works as well as their disposition of being lenient, stringent or moderate in their judgment and classification of the narrators.

vii. Other than that, al-Hafiz al-Khazrajī mentioned in the biography, the number of hadith or narrations the narrator transmitted. It gives an idea of the narrator's capacity in the transmission of hadith and his level of memorization.

viii. He also included in the biographies, the narrator's travels to various countries and the narrations he received from the narrators of each country and those he relayed to them, as well as the place of birth and country of demise of the narrator without neglecting the cause of his death if the information is significant to the narrator's identity and popularity.

ix. In fact, al-Hafiz al-Khazrajī also cited the special qualities, as well as shortcomings of the narrator which enhance the researchers' knowledge pertaining to the quality and value of the narrator's narration, in terms of acceptance and rejection. These citations also help the readers to learn more about the life of the predecessor scholars, their nobility and praiseworthy traits, their great concern for *al-Amru bi al-Maʿruf wa al-Nahyu ʿan al-Munkar* i.e enjoining righteousness and warning against wrongdoings as well as their methodologies in the compilation of hadith (al-Khazraji 1391AH/1971).

Having cited these distinct qualities of *Khulasah al-Khazrajī*, one would certainly be greatly impressed with the author, who at a very young age, made an outstanding contribution and service to this field of knowledge and the Prophetic Traditions.

CONCLUSION

In conclusion, there are many books of *Tarājum* authored by many great scholars. However, one would find that these three books, *Tahdhīb al-Tahdhīb*, *Taqrīb al-Tahdhīb* both by al-Imām al-Hāfiz Ibn Hajar al-ʿAsqalānī and *Khulasah Tadhhib Tahdhib al-Kamal* by al-Hafiz al-Khazraji, if not regarded as the three most essential books in Sciences of Hadith especially on the aspect of *al-Jarh wa al-Taʿdīl*, would rightly be considered as among the most authoritative books in *Tarajum al-Ruwah*. Nevertheless, treading the path of these scholars, individual research is recommended for each of these books which evolved from the initial book *al-Kamāl fī Asmāʾ al-Rijāl*, especially with explanatory notes in English and other languages. This would hypothetically, contribute to elevate the studies on the Sciences of Ḥadīth at a global level and educate the entire world populace on the importance of ensuring the receipt and dissemination of true reliable information.

Acknowledgements

Authors Contributions

Conceptual, Hamzah Jummat; Methodology and anlysis, Hamzah Jummat, Mohd Arif & Fadlan; Writing, Hamzah Jummat, Mohd Arif. All authors have read and agreed to the published version of the manuscript.

Conflict Of Interest Declaration

Not applicable

AI Disclosure Declaration

Not applicable

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