

Investigating the Narrators from the Senior Tabi'in Class who Narrated from Three or More Companions and were Classified as "Maqbul" by Ibn Hajar in "Taqrīb Al-Tahdhīb"

Fouad Bounama*, Mohamed Ibrahim Al-Halwani

Faculty of Islamic Sciences, Al-Madinah International University, Pusat Perdagangan Salak,
Taman Desa Petaling, 57100, Kuala Lumpur, Malaysia

*Corresponding Author Email: fouad.bounama@mediu.edu.my

DOI Link: <http://dx.doi.org/10.6007/IJARBSS/v15-i8/26117>

Published Date: 09 August 2025

Abstract

This study explores a unique group of narrators from the elder generation of successors (*Kibār al-Tābi'īn*) who transmitted ḥadīth from three or more Companions (*Ṣaḥāba*) and were deemed "acceptable" (*maqbul*) by *Ibn Ḥajar al-'Asqalānī* in his critical work, *Taqrīb al-Tahdhīb*. Positioned in the sixth tier of narrator assessment, these individuals highlight the need to examine the relationship between the diversity of sources and the moderate reliability attributed to them in the field of *al-jarḥ wa-al-ta'dīl*. Although they had access to multiple Companions—often seen as beneficial for transmission integrity—their limited recognition in authoritative collections and their cautious reliability classification raise important methodological questions. This research fills a gap by systematically identifying, classifying, and analyzing these narrators, focusing on their transmission patterns, volume of narrations, and academic reception in classical sources. A qualitative, inductive-analytical approach is employed, primarily extracting data from *Taqrīb al-Tahdhīb* and verifying it through biographical dictionaries and ḥadīth anthologies. The study categorizes narrators based on their transmission of *Marfū'* and *Mawqūf* reports, the extent of their narrational reach, consistency in biographical identity, and levels of endorsement by *Ibn Ḥibbān* and other scholars. The findings deepen our understanding of *Ibn Ḥajar's* methodology for evaluating narrators with extensive but superficial *isnād* connections. By clarifying how narrators with three or more Companions remained within the *maqbul* category, the research underscores that source diversity alone does not guarantee a higher status in the narrator hierarchy. This work provides valuable insights into early transmission networks and the complex criteria used in narrator authentication, thereby enhancing scholarly engagement with ḥadīth validation frameworks.

Keywords: Hadith Narrators, Senior Tabi'in, Companion Transmission, Ibn Hajar, Taqrīb Al-Tahdhīb

Introduction

Research Background

The classification of narrators in the science of ḥadīth has long been a foundational pillar in preserving the authenticity and integrity of Islamic tradition. Among the many evaluative ranks attributed by hadith critics, the designation *maqbul* (acceptable) occupies an important, though often overlooked, middle tier. This category is neither fully endorsed as entirely reliable nor wholly dismissed as weak; instead, it represents a nuanced evaluative position that reflects the conditional acceptance of narrators. The critical study of this intermediate rank, especially as formulated by the renowned hadith scholar *al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī* (d. 852 AH), provides valuable insights into the complex methodologies that safeguard the transmission of prophetic traditions. In his compendium *Taqrīb al-Tahdhīb*, *Ibn Ḥajar* categorizes narrators as *maqbul* when they transmit few traditions, are free from significant criticism, and their reports find conditional acceptance when corroborated by parallel chains (*Ibn Ḥajar*, 1995).

The significance of studying this category lies in its unique position: narrators labeled *maqbul* serve as a bridge between the fully reliable narrators (*thiqah*) and the weak ones (*daʿīf*). Despite their moderate reliability, narrators in this tier have often been neglected in contemporary hadith studies, with past scholarship primarily concentrating on narrators featured in canonical collections like the *Ṣaḥīḥayn* or those receiving extreme evaluative rankings. Particularly underexplored are the senior *Tābiʿīn* who narrated from three or more Companions yet remained only *maqbul*. These narrators occupy a crucial historical and methodological space—they had extensive exposure to first-generation sources, but their narrations' limited volume or minor biographical ambiguities prevented their elevation to stronger ranks.

This oversight creates a gap in understanding how early Islamic scholars balanced the complexities of source multiplicity, biographical factors, and critical reception when assessing narrators. Investigating those classified as *maqbul* among the senior *Tābiʿīn* sharpens our comprehension of the discipline of *al-jarḥ wa-al-taʿdīl* (narrator criticism and accreditation). It reveals that access to numerous companions alone cannot guarantee high scholarly endorsement, placing emphasis instead on corroborative support, biographical consistency, and the preservation quality of reports (*Ibn al-Ṣalāḥ*, 1986; *al-Dhahabī*, 1995).

Understanding this nuanced classification has broad utility for scholars and students of hadith, Islamic historians, and those engaged in the critical analysis of early Islamic transmission. It enhances the methodological rigor when using hadith literature as historical sources, ensuring a balanced assessment of narrational strength versus breadth. Moreover, this study benefits academic efforts to systematize narrator criticism, contributes to refining modern authentication techniques, and supports the preservation and interpretation of Islamic intellectual heritage with greater precision.

By focusing on this specific cohort—early narrators connected to multiple Companions yet designated only as *maqbul*—this research enriches the field's understanding of how early hadith scholarship wrestled with evaluating narrators' credibility beyond simplistic categorizations. It offers a more detailed and practical framework for future scholarship to navigate the delicate balance between narrational diversity and critical reliability.

Research Problem

Despite the crucial role of the *maqbul* classification within the methodology of hadith criticism, there remains a significant scholarly gap regarding the evaluation of senior Tābiʿīn narrators who transmitted reports from three or more Companions but were designated *maqbul* by Ibn Ḥajar in Taqrīb al-Tahdhīb. This group offers a pivotal case to investigate how the breadth of transmission—characterized by multiple Companionship links—affects assessments of narrator reliability and how these assessments reflect Ibn Ḥajar’s nuanced application of al-jarḥ wa-al-taʿdīl principles.

Previous studies have predominantly focused on narrators with limited source diversity or on those ranked unequivocally as *thiqah* or *daʿīf*, leaving this intermediate category underexplored. The existence of multiple Companion transmission paths for these narrators suggests greater potential connectivity to authentic sources. However, their consistent classification as *maqbul*—a rank indicating conditional acceptance subject to corroboration—raises critical methodological questions. Specifically, does having access to a wider transmission base enhance a narrator’s credibility, or does the *maqbul* status reveal that other factors, such as the quantity and quality of narrations, corroborative support, biographical clarity, and isnād continuity, outweigh transmission breadth in reliability judgments?

Moreover, considerable variation exists in the evaluation of these narrators across hadith scholarship. Some were upheld as *thiqah* by Ibn Ḥibbān alone, others enjoyed broader endorsement, while some remained without significant scholarly support. These inconsistencies underscore the necessity for a systematic and critical examination of their narrational characteristics, textual presence, and reception history in primary hadith collections and biographical sources.

Accordingly, this study is guided by the following core research questions:

1. How does transmission from three or more Companions impact a narrator’s classification compared to those with fewer sources?
2. What are the distinctive features of hadith transmission among *maqbul* narrators with broader source diversity in terms of quantity, textual presence, and reception networks?
3. To what extent do these narrators contribute to the *Marfūʿ* (Prophetic) and *Athar* (Companional) traditions preserved in canonical and non-canonical hadith literature?
4. What does Ibn Ḥajar’s application of the *maqbul* classification reveal about the interplay between transmission breadth and scholarly reliability evaluation?

By addressing these questions, the research aims to enhance the scholarly understanding of how early hadith critics balanced source multiplicity with stringent criteria of reliability, reinforcing the methodological rigor of al-jarḥ wa-al-taʿdīl and enriching contemporary approaches to hadith authentication and historiography.

Research Terms

“At-Tabiʿi,” “At-Tabiʿoun,” and “At-Tabiʿeen”

In linguistics, “At-Tabiʿi” (the name of the doer) is a noun derived from the verb “tabiʿa,” which means “to follow.” Al-Khalil ibn Ahmad al-Farahidi defined “At-Tabiʿi” as the follower, and from

it comes "al-ittiba'," which means following. For example, you would say, "I followed his knowledge," meaning you followed his teachings (al-Farāhīdī, 179).

Al-Murtada al-Zubaydi said: "ittba'ahu," which means he followed in his footsteps (al-Zubaydī, n.d.). So, "At-Tabi'i" or "At-Tabi'" is the one who comes after something or someone and follows in their footsteps, and its plural is "At-Tabi'oun" or "At-Tabi'een."

In terminology, Al-Khatib al-Baghdadi said: "At-Tabi'i is one who accompanied a companion of the Prophet (PBUH)" (al-Khaṭīb al-Baghdādī, n.d.).

Al-'Irāqī mentioned that: "At-Tabi' is the one who met the Companions; as for al-Khaṭīb, he has accompanied" (al-'Irāqī, 2002).

Al-Sakhāwī explained that: "At-Tabi', also known as At-Tabi'i, is the one who met one companion of the Prophet—peace be upon him—or more, regardless of whether the vision was from the companion himself, as the follower was blind, or vice versa, or they were all like that because it is true that they met, whether he was distinguished or not, whether he heard from him or not" (al-Sakhāwī, 2005).

Therefore, "At-Tabi'i" refers to someone who met a companion of the Prophet (PBUH), whether or not he heard him.

At-Tabi'een classes, According to Ibn Hajar (d. 852 AH)

Scholars have disagreed on the definition of the layers of At-Tabi'een. Imam Muslim placed them into three layers, while Ibn Sa'd categorized them into four (al-Suyūṭī, 1995). Al-Ḥākim stated that there are 15 layers (al-Ḥākim al-Naysābūrī, 1977). Ibn Ḥibbān considered them a single layer since they all met the Companions (Ibn Ḥibbān, 1973). Ibn Ḥajar classified them into five layers in his division of the narrators, starting with the second layer: the layer of the senior Tabi'een, such as Ibn al-Musayyib; the third layer: the middle layer of At-Tabi'een, such as Al-Ḥasan and Ibn Sīrīn; the fourth layer: the layer following them, with most of their narrations coming from the senior Tabi'een like Al-Zuhrī and Qatādah; and the fifth layer: the lower layer among them, those who saw one or two Companions, with some of them not proven to have heard from the Companions, like Al-A'mash. This classification ends with the sixth: those who lived alongside the fifth but had no confirmed encounters with any of the Companions, such as Ibn Jurayj. The year of death of those known is mentioned; if they belong to the second layer, they are from before the first century, and if they are from the third to the end of the sixth, they are between 100 and 200 years after the Hijrah, with a clearer explanation given for those rare cases (Ibn Ḥajar, 1986).

Ibn Ḥajar's division can be traced back in meaning to three sections: the first section is for the senior Tabi'een, who are the narrators of the second layer; the second section is for the middle Tabi'een, who are the narrators of the third and fourth layers; and the third section is for the junior Tabi'een, who are the narrators of the fifth and sixth layers.

Ranks of Criticism and Praise According to Ibn Hajar (d. 852 AH)

Ibn Hajar, in his book "Taqrīb al-Tahdhīb," categorized narrators in terms of criticism and praise into twelve ranks:

1. Rank of Companions: This is the highest rank.
2. Second Rank: Those who are highly praised, either by using a superlative form (e.g., "the most trustworthy of people") or by repeating the description either verbally (e.g., "trustworthy trustworthy") or in meaning (e.g., "trustworthy and a memorizer").

3. Third Rank: Those who are characterized by a single attribute, such as "trustworthy."
4. Fourth Rank: Those who fall slightly short of the third rank, such as "truthful."
5. Fifth Rank: Those who are slightly below the fourth rank, such as "truthful but has a poor memory," which also includes those accused of a type of innovation.
6. Sixth Rank: Those who have only a little narration, and there is no established reason to abandon their narration. They are referred to as "acceptable" when corroborated; otherwise, they are considered "weak."
7. Seventh Rank: Those narrated by more than one person but not confirmed; they are referred to as "hidden" or of "unknown status."
8. Eighth Rank: Those for whom there is no confirmed praise and who are labeled as weak, even if not explicitly explained. They are referred to as "weak."
9. Ninth Rank: Those from whom only one person narrated and who are not confirmed; they are referred to as "unknown."
10. Tenth Rank: Those who are completely unverified and are weakened by an objection; they are referred to as "abandoned," "abandoned narration," "weak narration," or "dropped."
11. Eleventh Rank: Those accused of lying.
12. Twelfth Rank: Those who are explicitly labeled as liars or forgers (Ibn Ḥajar, 1986).

Definition of the "Maqbūl" Hadith: Linguistic, Technical, and Ibn Ḥajar's Perspective
Linguistic and General Technical Meaning of the Term "Maqbūl"

In Arabic, the term maqbūl denotes something that is approved, accepted, and satisfactory. This stands in contrast to mardūd (rejected) (Ibn Manẓūr, 1993). In the science of Hadith terminology (ʿilm muṣṭalaḥ al-ḥadīth), the term generally refers to hadiths that meet the essential conditions for acceptance by hadith scholars, distinguishing them from weak, fabricated, or unreliable narrations (Ibn al-Ṣalāḥ, 1986; al-Nawawī, 2003).

When the text of a hadith (matn) or its chain of transmission (isnād) is described as maqbūl, it implies that it has attained a sufficient degree of authenticity to be considered for legal, ethical, or doctrinal inference. The use of maqbūl extends to both the text of the hadith and its transmitters, illustrating the intrinsic link between evaluating the transmitted content and assessing its narrators (al-Khaṭīb al-Baghdādī, 1989). This initial classification between "accepted" and "rejected" hadith reflects early scholars' significant attention to establishing a basic level of credibility before conducting more detailed evaluations.

Ibn Ḥajar's Definition and Specific Standards for the Term "Maqbūl"

Al-Ḥāfiẓ ibn Ḥajar al-ʿAsqalānī (d. 852 AH/1449 CE) occupies a distinguished position in the hadith scholarship. His work, Taqrīb al-Tahdhīb, remains one of the most authoritative references in the field of narrator evaluation (al-jarḥ wa-al-taʿdīl). Within this work, Ibn Ḥajar used the term maqbūl with a specific technical meaning unique to his classification system (Ibn Ḥajar, 1995).

He defined a "maqbūl" narrator as follows: "One who has few narrations and against whom no sufficient cause for rejection has been established; indicated by the term 'maqbūl' if corroborated by others; otherwise, [he is] weak in narration" (Ibn Ḥajar, 1995).

From this definition, three essential conditions emerge.

- The narrator must have transmitted only a few narrations.
- No proven discrediting criticism (jarḥ) should exist against him.

- His hadiths are accepted only if corroborated by others; otherwise, they are classified as *layyin al-ḥadīth* (soft or weak in narration).

Ibn Ḥajar placed *maqbul* narrators in the sixth of twelve ranks he outlined for narrator evaluation, positioning them below ranks such as "trustworthy" (*thiqa*) and "truthful" (*ṣadūq*) (Ibn Ḥajar, 1995). This reflects his critical and meticulous approach, requiring not only the absence of serious flaws but also positive corroboration to confirm acceptance.

Comparative Analysis of the Term "Maqbul" among Different Hadith Scholars

The term *maqbul* had been used by hadith scholars prior to Ibn Ḥajar, although often with broader and less technically defined implications. Earlier scholars frequently applied *maqbul* to signify a general level of trustworthiness sufficient for consideration without strict classification into a detailed hierarchical system (al-Dhahabī, 1995; Ibn 'Abd al-Barr, 2000).

Thus, for many early scholars, a *maqbul* narrator could be someone whom later scholars, like Ibn Ḥajar, might classify more precisely as "trustworthy," "truthful," or simply "acceptable." For instance, Al-Dhahabi, in *Mizan al-ʿItidal*, included *maqbul* among positive epithets for narrators, indicating a broader use of the term (al-Dhahabī, 1995).

In contrast, Ibn Ḥajar introduced a more specialized and restrictive meaning of *maqbul*, limiting it to narrators who needed corroboration for their narrations to be accepted. This shift represents increasing methodological rigor and refinement within hadith criticism, with Ibn Ḥajar playing a key role in systematizing and clarifying the field.

Literature Review

The classification *maqbul* (acceptable), as utilized by al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī in *Taqrīb al-Tahdhīb*, continues to be a subject of critical inquiry in contemporary hadith studies. While numerous works have examined the general usage and methodological underpinnings of this evaluative term, few have systematically addressed its application to narrators from the senior *Tābiʿīn* who transmitted from *three or more Companions*. This dimension—source multiplicity within a specific generational and reliability bracket—remains an underexplored niche within the broader discourse on narrator validation.

Muhammad Ali (2003) conducted a comprehensive study on 146 narrators designated *maqbul*, highlighting the diversity in Ibn Ḥajar's evaluative criteria. He found that many narrators thus classified had transmitted only a handful of hadiths and were often devoid of substantial praise or criticism from earlier authorities. While the study provided useful insights into Ibn Ḥajar's terminological usage, it did not isolate or assess narrators with extensive Companionship transmission (i.e., from three or more Companions), nor did it explore the implications of such transmission breadth.

Al-Shahrānī (2005) argued that Ibn Ḥajar's usage of *maqbul* deviated from classical hadith criticism, emphasizing the absence of criticism, corroboration, and limited narrational volume. His analysis, however, remained general in scope and did not assess how the number of sources—particularly multiple *Ṣaḥābah*—impacted the reliability and reception of narrators within this category.

Al-Shawkānī Asiri (2002) examined the conceptual evolution of Ibn Ḥajar's hadith terminology, highlighting differences between his classifications and those of earlier critics. While valuable for its terminological clarification, the study did not consider narrational patterns or the potential significance of source multiplicity in evaluating the *maqbul* tier.

Kamal Hamida (2019) delineated the historical progression of the *maqbul* designation, charting its definitional modifications from early critical treatises to Ibn Ḥajar's more sophisticated criteria. Although providing significant context for terminological evolution, his analysis did not evaluate narrators based on the quantity of Companions from whom they transmitted, thus overlooking a crucial variable in transmission dynamics.

Arshad Al-Jaitan (2010) concentrated on *maqbul* narrators within the Four Sunan compilations, concluding that the majority were *majhul* unless substantiated by corroborative *isnāds*. While this scholarship underscored the necessity for prudence when employing narrators of ambiguous standing, it did not investigate whether narrators with multiple Companionship transmissions were appraised differently in scholarly evaluations.

Recent studies by Helimy Aris and Nazri Muslim (2018) scrutinized the consistency of Ibn Ḥajar's application of *maqbul* to narrators in canonical compilations, particularly those from subsequent generations. While their findings advanced understanding of intra-textual consistency in *Taqrib al-Tahdhīb*, they did not extend their scope to include early-generation narrators with wide-ranging transmission networks.

A subsequent study by Helimy Aris (2020) analyzed *maqbul* narrators among the teachers of al-Bukhārī and Muslim, concluding that their narrations were frequently corroborated by stronger chains. While valuable in affirming the rigor of the *Ṣaḥīḥayn*, this study overlooked narrators from earlier generations whose reliability rested more heavily on source multiplicity than corroboration.

Collectively, the above literature reveals a persistent gap: the lack of targeted analysis of senior *Tābi'īn* narrators who transmitted from *three or more Companions* and were classified as *maqbul* by Ibn Ḥajar. While much has been written about the category in general, the intersection between transmission breadth and reliability assessment remains insufficiently addressed. This study aims to address that gap by examining how the variety of sources among early-generation narrators may have affected their evaluative status. This investigation will enhance our understanding of Ibn Ḥajar's methodology and the foundational principles of *al-jarḥ wa-al-ta'dīl*.

Research Methodology

This study adopts a qualitative, inductive-analytical approach to examine the classification and implications of the *maqbul* designation for senior *Tābi'īn* narrators who transmitted from three or more Companions. The methodology follows a multi-phase process aimed at ensuring analytical accuracy, source triangulation, and contextual depth.

Sampling Strategy

The research employs purposive sampling, focusing on narrators from the senior *Tābi'īn* generation (*Kibār al-Tābi'īn*) who are (1) explicitly identified as *maqbul* in *Taqrib al-Tahdhīb* by Ibn Ḥajar, and (2) have documented connections to three or more named Companions

(Ṣaḥābah). This specific group was chosen to evaluate how broader access to multiple Companions relates to reliability assessments in classical hadith criticism. Narrators who transmitted from fewer than three Companions, or those not classified as senior Tābiʿīn, were excluded to maintain analytical focus.

Data Collection and Source Triangulation

The primary reference for narrator identification was Ibn Ḥajar's *Taqrīb al-Tahdhīb*, a concise yet authoritative manual of narrator evaluation. Supplementary data were collected from major classical biographical and critical works to validate and enrich the dataset. These included:

- *Tahdhīb al-Kamāl* by al-Mizzī
- *Mīzān al-I'tidāl* by al-Dhahabī
- *Al-Thiqāt* by Ibn Ḥibbān

This triangulated approach ensured a balanced appraisal of narrator profiles, reducing dependence on a single source and incorporating a range of scholarly opinions from different methodological schools within the hadith sciences.

Analytical Framework

The study employed a layered analytical framework comprising the following components:

1. *Transmission Source Classification*: Narrators were categorized based on whether all of their listed teachers were Companions, and whether the narrations from these Companions are actually present in surviving hadith literature.
2. *Textual Representation Analysis*: The presence of each narrator's hadiths was traced across the *Ṣaḥīḥayn*, the Four Sunan, and other compilations such as Musnads and Muʿjams to determine their textual reach and collection-level inclusion.
3. *Content Quantity Assessment*: Narrators were evaluated based on the volume of preserved *Marfūʿ* (Prophetic) narrations and *Āthār* (Companion/successor-sourced) narrations, allowing for an assessment of narrational productivity and thematic contribution.
4. *Reception Network Analysis*: The study examined how many successors (students) transmitted hadiths from each narrator, providing insight into their scholarly reception and influence on later transmission networks.
5. *Biographical Identity Verification*: The consistency of each narrator's name and *kunya* across biographical sources was assessed to detect any discrepancies that might affect authentication or cause conflation.
6. *Scholarly Evaluation Mapping*: The reliability of each narrator was assessed by examining the statements of Ibn Ḥibbān and other prominent critics. This process aimed to identify the level of agreement or disagreement among scholars regarding their credibility.
7. *Statistical Trend Analysis*: Quantitative summaries were created for each category. This included percentages of narrators based on textual inclusion, the frequency of *Marfūʿ* reports, the breadth of transmission, and the extent of scholarly endorsement. Such analysis helped in recognizing patterns and developing general insights.

Critical Synthesis

The data collected from these analytical stages were combined into a critical synthesis. This synthesis compared empirical findings with the broader scholarly discussions in hadith studies. The results were interpreted in the context of both contemporary and classical evaluations of

narrator methodology, focusing on how factors like the number of teachers, the volume of narration, and critical reception intersect within the *maqbul* classification. It contributes to a deeper understanding of how early hadith scholars balanced multiplicity of transmission, biographical stability, and scholarly consensus in assigning reliability ranks—particularly in the intermediate category of *maqbul* narrators.

Results

Classifications of Narrators from Senior Tabi'in with the Rank "Acceptable", Based on the Number of Companions They Narrated From

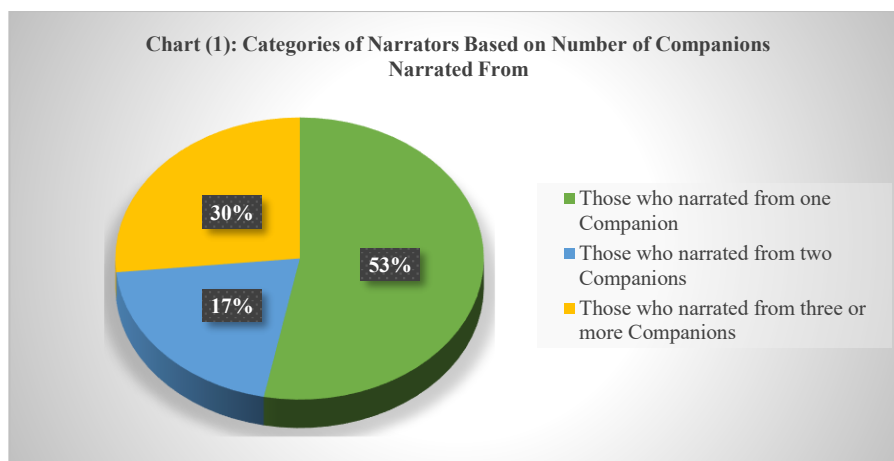
Table (1) below delineates the narrators from the Senior Tabi'in (Kibar al-Tabi'in), categorized according to the number of companions from whom they are reported to have narrated, as documented by hadith scholars. This analysis concentrates on narrators deemed "Acceptable" (*maqbul*) based on their evaluation in the criticism and validation framework (*al-Jarh wa-al-ta'dil*). The classification is as follows:

- Narrators from One Companion: 34 narrators
- Narrators from Two Companions: 11 narrators
- Narrators from Three or More Companions: 19 narrators

In total, there are 64 Senior Tabi'in narrators classified as "Acceptable."

Table (1)				
No.	Generation (Class)	Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil)	Categories of Narrators Based on Number of Companions Narrated From	No. of Narrators
1	Senior Tabi'in (Second Class)	Acceptable (Maqbul)	Those who narrated from one companion	34
2			Those who narrated from two companions	11
3			Those who narrated from three or more companions	19
			Total	64

Chart (1) illustrates the distribution of narrators within each category of Senior Tabi'in, classified as "Acceptable" (*Maqbul*). A slight majority of the narrators (53%) reported from only one companion. The narrators who reported from two companions constitute the smallest percentage (17%). Lastly, those who narrated from three or more companions account for 30%.



Classifications of Narrators who narrated from one Companion based on their narrations

This classification of senior Tabiʿīn narrators—deemed *maqbul* ("acceptable") by Ibn Ḥajar in *Taqrīb al-Tahdhīb* and known to have transmitted from three or more Companions—aims to distinguish between two distinct narrative profiles based on the availability of their transmissions in ḥadīth literature.

1. *Narrators with Documented Transmissions from All Cited Companions:* This group consists of 7 narrators whose instructors among the Companions, as identified by biographical scholars, are all represented in extant ḥadīth collections. That is, at least some narrations from each of their listed teachers are preserved in the canonical texts. This suggests a clearly traceable transmission network and a more fully documented teaching lineage.
2. *Narrators with Unattested Transmissions from Some Cited Companions:* This group includes 12 narrators who, although reported by scholars to have studied under three or more Companions, have no known narrations preserved in the ḥadīth corpus from some of these listed instructors. The absence of actual transmissions from certain teachers—despite their mention in biographical sources—raises questions about the narrational continuity or the selective preservation of their hadiths.

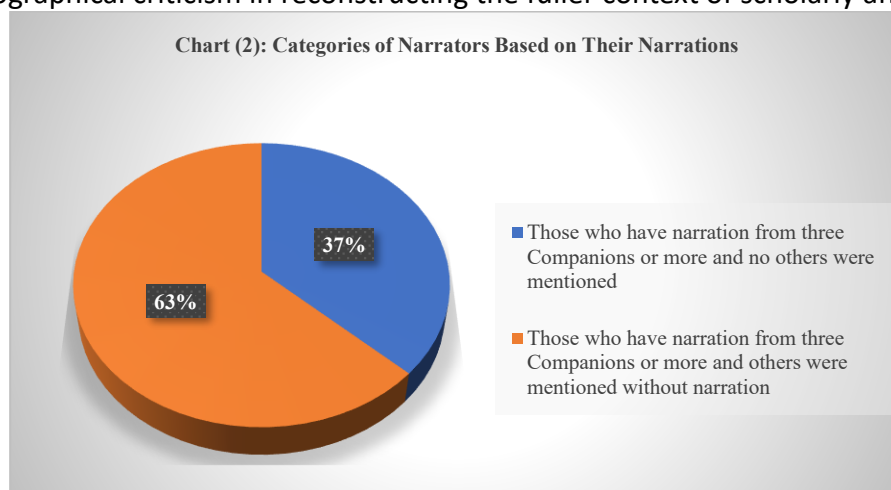
In total, 19 narrators fall under this typology. Table 2 presents this classification in detail, illustrating the extent to which the transmission records of these *maqbul* narrators align with the claims made in the biographical literature. This distinction not only reflects varying levels of documentation and preservation but also contributes to a more nuanced understanding of narrational authority and connectivity within the Tabiʿīn generation.

Table (2)				
No.	Generation (Class)	Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil)	Categories of Narrators Based on the Number of Their Teachers Mentioned	No. of Narrators
1	Senior Tabi'in (Second Class) Narrated from Three Companions or more	Acceptable (Maqbul)	Those who have narration from three Companions or more and no others were mentioned	7
2			Those who have narration from three Companions or more and others were mentioned without narration	12
			Total	19

Chart (2) visually illustrates the classification of senior Tabi'in (Second Class) narrators deemed *maqbul* ("acceptable") in the discipline of *al-Jarh wa al-Ta'dil*, based on the extent to which their transmissions from listed Companions are preserved in the ḥadīth corpus.

- *The first segment (37%)* represents narrators for whom at least one narration is preserved from each Companion identified in their biographical entries as a teacher. This indicates a well-attested transmission record in which all cited instructor-companions are traceable through extant ḥadīth texts, reflecting a complete and verifiable chain of transmission.
- *The second segment (63%)* includes narrators who were reported to have studied under three or more Companions, yet whose narrations from some of these listed teachers are not found in the surviving ḥadīth literature. While their association with these Companions is affirmed in biographical sources, the absence of preserved transmissions suggests either loss, non-documentation, or possible reliance on indirect transmission.

The chart emphasizes the predominance of the latter category, underscoring a significant pattern among acceptable narrators of this generation: while many had access to a broad circle of Companions, the actual transmission preserved in ḥadīth collections often reflects only part of that network. This highlights the partial nature of ḥadīth preservation and the value of biographical criticism in reconstructing the fuller context of scholarly affiliations.



Classifications of Narrators Based on the Hadith Sources That Included Their Narrations

Table (3) classifies 19 *maqbul* (acceptable) narrators from the senior Tabi'in—specifically those who transmitted from three or more Companions—according to the canonical ḥadīth sources in which their narrations are found. The categorization is as follows:

1. *Absent from the Ṣaḥīḥayn*: None of the narrators in this group appear in *Ṣaḥīḥ al-Bukhārī* or *Ṣaḥīḥ Muslim*. This absence suggests that, despite their classification as acceptable, their narrations did not meet the rigorous criteria set by the compilers of the two most authoritative Sunni ḥadīth collections.
2. *Present in the Four Sunan Collections*: A majority—16 narrators—are cited in one or more of the *Four Sunan* (Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, and Ibn Mājah). Their presence indicates a recognized degree of reliability and scholarly trust, though the collections vary in methodological strictness.
3. *Found in Other Collections Only*: 3 narrators are cited exclusively in non-Sunan works such as Musnads, Mu'jams, or other historical compilations. While still considered acceptable, narrations from these sources warrant closer scrutiny due to their appearance in less methodologically filtered texts.

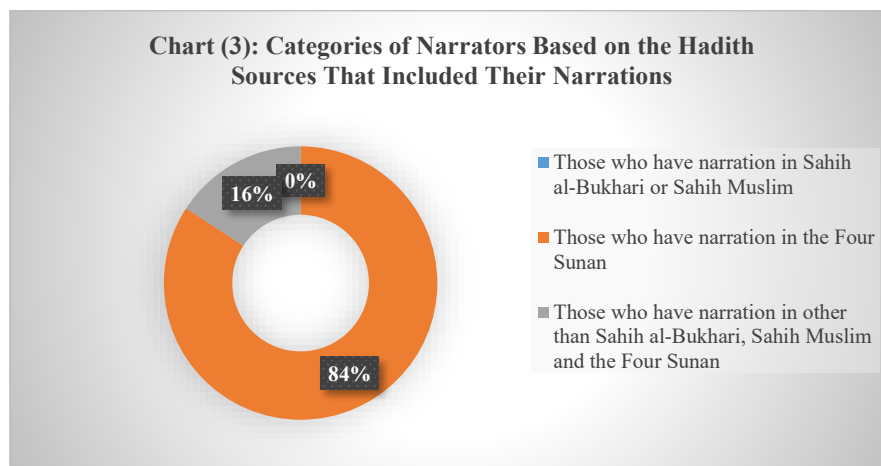
This distribution highlights the prominence of the Four Sunan as the primary repositories for narrations from this group, and the notable exclusion from the Ṣaḥīḥayn. The pattern may reflect the stricter standards of Bukhārī and Muslim or limitations in the transmission chains associated with these narrators.

Table (3)				
No.	Generation (Class)	Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil)	Categories of Narrators Based on Sources Including Their Narrations	No. of Narrators
1	Senior Tabi'in (Second Class) Narrated from Three Companions or more	Acceptable (Maqbul)	Those who have narration in Sahih al-Bukhari or Sahih Muslim	0
2			Those who have narration in the Four Sunan	16
3			Those who have narration in other than Sahih al-Bukhari, Sahih Muslim and the Four Sunan	3
			Total	19

Chart (3) illustrates the percentage distribution of 19 *maqbul* (acceptable) senior Tabi'in narrators—each of whom transmitted from three or more Companions—based on the ḥadīth collections in which their narrations are preserved. The distribution falls into three categories:

1. *Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim (0%)* — No narrators from this group are cited in the *Ṣaḥīḥayn*, reflecting the stringent authentication criteria employed by al-Bukhārī and Muslim, particularly in isnād integrity and transmitter reliability. Their exclusion suggests these narrators, though acceptable, did not meet the highest bar of canonical inclusion.
2. *The Four Sunan Collections (84%)* — The majority (16 narrators) are found in the Four Sunan (Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah), underscoring the central role of these works in preserving narrations from transmitters considered reliable but not of the highest tier. This indicates broader inclusion criteria and a wider narrational scope in the Sunan tradition.
3. *Other Ḥadīth Compilations (16%)* — The remaining 3 narrators are cited solely in non-Sunan sources, such as Musnads or Mu'jams. Their narrations, while preserved, appear in less canonical contexts and may reflect regional circulation, thematic focus, or looser transmission standards.

The chart highlights a pronounced concentration of narrations in the Four Sunan and a complete absence from the *Ṣaḥīḥayn*, illustrating the tiered nature of hadith preservation and the diverse methodological filters through which early narrations were transmitted and canonized.



Classifications of Narrators Based on Hadith Marfu' (Attributed to the Prophet PBUH) Narrated

Table (4) categorizes 19 senior Tabi'īn narrators—judged *maqbul* (acceptable) and known to have transmitted exclusively from three or more Companions—according to the number of preserved *marfū'* (Prophetic) ḥadīths attributed to them. The classification reflects their narrational output and contribution to Prophetic tradition within the ḥadīth corpus.

The narrators are grouped into four categories:

1. *No Marfū' Narrations (3 narrators)* – Despite their acceptable status and direct links to multiple Companions, these narrators have no recorded *marfū'* ḥadīths. Their presence in hadith literature likely relates to non-Prophetic reports (e.g., *mawqūf*, *maqṭū'*) or historical transmission rather than direct transmission from the Prophet.
2. *One Marfū' Narration (3 narrators)* – These individuals are recorded as transmitting a single Prophetic report. Although quantitatively minimal, such narrators are important in isnād studies, especially where rare or isolated narrations (*gharīb*) are concerned.
3. *Two Marfū' Narrations (3 narrators)* – This group has a slightly larger, yet still limited, narrational output. While modest in scope, their transmissions contribute to the mapping of less frequent but traceable isnād paths.
4. *More than Two Marfū' Narrations (10 narrators)* – This is the largest segment, representing narrators with a relatively higher volume of Prophetic transmissions. Their contributions suggest greater narrational activity and relevance in hadith scholarship, especially in isnād continuity and content analysis.

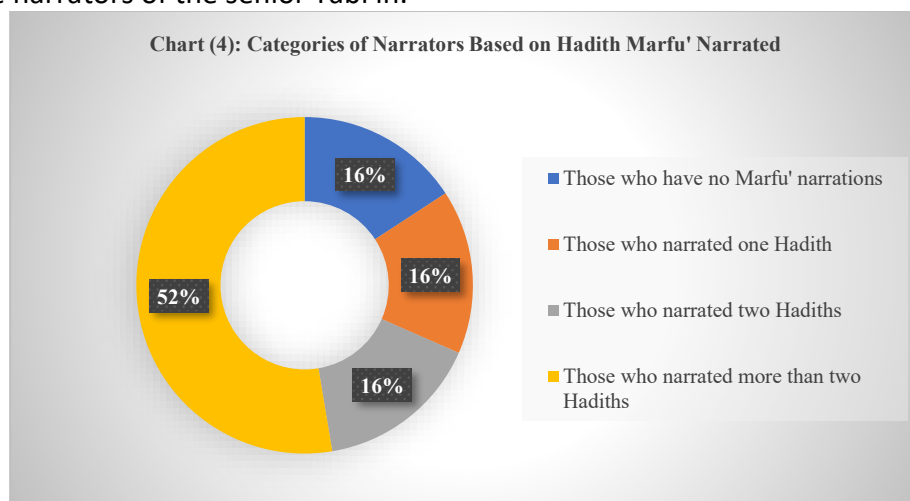
The data reveal that just over half of the narrators transmitted more than two *marfū'* ḥadīths, while the rest had minimal or no preserved Prophetic reports. This distribution underscores the internal diversity within the “acceptable” category and affirms the importance of assessing both narrational quantity and reliability in the critical study of hadith transmission.

Table (4)				
No.	Generation (Class)	Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil)	Categories of Narrators Based on the Number of Marfu' Narrations	No. of Narrators
1	Senior Tabi'in (Second Class) Narrated from Three Companions or more	Acceptable (Maqbul)	Those who have no Marfu' narrations	3
2			Those who narrated one Hadith	3
3			Those who narrated two Hadiths	3
4			Those who narrated more than two Hadiths	10
			Total	19

Chart (4) presents the distribution of maqbul (acceptable) senior Tabi'in narrators—each of whom transmitted from three or more Companions—based on the number of preserved marfu' (Prophetic) ḥadīths attributed to them. The chart categorizes their narrational output into four distinct levels:

1. *No Marfu' Narrations (16%)* – Three narrators are not known to have transmitted any marfu' reports. Their absence from Prophetic transmission may reflect a focus on non-Prophetic material (e.g., legal opinions or historical reports) or a loss of transmission chains in the historical record.
2. *One Marfu' Narration (16%)* – Another three narrators each have a single preserved Prophetic narration. These minimal contributions are often critical for isnād analysis, especially in the context of rare or solitary chains (gharīb).
3. *Two Marfu' Narrations (16%)* – This group of three narrators similarly demonstrates limited but identifiable engagement in transmitting Prophetic traditions.
4. *More than Two Marfu' Narrations (52%)* – The largest category, consisting of ten narrators, reflects a higher level of narrational productivity. Their multiple marfu' transmissions suggest a more substantial role in preserving and disseminating Prophetic traditions within this generational stratum.

The chart highlights a disproportionate concentration in the latter category, with over half of the narrators contributing significantly to the Prophetic corpus. This distribution underscores both the narrational diversity and the varying degrees of scholarly prominence among acceptable narrators of the senior Tabi'in.



Classifications of Narrators Based on Aathaar (Narrations Attributed to Companions or Tabi'in)

Table (5) classifies 19 maqbūl (acceptable) senior Tabi'in narrators—each of whom transmitted from three or more Companions—based on the number of preserved āthār (non-Prophetic reports) attributed to Companions or fellow Tabi'in. The focus is on mawqūf transmissions, which form a critical layer of early Islamic legal and exegetical discourse.

The narrators are divided into four categories:

1. *No Āthār (2 narrators)* – These individuals have no preserved *mawqūf* narrations. Their narrational activity may have centered on *marfū'* ḥadīths or other types of reports, or their *āthār* were simply not preserved.
2. *One Athar (5 narrators)* – This group shows minimal participation in transmitting Companion reports, though even a single preserved *athar* can be significant for tracing early legal or interpretive positions.
3. *Two Āthār (5 narrators)* – These narrators reflect a slightly broader engagement with Companion-sourced material, suggesting modest involvement in the transmission of juridical or exegetical traditions.
4. *More than Two Āthār (7 narrators)* – The largest group indicates a more substantial role in preserving and transmitting multiple *āthār*, pointing to deeper participation in the transmission of early Islamic legal and historical knowledge.

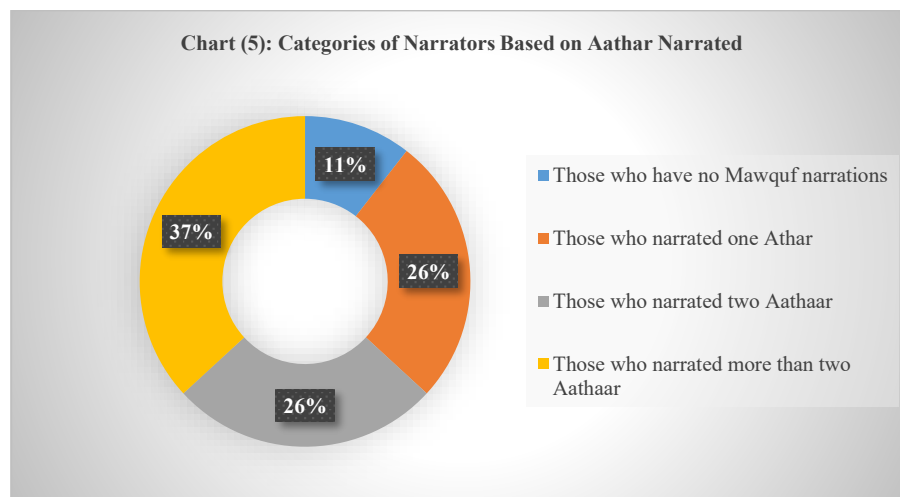
The classification reflects the range of narrational productivity concerning non-Prophetic material and helps identify narrators who acted as key transmitters of Companion-based jurisprudence and interpretation, critical to early Islamic intellectual development.

Table (5)				
No.	Generation (Class)	Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil)	Categories of Narrators Based on the Number of Aathaar Narrations	No. of Narrators
1	Senior Tabi'in (Second Class) Narrated from Three Companions or more	Acceptable (Maqbul)	Those who have no Mawqūf narrations	2
2			Those who narrated one Athar	5
3			Those who narrated two Aathaar	5
4			Those who narrated more than two Aathaar	7
			Total	19

Chart (5) provides a visual representation of the distribution of narrators based on the volume of preserved āthār—reports attributed to Companions or fellow Tabi'in. The breakdown is as follows:

1. *No Āthār (11%)* – Two narrators lack any recorded *mawqūf* material, possibly due to specialization in *marfū'* transmission or loss of such reports over time.
2. *One Athar (26%)* – Five narrators have a single preserved *athar*, marking minimal yet significant engagement with Companion-based discourse.
3. *Two Āthār (26%)* – Another five narrators fall into this intermediate category, indicating a modest but consistent contribution to the transmission of early non-Prophetic traditions.
4. *More than Two Āthār (37%)* – The largest segment consists of seven narrators who played a notable role in transmitting multiple *āthār*, suggesting greater scholarly activity in areas such as *fiqh*, *tafsīr*, and historiography.

The chart highlights a relatively balanced distribution across the lower tiers, with a clear concentration among narrators who preserved multiple āthār. This pattern reinforces the importance of certain individuals in sustaining the intellectual legacy of the Companions, particularly in legal and exegetical traditions distinct from Prophetic narration.



Classifications of Narrators Based on the Number of Narrators Who Narrated from Them

Table (6) classifies 19 senior Tabi'īn—each considered maqbūl ("acceptable") and known to have narrated from three or more Companions—based on the number of transmitters who reported ḥadīths from them. This classification offers insight into each narrator's reception and the extent of their transmission network.

The narrators are grouped into four categories:

1. *One Transmitter (4 narrators)* – These narrators are preserved through a single transmission line. This limited reception may reflect regional isolation, short lifespan, or constrained scholarly influence despite acceptable status.
2. *Two Transmitters (1 narrator)* – This marginal category suggests slightly broader recognition but still reflects limited engagement within the transmission network.
3. *Three Transmitters (4 narrators)* – This intermediate category indicates moderate circulation, with multiple transmission chains enabling partial diffusion of their narrations.
4. *More than Three Transmitters (10 narrators)* – Comprising the majority, these narrators enjoyed widespread reception across multiple isnād pathways. Their broader dissemination suggests greater scholarly prominence, reliability, and integration into the early hadith tradition.

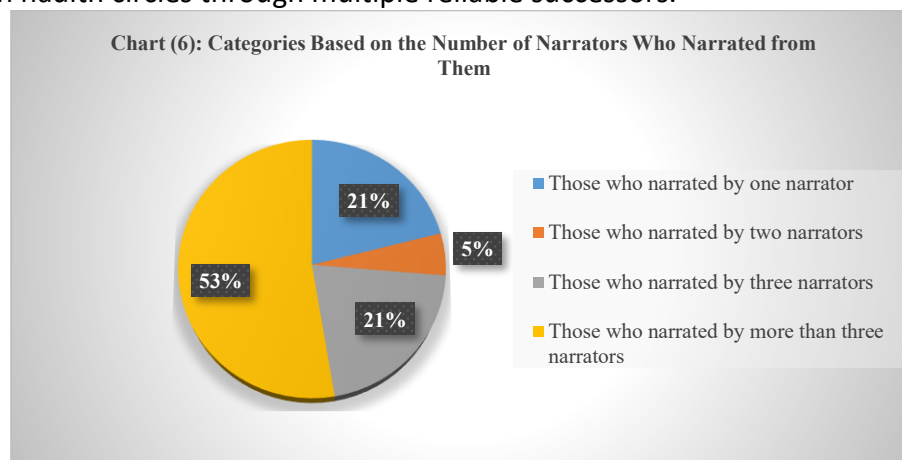
The data show that over half of the narrators (53%) were transmitted by more than three individuals, pointing to a strong correlation between transmission breadth and historiographical significance within early hadith scholarship.

Table (6)					
No.	Generation (Class)	Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil)	Categories Based on the Number of Narrators Who Narrated from Them	No. of Narrators	
1	Senior Tabi'in (Second Class) Narrated from Three Companions or more	Acceptable (Maqbul)	Those who narrated by one narrator	4	
2			Those who narrated by two narrators	1	
3			Those who narrated by three narrators	4	
4			Those who narrated by more than three narrators	10	
			Total19		

Chart (6) visually represents the distribution of narrators based on how many transmitters narrated from them. The four-tier classification is as follows:

1. *One Transmitter (21%)* – Representing 4 narrators, this group reflects minimal dissemination. Although preserved, these narrators were transmitted through isolated lines, possibly due to limited scholarly reach or circumstantial factors.
2. *Two Transmitters (5%)* – This smallest group includes only 1 narrator, indicating narrowly received but still recognized contributions.
3. *Three Transmitters (21%)* – Comprising 4 narrators, this segment indicates moderate reach, with their narrations circulating across a limited but traceable scholarly network.
4. *More than Three Transmitters (53%)* – The largest segment, including 10 narrators, reflects individuals with substantial scholarly engagement and widespread narrational impact. Their narrations were transmitted through diverse and overlapping isnād routes, affirming their prominence within the hadith tradition.

The chart highlights a strong skew toward wider transmission, emphasizing the importance of narrational reach in assessing both the authority and historiographical visibility of early transmitters. It also affirms that the majority of acceptable senior Tabi'in had a lasting presence in hadith circles through multiple reliable successors.



Classifications of Narrators Based on Agreement on Their Names

Table (7) categorizes 19 senior Tabiʿīn narrators—classified as maqbūl ("acceptable") and known to have narrated from three or more Companions—based on the consistency of their personal names and kunyah (honorific appellations) across biographical and isnād sources. This classification is significant for assessing narrator identification accuracy, which is critical in both biographical evaluation (ʿilm al-rijāl) and transmission verification.

The narrators are divided into two categories:

1. *No Variance in Name or Kunyah (10 narrators)* – These individuals are consistently identified in the historical and hadith literature with uniform names and *kunyahs*. Their clear and unambiguous attribution strengthens their authenticity profile, facilitates isnād analysis, and minimizes the potential for confusion or conflation with other transmitters.
2. *Variance in Name or Kunyah (9 Narrators)* – This category consists of narrators whose names or kunyahs show discrepancies or alternate forms in various sources. These variations may arise from errors by scribes, regional naming customs, or the use of different identifiers for the same individual. Although such inconsistencies do not necessarily undermine reliability, they complicate the process of verifying narrators and often necessitate further investigation through cross-referencing works such as *Tahdhīb al-Kamāl*, *al-Tārīkh al-Kabīr*, and *al-Kāshif*.

This classification emphasizes the significance of precise naming in hadith sciences and highlights the importance of thorough biographical analysis in maintaining the integrity of transmission chains.

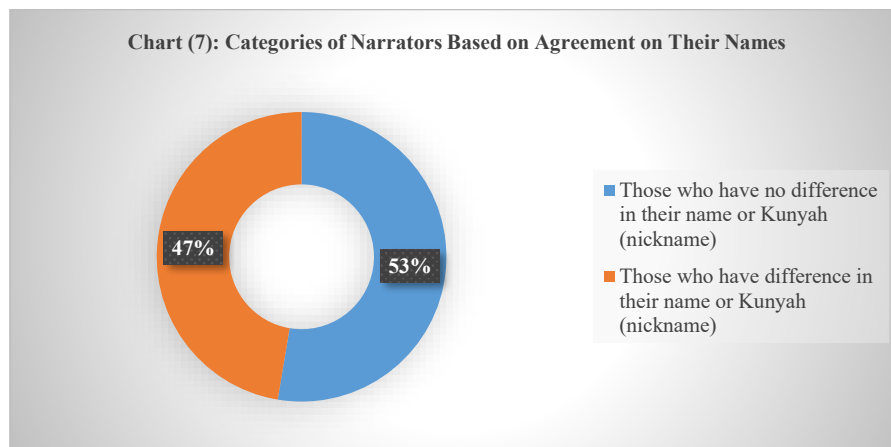
Table (7)				
No.	Generation (Class)	Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil)	Categories Based on Agreement on Their Names	No. of Narrators
1	Senior Tabi'in (Second Class) Narrated from Three Companions or more	Acceptable (Maqbul)	Those who have no difference in their name or Kunyah (nickname)	10
2			Those who have difference in their name or Kunyah (nickname)	9
			Total	19

Chart (7) illustrates the distribution of acceptable senior Tabiʿīn narrators based on the consistency of their personal names and kunyahs as recorded in classical sources:

1. *Consistent Naming (53%)* – Ten narrators have stable and clear identifiers throughout the literature. This consistency boosts confidence in their identification and reliability within isnād networks.
2. *Inconsistent Naming (47%)* – Nine narrators show some variation in how their names or kunyahs are reported. While these discrepancies do not discredit them, they require careful reconciliation during critical hadith evaluation and add to the complexity of accurately tracing transmission pathways.

The chart demonstrates a nearly even split, indicating that biographical ambiguity was not uncommon even among acceptable narrators. This underscores the rigorous standards of

precision upheld by hadith scholars and emphasizes the importance of name integrity in verifying the authenticity of narrations.



Classifications of Narrators Based on Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil) by Other Scholars

Table (8) provides a detailed classification of 19 acceptable senior Tabi'īn narrators who transmitted from three or more Companions. This classification is based on the level of scholarly endorsement they received in the field of al-jarḥ wa al-ta'dīl, particularly highlighting the evaluations of Ibn Ḥibbān and supporting critics.

The narrators are grouped into three categories:

1. *Declared Thiqaḥ Only by Ibn Ḥibbān (3 narrators)* – These individuals are affirmed solely by Ibn Ḥibbān, whose leniency in reliability assessments is well-documented. His solitary endorsement, while not invalid, calls for caution in the absence of support from more rigorous or earlier authorities.
2. *Declared Thiqaḥ by Ibn Ḥibbān and Other Critics (13 narrators)* – The largest and most robustly endorsed group, these narrators enjoy consensus or multi-source validation, significantly enhancing the credibility and acceptance of their transmissions within hadith methodology.
3. *Not Declared Thiqaḥ by Any Known Authority (3 narrators)* – Though still categorized as *maqḅūl*, these narrators lack explicit reliability endorsements from any major critic, including Ibn Ḥibbān. Their narrations require careful treatment and may be considered weaker within isnād hierarchies.

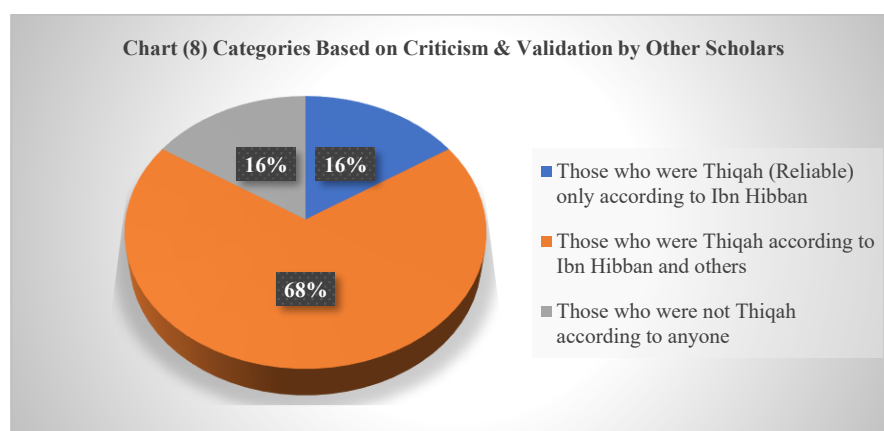
This classification highlights the different levels of scholarly trust assigned to individual narrators and shows the importance of cross-checking when assessing the status of transmitters. It also differentiates between formal acceptability and complete reliability (*thiqa*) in the authentication of hadith.

Table (8)				
No.	Generation (Class)	Criticism & Validation Rank (Al-Jarh Wa-Al-Ta'dil)	Categories Based on Criticism & Validation by Other Scholars	No. of Narrators
1	Senior Tabi'in (Second Class) Narrated from Three Companions or more	Acceptable (Maqbul)	Those who were Thiqah (Reliable) only according to Ibn Hibban	3
2			Those who were Thiqah according to Ibn Hibban and others	13
3			Those who were not Thiqah according to anyone	3
			Total	19

Chart (8) visualizes the scholarly evaluation of narrator reliability among this group of maqbūl Tabi'in, based on whether they were affirmed as thiqah by Ibn Hibbān alone, Ibn Hibbān with others, or by no known authority:

1. *Ibn Hibbān Alone (16%)* – Three narrators fall into this category. Given Ibn Hibbān's expansive validation criteria, these singular endorsements warrant cautious use in critical hadith applications.
2. *Ibn Hibbān and Other Scholars (68%)* – Thirteen narrators comprise the majority. This broad agreement signifies a high degree of trust and reinforces their reliability in transmission and scholarly usage.
3. *No Known Thiqah Endorsement (16%)* – Another three narrators lack affirmation from any recognized hadith authority. Their inclusion in hadith collections reflects basic acceptability, but their narrations remain on the periphery of reliability without explicit validation.

The chart illustrates a stratified model of narrator reliability, where *maqbūliyya* alone is insufficient to assume *thiqa* status without corroborative scholarly evaluation. The data underscore the rigorous standards of Sunni hadith criticism and the layered nature of transmitter credibility.



Discussion

The findings of this study offer a comprehensive overview of the narrative patterns and scholarly assessments of senior Tabi'in narrators who transmitted from three or more

Companions and were classified as *maqbul* in Ibn Hajar's *Taqrib al-Tahdhīb*. This research emphasizes their distinct role within the hadith transmission hierarchy and illustrates how the extent of their transmission, biographical consistency, and scholarly recognition influence their critical reception.

The classification of these narrators by their teaching sources reveals a divide: (37%) had instructors who were exclusively Companions, while (63%) had additional instructors but no surviving transmissions from them. This discrepancy raises significant questions about the authenticity and preservation of narrational chains, as well as the criteria used by early scholars to identify individuals as students of specific Companions. The presence of Companions in a narrator's *isnād* could indicate genuine scholarly interaction or might merely reflect remnants of lost transmission chains, necessitating caution in interpreting such biographical claims.

Additionally, the complete absence of these narrators from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* is a noteworthy observation, especially considering their extensive connections with multiple Companions. This absence does not necessarily undermine their credibility but rather highlights the rigorous inclusion criteria of the two *Ṣaḥīḥs*. The vast majority (84%) of these narrators are found in the Four Sunan collections, indicating a strong presence in the second tier of hadith literature. An additional 16% appear only in supplementary compilations such as the *Musnads* or *Mu'jams*. This textual distribution highlights a general pattern whereby *maqbul* narrators, even those with wide access to the Companions, are typically preserved in collections with more flexible standards of inclusion.

Analysis of the *marfū'* narrations revealed that 52% of the narrators transmitted more than two Prophetic reports, while 48% transmitted two or fewer, including a small portion with no known *marfū'* content. This balance indicates that the quantity of preserved Prophetic narration varies considerably, even among narrators with broader *isnād* networks. Their contribution to the Prophetic tradition, while not overwhelming, is significant enough to establish their presence in the corpus and to justify their classification as *maqbul* within Ibn Hajar's evaluative system.

The transmission of *āthār* (Companion-sourced reports) further supports this conclusion. A notable 37% of narrators transmitted more than two *āthār*, indicating active participation in the dissemination of non-Prophetic but contextually significant traditions. Others (63%) transmitted one or two *āthār* or none at all. This disparity underscores the diverse narrational roles occupied by these individuals—some operating as transmitters of Prophetic wisdom, others serving as conduits for the juristic or historical statements of the Companions.

The reception of narrators among later generations is crucial for evaluating their impact. Over half (53%) of the narrators were transmitted by four or more successors, indicating widespread scholarly recognition and suggesting that their narrations circulated extensively across various regions and academic circles. In contrast, (21%) had only one transmitter, while another (21%) had three. These statistics reflect differing levels of scholarly engagement and influence, likely influenced by factors such as geography, academic circles, and the preservation of documentation.

The analysis of biographical consistency showed that just over half (53%) of the narrators maintained consistent names and kunyahs across sources, whereas (47%) displayed some variation or discrepancies. Such inconsistencies may result from scribal errors, regional naming practices, or overlapping identities. Although these variations do not necessarily undermine a narrator's reliability, they present significant challenges for hadith scholars striving for precise identification and authentication.

Finally, the study also evaluated the level of scholarly validation received by each narrator. The majority (68%) were classified as *thiqah* by both Ibn Ḥibbān and other hadith authorities, indicating strong consensus regarding their trustworthiness. A smaller percentage (16%) was validated exclusively by Ibn Ḥibbān—a critic known for his inclusivity—suggesting that caution is warranted in engaging with their reports. Another 16% were not recognized as *thiqah* by any known critic, despite being considered *maqbūl*. This variation underscores the nuanced distinctions in narrator reliability and supports the notion that the *maqbūl* classification serves as a cautious middle tier, deserving acceptance but not unqualified endorsement.

Together, these findings highlight the interpretive complexity of hadith scholarship. Narrators with seemingly strong credentials—such as multiple Companions as sources, extensive transmission networks, and consistent biographical profiles—may still be excluded from the most authoritative compilations. This indicates that hadith evaluation is not solely based on access or volume, but also on perceived precision, reliability, and chain integrity, as understood through the intricate methodology of *al-jarḥ wa-al-ta'dīl*.

Conclusion

This study provides a comprehensive analysis of 19 narrators from the senior *Tabiʿīn* generation, all of whom transmitted from three or more Companions and were classified as *maqbūl* by Ibn Ḥajar in *Taqrīb al-Tahdhīb*. By examining their transmission sources, textual representation, narrational output, biographical integrity, and scholarly evaluations, the research presents a nuanced view of these narrators within the early hadith tradition.

Despite their extensive access to Companions, none of the narrators were included in the *Ṣaḥīḥayn*, highlighting the rigorous standards of those compilations. However, their substantial presence in the *Four Sunan* (84%) and other collections indicates a significant role in the broader transmission of Prophetic and Companion traditions. The variation in *marfūʿ* and *mawqūf* outputs, along with differing levels of scholarly reception, shows that reliability in hadith criticism is not uniform but is influenced by a combination of interconnected factors.

The analysis also reveals that consistency in narrator identity is crucial for maintaining transmission integrity. Nearly half of the narrators exhibited variations in their names or kunyahs, raising important methodological issues for *isnād* criticism. Additionally, the range of scholarly validation—from consensus-based endorsement to complete absence of comment—underscores the difficulties faced by hadith scholars in balancing textual preservation with critical validation.

Future research could benefit from a thematic analysis of the content in the narrations transmitted by these narrators, particularly focusing on their contributions to legal,

theological, and historical discussions. A comparative study with narrators from different generational classes or varying levels of reliability could further clarify these findings. Furthermore, utilizing digital hadith databases and isnād analytics tools could improve accuracy in mapping transmission networks and identifying weak points or corroborating nodes within narrator chains.

In conclusion, this study enhances the ongoing conversation about hadith methodology by deepening our understanding of the factors that influence narrator classification. It emphasizes the necessity of multi-criteria evaluation in hadith sciences and reaffirms the complex nature of early Islamic scholarship in balancing inclusivity with critical rigor.

References

- Abū Dāwūd, S. I. A. (2009). *As-sunan*. Dār al-Risālah al-ʿĀlamīyah.
- Ahmad, M. A. B. M. (2003). *Those described with the term “maqbul” in Taqrīb al-Tahdhīb from ‘Ulla ibn ‘Abd al-Raḥmān al-Yamāmī to Abū Šāliḥ al-Ash‘arī* [Doctoral dissertation, Imam Muhammad bin Saud Islamic University].
- al-Bukhārī, M. I. (1989). *Al-ṣaḥīḥ* (2nd ed.). Dār Ṭawq al-Najāh.
- al-Dhahabī, S. A. (1995). *Mīzān al-i’tidāl fī naqd al-rijāl*. Dār al-Kutub al-ʿIlmiyyah.
- al-Dhahabī, S. A. (1967). *Dīwān al-ḍu‘afā’ wa-al-matrūkīn*. Maktabat al-Nahḍah al-Ḥadīthah.
- al-Farāhīdī, A. K. I. A. (2003). *Kitāb al-ʿayn*. Dār al-Kutub al-ʿIlmiyyah.
- al-Jaitān, M. A. A. (2010). *The term “accepted” according to Ibn Hajar and its applications to the narrators in the Four Sunan* [Master’s thesis, An-Najah National University].
- al-Khaṭīb al-Baghdādī, A. (n.d.). *Al-kifāyah fī ‘ilm al-riwāyah*. Dār al-Kutub al-ʿIlmiyyah.
- al-Mizzī, Y. I. A. A. (1980). *Tahdhīb al-kamāl fī asmā’ al-rijāl* (1st ed.). Mu’assasat ar-Risālah.
- al-Nawawī, Y. (2003). *Taqrīb al-tahdhīb*. Dār al-Kutub al-ʿIlmiyyah.
- al-Nisā’ī, A. I. S. (1986). *Al-mujtabā min al-sunan* (2nd ed.). Maktab al-Maṭbū‘āt al-Islāmiyyah.
- al-Nisā’ī, A. I. S. (2001). *Al-sunan al-kubrā* (1st ed.). Mu’assasat al-Risālah.
- al-Sakhāwī, S. A. (2005). *Faṭḥ al-mughīth*. Dār al-Fikr.
- al-Shahrānī, ‘A. B. M. B. S. (2005). *Those described with the term “maqbul” in Taqrīb al-Tahdhīb from Ḥaḥṣ ibn ‘Umar ibn Sa’d al-Madani to Sa’īd ibn ‘Amr al-Ḥaḍramī* [Doctoral dissertation, Imam Muhammad bin Saud Islamic University].
- al-Shawkānī Asīrī, Ḥ. B. A. B. M. (2002). *Those described with the term “maqbul” in Taqrīb al-Tahdhīb from ‘Abdullāh ibn al-Ḥārith ibn Abzā to ‘Abdul‘Azīz ibn ‘Abdulmalik al-Jumahī* [Doctoral dissertation, Imam Muhammad bin Saud Islamic University].
- al-Shaybānī, A. I. M. I. H. (2001). *Al-musnad* (1st ed.). Mu’assasat ar-Risālah.
- al-Suyūṭī, J. A. (1995). *Tadrīb al-rāwī fī sharḥ Taqrīb al-Nawawī*. Dār al-Kutub al-ʿIlmiyyah.
- al-Tirmidhī, M. I. (1975). *Al-sunan* (2nd ed.). Dār al-Kutub al-ʿIlmiyyah.
- al-Zubaydī, A. M. (n.d.). *Tāj al-ʿarūs min jawāhir al-qāmūs*. Maṭba‘at al-Ḥukūmah.
- al-ʿIrāqī, Z. A. (2002). *Al-taqyīd wa al-īḍāḥ*. Dār Ibn al-Jawzī.
- al-Ḥākim al-Naysābūrī, M. (1977). *Ma‘rifat ‘ulūm al-ḥadīth*. Dār al-Kutub al-ʿIlmiyyah.
- Aris, H., & Muslim, N. (2018). The conditions for the term *maqbul* for Ibn Hajar in his work *Taqrīb al-Tahdhīb*. *International Journal of Academic Research in Business and Social Sciences*, 8(7), 187–195. <https://doi.org/10.6007/IJARBS/v8-i7/4382>
- Aris, H., & Muslim, N. (2020). The *maqbul* status of al-Bukhārī and Muslim teachers in Ibn Hajar’s *Taqrīb al-Tahdhīb*. *International Journal of Academic Research in Business and Social Sciences*, 10(9), 660–670. <https://doi.org/10.6007/IJARBS/v10-i9/7736>

- Hamida, K. (2019). The status of “accepted narrator” in hadith scholarship. *Journal of Prophetic Heritage*, 3(5), 1–xx.
- Ibn ‘Abd al-Barr, Y. (2000). *Al-tamhīd limā fī al-muwaṭṭa’ min al-ma’ānī wa al-asānīd*. Dār al-Gharb al-Islāmī.
- Ibn Abī Ḥātim, ‘A. I. M. (1952). *Al-jarḥ wa-al-ta’dīl* (1st ed.). Dār Iḥyā’ al-Turāth al-‘Arabī.
- Ibn Ḥajar al-‘Asqalānī, A. I. (1986). *Tahdhīb al-tahdhīb*. Dār al-Fikr.
- Ibn Ḥajar al-‘Asqalānī, A. I. (1995). *Taqrīb al-tahdhīb*. Dār al-Risālah al-‘Ālamiyyah.
- Ibn Ḥajar, A. I. ‘A. (1971). *Lisān al-mīzān* (2nd ed.). Mu’assasat al-A‘lamī lil-Maṭbū‘āt.
- Ibn Ḥajar, A. I. ‘A. (2008). *Nuzhat al-naẓar* (2nd ed.). Jāmi‘at Ṭaybah.
- Ibn Ḥibbān, M. I. Ḥ. (1973). *Al-thiqāt* (1st ed.). Dā’irat al-Ma’ārif al-‘Uthmānīyah.
- Ibn Kathīr, I. I. ‘U. (2013). *Ikhtisār ‘ulūm al-ḥadīth* (1st ed.). Dār al-Maymān.
- Ibn Mājah, M. I. Y. A. Q. (2009). *Al-sunan* (1st ed.). Dār al-Risālah al-‘Ālamīyah.
- Ibn Manẓūr, M. (1993). *Lisān al-‘arab*. Dār Ṣādir.
- Ibn al-Ṣalāḥ, ‘U. (1986). *Muqaddimah fī ‘ulūm al-ḥadīth*. Dār al-Fikr.