

Ibn Shahin and His Contributions to Hadith Scholarship: A Study of Tarikh Asma' al-Thiqat

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Abstract

The rise of distinguished hadith scholars in the 3rd century of the Hijrah brought considerable benefits to the broader Islamic society. Among the contributions coming from many hadith scholars can be seen through their writings and works. This article explains a study of the work *Tarikh Asma' al-Thiqat* written by al-Hafiz Abu Hafs Umar bin Ahmad, known as Ibn Shahin (297-385). This study also aims to introduce Ibnu Shahin, who is a figure in the field of hadith, and highlight his contribution to the science of al-Jarh wa al-Ta'dil or Rijal through this work. The author uses library research to examine his background qualitatively to identify the knowledge of al-Jarh wa al-Ta'dil stated by him in his book. This study will consist of an introduction, two chapters, and a conclusion. In the introduction, the reasons for the study and its importance are explained. The first chapter discusses the background of Ibn Shahin, the second chapter discusses his methodology or writing methodology in his work, and the conclusion summarizes the study findings. Accordingly, the researcher aims for this study to underscore the significance of methodological comprehension in scholarly writings. In the science of al-Jarh wa al-Ta'dil and further highlight the uniqueness of writing methodologies in this field.

Keywords: Knowledge of al-Jarh wa al-Ta'dil, Ibnu Shahin, Methodology, Contributions, *Tarikh Asma' Al-Thiqat*.

Introduction

Hadith or al-Sunnah is the second most important source of Islamic teachings after the Quran. This statement is an indisputable view and has been accepted by Islamic scholars. An argument based on authentic hadith is not only appropriate, but also necessary. However, determining the validity of a hadith is not an easy task (Afif, 1995).

Hadith does not have criteria like the Qur'an where its content can be accepted without doubt. On the other hand, hadith needs to be checked first for its validity and authenticity, with a very large number of hadiths and having different degrees from one hadith to another.

Therefore, one cannot easily accept a hadith easily unless one has identified its validity and validity (Dandy, 2023).

In terms of *al-Jarh*, it means the emergence of a character or character in the narrator that expresses his just nature or impairs his memorization and the strength of his memory, which results in the loss of his history or the weakness of his history or even the rejection of his history. While *al-Tajrih* is the description of a narrator with qualities that have an impact on poor judgment, or lack of history, or are not accepted, or other nouns are rejected (Al-Khathib, 2003).

According to (Al-Khathib, 2003) who is also a contemporary hadith figure when commenting on the knowledge of hadith, the knowledge of *Rijal Hadith* is divided into two major parts; namely the knowledge of *Tarikh al-Ruwah* and the knowledge of *al-Jarh wa al-Ta'dil*.

If the knowledge of *Tarikh al-Ruwah* discusses the background of the life history of the narrator as a whole, starting from the year of birth, parents, the history of seeking knowledge, the date of death and others, then the knowledge of *al-Jarh wa al-Ta'dil* comments on the life history of the narrator specifically, namely how the credibility and morality of a narrator from the point of view of dhabit or not, honest or not and tsiqah or not. In short, the science of *al-Jarh wa al-Ta'dil* is a science that discusses the praise or criticism of people whose names are found in the sanad of a hadith (Imron, 2018).

According to other sources, *al-Jarh* is the apparent nature of the narration that is unfair or bad in its memorization and meticulousness, and that situation leads to the fall or weakness of the narration being narrated. While *al-Tajrih* according to the term hadith means the disclosure of the state of the narration for its reprehensible qualities, which causes the narration conveyed by the narrator to be weak or rejected (Abu Lubabah Husain, 1979).

In order to maintain the quality and validity of the hadith of the Prophet Muhammad PBUH, scholars have created rules related to the hadith. Among the methods there is the so-called sanad hadith method, which is every condition or characteristic that occurs in the sanad of hadith that is of authentic quality (Ismail, 1995).

Among the earlier hadith scholars who were famous in the knowledge of *Naqd Sanad*, especially *al-Jarh wa al-Ta'dil* among the tabi'in, including Ibn Sirin, 'Amir al-Sha'bi and Hasan al-Basri. In the generations after them there were figures such as Sufyan bin 'Uyainah, Abdurrahman bin Mahdi and Yahya bin Ma'in. After their generation, other famous scholars also emerged such as Ahmad bin Hanbal, Abu Hatim, Abu Zur'ah, Ibn Shahin and others (Imron, 2018). Some of the books of *al-Jarh wa al-Ta'dil* that have been compiled and specialized in the narrations of tsiqah by hadith scholars include the book *Tarikh Asma' wa al-Thiqat* by Ibn Shahin.

Based on the above comments, the author is very interested in debating the content of this book by examining the way Ibn Shahin arranged, collected and debated and revealed the names of the narrators in the right way.

Study Objectives

The objective of this study focuses on the methodology and contribution of Ibn Shahin in his work *Tarikh Asma' al-Thiqah*.

Study Methodology

This research is completely qualitative and involves data collection through literature review. Therefore, the main works from the book of Ibn Shahin and other works related to the knowledge of al-Jarh wa al-Ta'dil will be used as a source of reference to obtain primary data. Thus, among the important books that discuss the background of Ibn Shahin and the method of writing are such as *Tarikh Asma' Al-Thiqah*, *Al-Targhib fi Fadhail Al-A'mal wa Sawab Zalik*, *Nasikh Al-Hadith wa Mansukhihi* and others.

Literature Highlights

This study focuses on the methodology of al-Jarh wa al-Ta'dil in one of the books of hadith narrators among Islamic intellectuals. In debating this study, the researcher focuses on how the method and system of arrangement found in the book *Tarikh Asma' wa Thiqat*.

Muazar, (2023) has discussed the methodology of al-jarh wa al-ta'dil in one of the well-known books among Muslim intellectuals who narrate hadiths. In conducting this research, the researcher focuses on the methodological and structured ways in the book *al-Jarh wa al-Ta'dil* as well as how the critical approach used by Ibn Abi Hatim. Once the data obtained has been processed, analyzed, and explained, it is possible to identify the way in which the book *al-Jarh wa al-Ta'dil* is arranged, namely through the systematic use of the alphabet as well as the manner in which Ibn Abi Hatim quoted the views of previous scholars who were known to be credible and capable, recorded the original sources for each narration, took the opinion that was closest to the condition of the narrator, and explained a detailed assessment of each narrator. His critical approach is to strive to preserve the sunnahs of the Prophet PBUH, distinguish between strong and weak narrators, be firm and reject narrations from individuals of different teachings, and make careful choices in accepting a narration.

In this study, Ibn Abi Hatim also categorizes narrators into five levels, each of which has a different status. The first and second stages, the narrator's history can be accepted and considered as evidence, the third stage, his history is accepted and needs to be considered, the fourth stage, his history is accepted in the context of ethics, manners, as well as encouragement and withdrawal (*targib wa tarhib*). The fifth stage, the history is rejected and not used at all. There are also several terms in *al-jarh wa al-ta'dil* used by him, such as *Thiqat*, *mutqin*, *subut*, *suduq*, *mahalahu suduq*, *la ba'sa bihi*, *shaykh*, *salih al-hadith*, *layyin al-hadith*, *laisa bi qawiy*, *da'if al-hadith*, *matruk al-hadith*, and *kazab*.

In addition, Iskandar (2019) has commented on Ibn Hajar's critical approach to sanad. Therefore, there are at least two aspects that require attention, namely the overall analysis of his critical approach and, in this context, we will examine Ibn Hajar's approach in the compilation of the book *Taqrib al-Tahdzib*. Next, we will examine Ibn Hajar's approach in assessing the quality of a narrator by examining some related issues.

According to Syamsudin, (2017), this article discusses Ibn Abî Hâtim's approach in his work, *Kitab al-Jarh wa al-Ta'dil*. Therefore, this book has become one of the main references in

tracing the life history and reputation of a narrator. One of Ibn Abi Hatim's important contributions was to collect the information of the 18,040 narrators in the book, which was then used to give an assessment of each narrator, whether accepted (maqbul) or rejected (mardud). This process allows the researcher to know the status and position of the hadiths narrated by the narrators. By applying the methodology of literature and applying the data analysis approach, the researcher can conclude that the assessment given by Ibn Abî Hâtîm of the narrators is inseparable from the criticisms that he himself writes about in his book. In addition, he tends to refer to the views of previous hadith scholars in compiling his assessment. When compared to other books of al-Jarh wa al-Ta'dil or the like, there is a difference in the idealism contained in the work of Ibn Abî Hâtîm and the reality found in the book which is sometimes inconsistent.

Silvianto (2019) describes how Ibn Hibban used methodology in determining the validity of hadiths, how scholars view his approach, and gave examples of hadiths that are the subject of differences of opinion. The result of this research is several conclusions stating that Ibn Hibban's methodology is considered to facilitate the determination of the conditions of hadith that are considered authentic by scholars, including including narrations from narrators who are not known to majhul into the category of thiqah. However, this approach has been the subject of criticism by scholars. One example of a hadith that is involved in a difference of opinion is the hadith about Yasin, which is ultimately considered weak in its validity.

Ammari (2012) conducted a study on the methodology used by al-Bukhari in writing the book al-Du'afa', removing the scientific ambiguity in the book, and revealing the benefits of hadith related to the knowledge of al-Jarh wa al-Ta'dil and 'Ilal al-Hadith. The main result of this study is the confirmation of al-Bukhari's high position in the knowledge of hadith and the way he chooses narrators from the books of al-Dhu'afa'. The criticism of al-Bukhari is also clarified, and the author recommends the publication of this book in a scholarly manner to eliminate ambiguity in it.

Humaedi (2020) also made a study that debated the use of the phrase "Fi hi nazar" by al-Bukhari in evaluating the narrators in his book, al-Tarikh al-Kabir. Some scholars of al-Jarh wa al-Ta'dil understand this phrase in different ways. Al-Bukhari used this phrase to judge the large number of narrators in his book, and the results of his assessment often hinted at the weakness of the narrator or narration. However, not all of these judgments are the same, and some narrators may have jarh shadid or jarh khafif, some even found in the book of Sahih Muslim. Factors such as distrust of a particular teacher or student, weakness of the narrator's status, narrating himself without mutaba'ah, or conflict with the narrator's stronger narration, can affect al-Bukhari's assessment of the narrator and his narration.

In another study written by S. Masri (2015) in his thesis, the results of the study show that the Book of Tahzib al-Tahzib is arranged based on the order of the letters of the alphabet, with the beginning of the biography of a character named Ahmad in the letter "hamzah" and Muhammad in the letter "mim," according to the alphabetical order. Ibn Hajar also added the word "قلت" in some parts of the biography that were not in the previous book, with all the words after "Qultu" is an addition from Ibn Hajar to the end of the biography. He did not remove the biographies of the narrators of the hadith found in the Book of "Tahzib al-Kamal." Ibn Hajar al-Asqalani also did not include the teachers and disciples whose biographies were

facilitated by al-Mizzy, and he confined them only to those who were the most recognizable, the strongest in memorization, and whose names were frequently mentioned when referring to the narrator. This is expected to strengthen the understanding of Ibn Hajar al-Asqalani's methodology in writing the Book of Tahzib al-Tahzib.

Biography of Abu Hafs Umar Bin Ahmad or Known as Ibn Shahin

He is Al-Hafiz Muhaddith al-Iraq Abu Hafs Umar Bin Ahmad Bin Uthman Bin Ahmad Bin Muhammad Bin Ayyub Bin Ardaz Al-Baghdadi and better known as Ibn Shahin. This title is attributed to his maternal great-grandfather. (Ibn Shahin, 1995)

Background Life

Ibn Shahin was born in the month of Safar in 297 AH in a region called Marwi Ruuz from Kuur Khurasan. He knew his date of birth from a book written by his own father.

Al-Hafiz Muhaddith al-Iraq Abu Hafs Umar Bin Ahmad Bin Uthman and better known as Ibn Shahin. This title is attributed to his maternal great-grandfather.

He grew up with a good religious upbringing and began to study hadith at the age of 11. Among them was his mother's father and great-grandfather named Ahmad bin Muhammad bin Yusuf bin Shahin in 308 H. Ibn Shahin gained a lot of knowledge and was useful from his grandfather (Ibn Shahin, 1998). The list of Ibn Shahin's teachers can be seen in table 1.

Table 1

List of names of Ibn Shahin's teachers and date of death (Ibn Shahin, 1995).

Teacher's Name	Year of Death (Hijri)
Abu Bakar Muhammad Bin Ismail Al- Baghandi	312
Abu Ali Muhammad Bin Sulaiman Al- Maliki	-
Abu Al-Qasim Al-Baghawi	317
Abu Khubaib Al-Abbas Bin Al-Birti	308
Abu Bakr Bin Abi Daud	316
Syuaib Bin Muhammad Az-Zara'	308
Yahya Bin Shoi'd	318
Abu Hamid Al-Hadhrami	321
Abu Bakar Bin Ziyad	324
Muhammad Bin Harun Bin Al-Mujaddir	312
Al-Hussein Bin Ahmad Bin Bistom	310
Nasr Bin Al-Qasim Al-Faraidhi	314
Muhammad Bin Soleh Bin Zughail	-
Muhammad Bin Zuhair Al-Ubulli	318
Ahmad Bin Sulaiman Bin Zabban	338
Ahmad bin Salman Bin hasan	348

Apart from having many teachers, Ibn Shahin also had many students who took knowledge and did talaqqi with him. In table 2, some of the students who took knowledge from it are mentioned.

Table 2

List of names of some of Ibn Shahin's pupils and the date of death. (Ibn Shahin, 1995)

Student's Name	Year of Death (Hijri)
Abu Bakar Muhammad Bin Ismail Al- Warraq	378
Abu Al-Fath Muhammad Bin Ahmad Bin Abi Al-Fawaris	412
Abu Sa'i'd Al-Malini	412
Hilal Bin Muhammad Al-Haffar	414
Abu Nuaim Al-Ashbahani	430
Abu Bakar Al-Barqani	425
Al-Hassan Bin Muhammad Al-Khallal	439
Abu Talib Al-U'syari	451
Ahmad Bin Muhammad Al-A'tiqi	441
Abu Muhammad Al-Jauhari	454
Abu Al-Hussein Bin Al-Muhtadi Billah	465
Abu Al-Qaasim Al-Tanukhi	447
Abu Bakr Muhammad Bin Abdul Malik Al-Qurasyi	448
Abu Ali Muhammad Bin Wasyah	463

Education

Ibn Shahin's greatness and knowledge can be seen in his determination to seek and gain knowledge so that he was able to produce as many as 330 useful works such as hadith, tafsir and others.

He made a pilgrimage to obtain a hadith as one of the sunnah of the companions and it was continued by the next generation and it even included manners in seeking hadith knowledge. At the age of 35, Ibn Shahin went on a pilgrimage to obtain hadith and he did not only take knowledge and hadith from his teachers in Baghdad. Among the places he visited were Basrah, Ablah, Wasith, Al-Riqqah, Himsh, Dimasyq, Tarablus, Al-Hijaz, Egypt and others (Andariati, 2020).

Contributions and Services

Ibn Shahin had many achievements in his service to Islam. Among the forms of achievements contributed by him are the hadiths narrated from the Prophet Muhammad PBUH which have provided many benefits and benefits for Muslims so as to convince the next generation to do good deeds with the right practices.

Faith and Madhhab Ibn Shahin

Ibn Shahin's creed is Ahlus Sunnah Wal Jama'ah based on a study from his book Syarh Mazahib Ahlus Sunnah. As for the madhhab fiqh, he did not adhere to any madhhab fiqh. This is based on his statement when asked about the madhhab: "I belong to the Muhammadi madhhab. I do not repent but only repent to the Prophet PBUH" (Ibn Shahin, 1994).

Death

Ibn Shahin died on Sunday equivalent to the 11th of Zulhijjah in the year 385 Hijri. He was buried at the gate of Harb next to the grave of Imam Ahmad bin Hanbal (may Allah have mercy on him). After his death, Ibn Shahin left behind a great treasure through his writings which were used and used as a reference by many people, especially religious students (Ibn Shahin, 1995).

Writing Works

Ibn Shahin left behind many high-quality works that are still used as a reference by most Muslims, hadith scholars and scholars until today. Ibn Shahin has written in various branches of religious knowledge and some of the works written by him have been spread. Among his works are:-

Tafsir of Ibn Shahin
Fadhail Shahr Ramadhan
Hadith Umar Bin Ahmad
Date of Asma'al-Siqat
Tarikh Asma' Ad-Dhua'fa' wa Al-Kazzabin
Syarh Mazahib Ahlus Sunnah
Targhib Fi Fadahil Al-A'mal Wa Sawab Zalik
Fadhail Sayyidah Al-Nisa'
Juzu' min Hadith Ibnu Shahin
Fadhail Fatimah
Fawaid Ibnu Shahin
Nasikh Al-Hadith Wa Mansukhihi
Musnad Abu Hanifah
Al-Targhib Fi Al-Zikr
Al-Tafsir Kabir
Mu'jam Ibn Shahin
Al-Rubai'yyat (Ibnu Shahin, 1989).

Methodology and Contribution of Abu Hafs Umar Ibn Shahin

Ibn Shahin is one of the hadith scholars who appeared in the history of Islam who narrated and memorized hadith from the Prophet PBUH, then from the scholars and fuqaha' and had a great position in the history of Muslims.

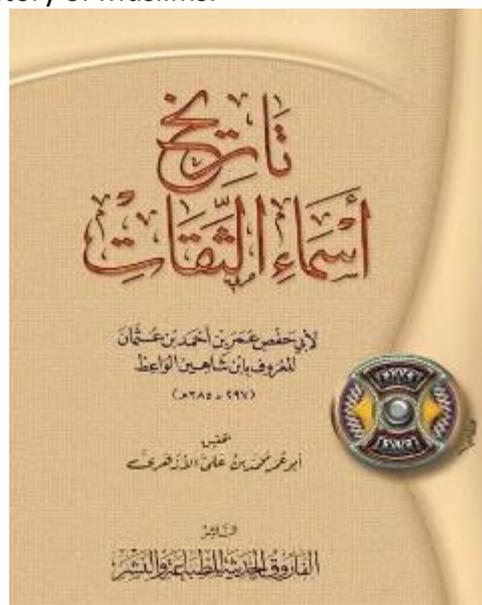


Figure 1: Display of Asma' Al-Thiqat's Date Works

There are several main manhaj that Ibn Shahin used in collecting the thiqah narrators in his book. Among them are:

Ibn Shahin collected the names of the narrators according to the letter mu'jam i.e . from the letter (أ ي -) without mentioning the name of the grandfather to the narrator and so on. However, it should be noted here, Ibn Shahin did not arrange the names of the narrators in the letters alif and others with the order of the hijai'yyah in the second letter but placed the names known as Ishmael, Ayyub, Adam, Ishaq and others (Tohir, 2011).

This is as quoted from his disciples: "..... I put the names of the thiqah narrators according to the letters mu'jam so that it is easy for anyone who searches for the names of the narrators to whom they are addressed...."

باب الألف

من إسمه اسماعيل

١ - إسماعيل بن أبي خالد

حدثنا إسماعيل بن أحمد بن صدقة ثنا أحمد بن أبي خيثمة قال : سمعت يحيى بن معين يقول : سمعت من سأل ابن مهدي عن إسماعيل بن أبي خالد ؟ فقال : ثقة ، وأثنى عليه الشعبي .

٢ - وقال يحيى بن معين : إسماعيل بن مسلم الخزومي ، ثقة ، يروي عنه وكيع ، يحدث عن عبد الله بن عبيد بن عمير .

٣ - وقال ابن معين : إسماعيل بن مسلم العبدي ثقة . وهو بصري روى عنه ابن معين .

٤ - إسماعيل بن أمية . إذا حدث عن الثقات فهو ثقة . قاله ابن معين .

Figure 2: The display is an example of manhaj from the book Tarikh Asma' al-Thiqat. Ibn Shahin will collect the names of the narrators according to the order of the mu'jam letters beginning with the letter Alif and categorize the names of the narrators based on the known names.

Ibn Shahin has mentioned the names of scholars who confirm the narrator in most cases and the translations of the names of the narrators usually do not exceed one or two pages. (Tohir, 2011)

- ٤٣٦ – وسعيد بن يزيد أبو مسَلَمَة ، ثقة ، والجريري ثقة أكثر حديثاً من أبي مسَلَمَة ، وأبو مسَلَمَة شيخ مسكين ثقة .
- ٤٣٧ – سعيد بن نافع ، روى عنه بُكَيْر ويزيد بن أبي حَبِيب ، كان صديقاً لعمر ابن عبد العزيز ، وكان يلقب صنارة ، وليس بين سعيد بن نافع وحميد بن نافع قرابة . قال ذلك أحمد بن صالح .
- ٤٣٨ – سعيد بن عبد الرحمن ، روى عن ابن سيرين ، وهو سعيد أخو أبي حُرَّة ، ثقة . قاله ابن معين .
- ٤٣٩ – قال : وأبو عاصم العَبَّادِي كان ينزل بعبَّادان لم يكن به بأس .
- سمعت عبد الله بن منيع في ما قرىء يقول : أبو عاصم العَبَّادِي أحسبه سعيد بن زُرِّي .

٤٤٠ – سعيد بن عبد الرحمن بن أنيس ، ليس به بأس . قاله يحيى .

٤٤١ – وعن أحمد بن أبي خيثمة باسناده كان سعيد بن جُبَيْر جَهْد العلماء .

Figure 3: Display is an example of how Ibn Shahin quoted the views of the scholars of al-Jarh wa al-Ta'dil regarding the verifiability of each narrator written in his work.

The description of each narrator written by him is very brief and concise. Usually, he only explains the narrator in one line and sometimes less but not more than half of the page. This methodology is widely used in other scientific works (Tohir, 2011).

- ٤٨ – وقال ابن مهدي : كان ابراهيم بن نافع أوثق شيخ بمكة .
- ٤٩ – وقال يحيى بن معين : إبراهيم بن بردان مَدِينِي ثقة ، وهو إبراهيم بن أبي النضر .
- ٥٠ – وقال ابن معين : رأيت إبراهيم بن المختار ، يقدمه الرازيون على جماعة .
- ٥١ – إبراهيم بن حميد الرُّوَاسِي ثقة .
- ٥٢ – وقال ابن عيينة : حدثنا إبراهيم بن ميسرة وكان من أصدق الناس وأوثقهم .
- ٥٣ – وقال ابن معين : إبراهيم بن عُمَر بن كَيْسَانَ يَمَانِي ثقة .
- ٥٤ – وإبراهيم بن سُؤيد ثقة .
- ٥٥ – وإبراهيم مولى بُجَيْر ثقة .
- ٥٦ – وإبراهيم بن عبد الأعلى . ليس به بأس .
- ٥٧ – وقال محمد بن عبد الله بن عُمر في إبراهيم بن هَرَّاسَة . صدوق يحدث عن

Figure 4: The display is an example that shows how Ibn Shahin listed the names and information of the narrators in his book.

Ibn Shahin quoted most of the opinions or views of Ahmad Bin Hanbal and Yahya Bin Mai'n when translating the narrators in his book. The tahqiq of the book Tarikh Asma' al-Thiqat made 27 scholars of al-Jarh wa al-Ta'dil as the main backup in translating the names of the narrators in the book (Tohir, 2011).

Name of scholar	Date of Death (Hijri)
Sufyan Bin Sai'd At-Sauri	161
Syu'bah Bin Al-Hajjaj	160
Yahya Bin Sai'd Al-Qattan	198
Sufyan Bin Uyainah	198
Muhammad Bin Abdullah Bin Numair	234
Ubaidullah Bin Umar Bin Maisarah	235
Uthman Bin Abi Syaibah	239
Ibn Ammar Muhammad Bin Abdullah	242
Ahmad Bin Soleh Al-mesri	248
Ali Bin Abdullah Al-Madini	234
Imam Ahmad ibn Hanbal	241
Yahya Bin Mai'n	203
Abdul A'la Bin Mushir	218
Abdul Rahman Bin Mahdi	198
Abdullah Bin Al-Mubarak	181
Hammad Bin Zaid	179
Muhammad Bin Ja'far Al-Huzali	193
Waki' Bin Al-Jarrah	196
Muhammad Bin Sirin	110
Muhammad Bin Idris As-Syafie	204
Abdul Malik Bin Abdul Aziz Bin Juraij	150
Ali Bin Hajar As-Sa'di	244
Yahya Bin Shoi'd	318
Abu Bakr Muhammad Bin Harun	317
Sulaiman Bin Mehran	148
Muhammad Bin Ishaq Bin Yasar	151
Yazid Bin Harun	206

Figure 5: This diagram shows the list of scholars of al-Jarh wa al-Ta'dil who were used as the main backup by Ibn Shahin in evaluating the position of each narrator.

Although the author only intended to collect the narrators of thiqah in his book, there are some narrators who are punished as weak. This is explained by pentahqiq in the footnotes of the book *Tarikh Asma'al-Thiqah* (Tohir, 2011).

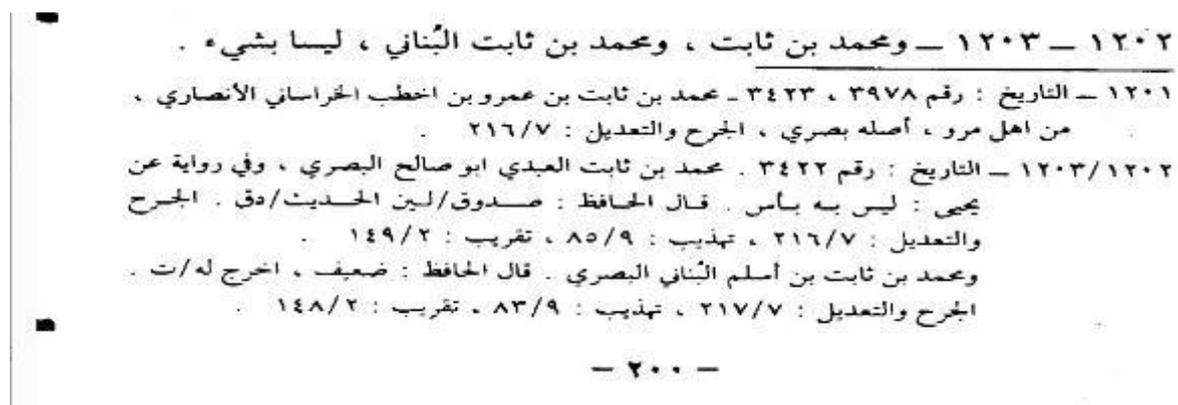


Figure 6 : The display is an example that shows Ibn Shahin's mistake in including weak narrators in this work which only specialises the thiqah narrators on the side of the scholars of al-Jarh wa al-Ta'dil.

The example mentioned in this methodology is further strengthened by the information brought by Ibn Abi Hatim in his book al-Jarh wa al-Ta'dil in volume 7 page 217.

The arrangement of the names of the same narrator from the point of view of letters and words is placed in one chapter and includes the pronunciation of Ta'dil (praise) from the scholars of al-Jarh wa al-Ta'dil.

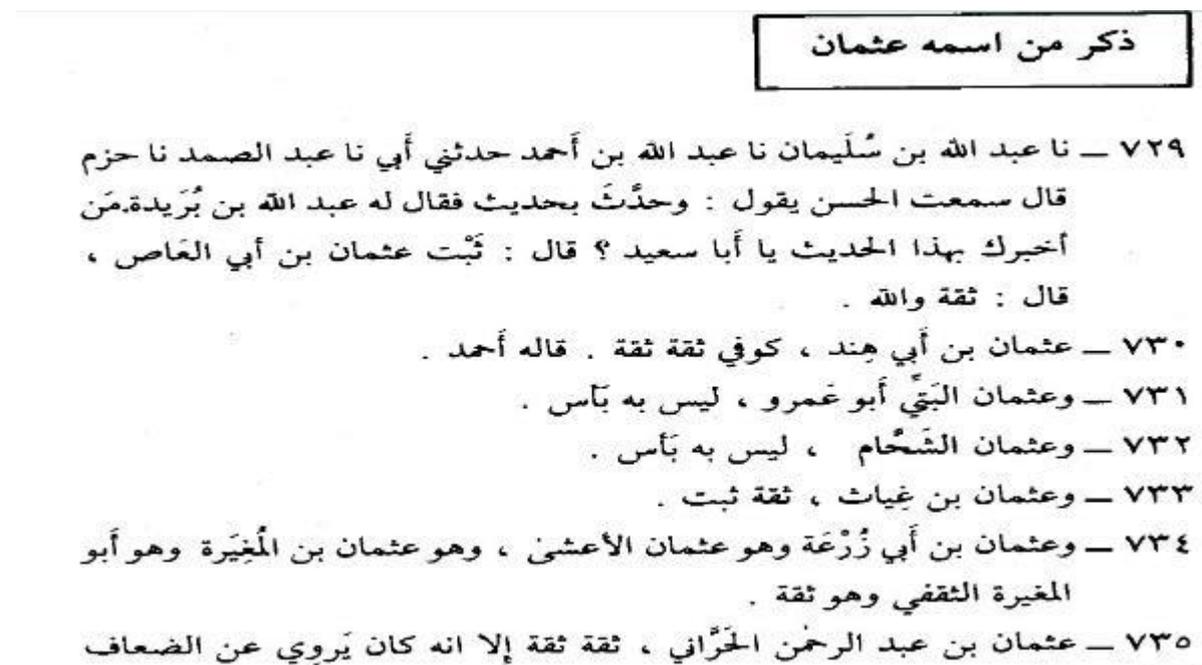


Figure 7: The illustration shows how Ibn Shahin collected the names of the same narrators in one chapter together with the recitations of al-Jarh wa al-Ta'dil on the narrators.

Conclusion

A critical examination of Tārīkh Asmā' al-Thiqāt by Ibn Shāhīn reveals several significant observations pertinent to the study of ḥadīth narrator authentication. Firstly, the text is acknowledged as a seminal contribution in the field of 'ilm al-rijāl, particularly for its systematic documentation of thiqah narrators. Secondly, Ibn Shāhīn adopts a methodology

that is both accessible and succinct, thereby facilitating ease of reference for scholars and students alike. Thirdly, the compilation is structured alphabetically, with the sequencing commencing from narrators bearing the name *Ismā'īl*. Fourthly, Ibn Shāhīn employs a unique classificatory technique by grouping narrators who share identical names into discrete chapters, thus enhancing the text's organizational clarity. Fifthly, the author accords considerable authority to the evaluations of *al-Jarḥ wa al-Ta'dīl* as presented by two preeminent scholars in the field, namely *Yahyā ibn Ma'īn* and *Aḥmad ibn Ḥanbal*. Finally, the biographical entries in this work are notably concise, with the majority limited to under half a page and some reduced to a single line, reflecting the author's intent to prioritize essential information over extensive commentary.

Contribution

This study is motivated by the limited scholarly engagement with Ibn Shahin's contributions to Hadith and *rijāl* literature, particularly his work *Tarikh Asmā' al-Thiqāt*. By examining its structure, methodology, and historical context, the study highlights Ibn Shahin's role in shaping early biographical evaluation. It contributes to the field by offering new insights into a relatively understudied figure and expanding our understanding of 4th-century Hadith scholarship.

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