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The Maqbul Status of al-Bukhari and Muslim Teachers in Ibn Hajar's Taqrib al-Tahdhib

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Abstract

Transmitter criticism or *al-jarh wa al-tadil* (lit. impugning and approving) is an important discipline of *ilm al-rijal* (the science of *rijal*) to examining *isnads* (chains of transmission). The transmitter criticism involved identifying the individuals who constituted *isnads* and evaluating their reliability. This tradition begins in the second/ninth century and it continues until one of the most commanding critics in the Sunni hadith tradition, *al-Hafiz* (the Hadith Master) Ibn Hajar al-Asqalani's time in the ninth/fifteenth century. This article seeks to explore the status of al-Bukhari (d. 256/870) and Muslim (d. 261/875) teachers whom Ibn Hajar rated *maqbul* (accepted) in his work *Taqrib al-Tahdhib*. The discussion will focus on the consistency level in which Ibn Hajar adopted the conditions of *maqbul* to assess the *shaykhan* teachers. To accomplish the purpose, the author employs library research and content analysis in collecting hadith masters' approving and impugning evaluations as well as related transmission of their hadith. This article embraces hadith scholars' methodology in preparing the conclusion. The finding shows only seven *maqbul* person that are generally considered as Bukhari and Muslim teachers disregarding them to be *hujja* (proof-text) in the *al-Sahihan*. This also suggests the consistency of al-Hafiz Ibn Hajar adopting the conditions of *maqbul* in assessing Bukhari and Muslim teachers not to mention the accuracy of both upholding the *sahih* (authentic) conditions in the *al-Sahihan*.

Keyword: *Al-Jarh Wa Al-Ta'dil, Maqbul, Al-Bukhari, Muslim, Ibn Hajar.*

Introduction

Assessing the chain requires adequate knowledge of *takhrij al-hadith*, *mustalah al-hadith*, *rijal al-hadith*, *al-jarh wa al-ta'dil*, *'ilal al-hadith* in addition to the skill of studying the sources of hadith consisting of the poles of *al-mutun*, poles *al-shuruh*, *kutub al-takharij*, *kutub al-rijal*, *kutub al-'ilal*. Among the difficulties faced by hadith scholars is when a chain that wants to be evaluated contains *al-maskut 'alayhi* which is a narrator who is not commented by the members of *al-jarh wa al-ta'dil*. In this case, there is a discussion about the process of narration performed by an *imam muntaqi* (a hadith figure who examines the narrator and narrates only from the trusted ones) from a narrator

maskut 'alayhi, does it make al-maskut 'alayhi thiqah? There are several studies done related to intiqā' al-shuyukh (about filtering teachers who narrate hadith) such as PhD thesis writing (Zuhayr, 2005) entitled *Intiqā' al-Shuyukh 'Inda al-Muhaddithin*. However, it only specializes in its study of the figures of al-muntaqun (plural for muntaqi) in the second century AH. Among them is an article published in *Majalah Jami'at Ummu al-Qura* written (Hayyani, 1992) entitled *al-Intikhab 'Inda al-Muhaddithin*. This article only discusses the aspect of filtering hadith which is part of the topic of intiqā' al-shuyukh. Among them is the debate of intiqā' al-shuyukh written by (Al-Sulaymani, 2000) in his book entitled *Ithaf al-Nabil bi Ajwibat As'ilat 'Ulum al-Hadith wa al-'Ilal wa al-Jarh wa al-Ta'dil*. However, it only discusses briefly the position of the hadith scholars on the narration of the al-muntaqun group and the list of figures who are considered as al-muntaqun among the hadith scholars. A study should be done on the status and narration of al-Shaykhan teachers who have maqbul status in *Taqrib al-Tahdhib* as al-Shaykhan is one of the figures described as al-muntaqun and their work, *al-Sahihan* is the most hadithahih hadith book in face of the earth. While the term maqbul carries the meaning of the narrator who is described as not having enough conditions to be judged his hadith as sahih.

Thus, this article will analyze:

- The comments of al-jarh wa al-ta'dil experts on the teachers of al-Shaykhan who are described as maqbul by al-Hafiz Ibn Hajar in *Taqrib al-Tahdhib* as well as the hadiths narrated by them recorded in *al-Sahihan*.
- To evaluate the level of consistency of Ibn Hajar with the conditions of maqbul which he set himself in the preface of *Taqrib al-Tahdhib* in addition to proving the accuracy of al-Shaykhan in choosing teachers and narration.

Taqrib al-Tahdhib and Maqbul Terms

Among the books that provide conclusions to the previous comments of al-Jarh wa al-Ta'dil members on *Rijal al-Kutub al-Sittah* and *Mulhaqat al-Kutub al-Sittah* are *Taqrib al-Tahdhib* compiled by al-Hafiz Ibn Hajar. He used certain terms as a conclusion to previous comments by al-Jarh wa al-Ta'dil. These terms are divided into the twelve dignity of al-Jarh wa al-Ta'dil. In addition Ibn Hajar also used the unique *tabaqah* system in place of the year of birth, year of death, list of teachers and list of students which is always a measure to the aspect of *ittisal al-isnad*. He has divided *rijal al-kutub al-sittah* into twelve *tabaqah*. The first *Tabaqah* is the generation of the companions. The second *Tabaqah* until the sixth *tabaqah* is the generation of the *tabi'in*. The seventh *Tabaqah* until *tabaqah* Nine is the generation of *atba' al-tabi'in*. *Tabaqah* ten to *tabaqah* twelve is the generation of *taba' atba' al-tabi'in* who are usually the teachers and classmates of the imams of *al-Kutub al-Sittah* (Aris, 2018a).

The debate will focus on one of the terms al-Jarh wa al-Ta'dil in *Taqrib al-Tahdhib* which is the term maqbul. It was made the sixth dignity label by al-Hafiz Ibn Hajar. Previous studies have shown that it was used by members of al-jarh wa al-ta'dil before al-Hafiz Ibn Hajar. Yet its use among them is not as frequent as it is used in *al-Taqrib* (Al-Jitan, 2010). Moreover, al-Hafiz Ibn Hajar has laid down specific conditions for the term so that it can be said that maqbul on the side of al-Hafiz Ibn Hajar is completely different from the maqbul meant by the hadith scholars before him (Aris, 2018a).

Requirement *Maqbul* from Al-hafiz Ibn Hajar

According to (Ibn Hajar, 1986), maqbul are:

1. The narrator who narrated a little hadith.

2. There is no jarh comment against him which causes his history to be rejected.
3. The narration has mutabi' (another line or other narrator who narrates the same hadith from the same teacher as the narrator in question).

Researchers disagree in interpreting these conditions of al-Hafiz Ibn Hajar (Al-'Ani, 1999; Al-Husban, 2005; Al-Fahl, 2006; Al-Jitan, 2010; Aris, 2018b). These differences of interpretation affect the status of the narrator labeled maqbul by al-Hafiz Ibn Hajar. The author argues that all these conditions have been taken into account by al-Hafiz Ibn Hajar in labeling a narrator with the term maqbul. According to the author, the second condition is to include ta komentardil comments as well and it should be made by an authoritative person. While mutabi' means another line for the hadith narrated by the same sahabi and it does not include shahid (i.e. the same hadith but reported by another sahabi) (Aris, 2018a).

The author is also inclined to the opinion that interprets maqbul as a narrator who is Majhul (Al-Jitan, 2010). The narration of the Majhul narrator is of the same value as the narration of the narrator da'if on the side of some hadith experts (Al-Suyuti, t.t). However, can his rank be elevated to hasan with the support of mutabi' and shahid? There is a debate about this. However, the author argues, the narration of the narrator Majhul can be judged as hasan if there is a mutabi' or shahid who supports it because it has the same value as the narration of the narrator da'if. According to (Al-Nawawi, 1985), the narration of da'if narrator is not rejected outright. On the other hand it is seen whether he has mutabi' or shahid to be appointed as hasan lighayrih.

Al-Bukhari and Muslims practice intiqā` mashayikh (filtering of teachers) and intikhab al-riwayat (filtering of narrated)

Among the experts of hadith there are those who filter the narrators of hadith or in other words they will not narrate except from the narrators who are thiqah. Narratives like this are called al-muntaqi. An al-muntaqi may take a narration or undergo the process of tahammul from a weak narrator, and may even write his narration. But he usually only narrates hadith or carries out the process of ada` al-riwayat from a thiqah narrator (Zuhayr, 2005). Zuhayr (2005) has listed eleven reasons why an al-muntaqi takes narration from a weak narrator as follows:

- 1- Listen to his story with the sole purpose of writing it.
- 2- The da'if narrator accepted some of his narrations.
- 3- It happened before an imam adhered to the manhaj intiqā` al-shuyukh.
- 4- It occurs before the da'if narrator is assessed as da'if.
- 5- The characteristics of daif in the da'if narrator are not clear to him.
- 6- The da'if status of the narrator is not recognized by him.
- 7- The hadith narrated is related to fada`il al-a`mal not related to sharia law.
- 8- Recognize the narration of a weak narrator and distinguish it from the narration of a narrator who is thiqah.
- 9- Making the narration of a weak narrator as mutabi' or shahid.
- 10- Deliberately narrating the narrator's weak hadith and not because he did not know his condition or was deceived by his narration.
- 11- Filtering (intikhab) his narration.

When an al-muntaqi is found to have narrated hadith from a weak or troubled narrator, he usually only takes his narrations which sahih follows. This means that a muntaqi is usually an al-muntakhib.

Muntakhib means a narrator - usually al-Hafiz - who filters certain narrator's hadiths or books based on certain standards such as iahih, anayyani, 1992).

The two great imams in the science of hadith, namely al-Bukhari and Muslim, are among those who filter the mashayikh and narration. In addition to al-Sahihan which proves their accuracy in choosing mashayikh and narration, there are several facts that show this. In Hadyu al-Sari (Ibn Hajar, 1959) quotes al-Bukhari's statement as follows:

"I have written from one thousand eighty people. None of them except he is sahib al-hadith (i.e. the person who narrates hadith)". "I will not write except from those who say: Faith is speech and deed". (Al-Tirmidhi, 1998) states:

Mu binammad bin Isma'il (al-Bukhari) said: "Ibn Abi Laila was a saduq. I did not narrate from him because he did not know (distinguish) hadith sahih from hadith da'if in his narration. from him a little "

(Al-Dhahabi, 1963) in his writings on the biography of Sa'id bin 'Abd al-Jabbar al-Qurashi al-Karabisiy said: "he was a teacher (Imam) Muslim. Therefore, he was thiqah".

The fame of the Muslims in the critique of the narrators, the statements of the scholars he quoted in Muqaddimat al-haSiH who criticized the act of narrating hadith from the weak narrators gave a strong sign that he was the type who screened mashayikh and narration (Al-Sulaymani, 2000). The titles mentioned by Imam Muslim in Muqaddimah al-Sahih (Hajjaj, 1954) describe him as very careful in terms of narrating hadith such as titles:

Chapter: It is obligatory to narrate from the group of thiqah narrators and leave (narration) the group of narrators liars.

Chapter: Related to the prohibition from lying to Rasulullah S.A.W.

Chapter: Prohibition from saying about all things heard.

The Status of al-Shaykhan Teachers who are Described as Maqbul in Taqrib al-Tahdhib

The conclusion related to the narration of the narrator maqbul above raises the question of the narrator who has the status of a teacher to Imam al-Bukhari and Imam Muslim who both narrated his hadith in al-Sahihan. What is the correct assessment of his hadiths if he is labeled by al-Hafiz Ibn Hajar with the term maqbul? From one aspect, al-Shaykhan is among the al-muntaqun and they require that the hadiths narrated in al-Sahihan should have sahih status. From another aspect, the narrator who is labeled as maqbul in al-Taqrīb is weak in his narration and some of the rijal al-Shaykhan are labeled as maqbul. Thus, according to the author, re-evaluation should be done on the status of the teachers of Imam al-Bukhari and Imam Muslim who are considered maqbul in al-Taqrīb. In addition, a detailed study should be conducted on their narration found in al-Sahihan taking into account the methodology of al-Shaykhan in al-Sahihan.

Through a study of the narrators who were rated as maqbul in al-Taqrīb, the author found that only seven of al-Shaykhan's teachers were labeled as maqbul. The author has divided them into three categories namely:

- Narrator narrated by al-Bukhari and other imams other than Muslims.
- Narrator narrated by Muslim and other imams besides al-Bukhari.
- Narrator narrated only by al-Bukhari.

First Category: Narrator narrated by al-Bukhari and other Imams other than Muslims

There is only one narrator in this category and the details of the analysis are as follows:

Abu al-Layth Shuja' bin al-Walid al-Bukhari (died between 251-260):

He narrated from many narrators. Among them are 'Abd al-Razzaq bin Hammam, Abu Nu'aym Al-Fadl bin Dukayn and Al-Nadr bin Muhammad al-Yamami. Many hadiths also narrated from him besides Imam al-Bukhari. Among them are Ahmad bin 'Abdah al-'Amili and Sahl bin Shadhuyah al-Bukhari (Al-Midhdhi, 1980).

No statement was found from previous members of al-jarh wa al-ta'dil about it. However, (Ibn Hajar, 1959) states: "thiqah, al-Bukhari's classmate, he had heard hadith a little earlier than him (i.e. al-Bukhari)". ('Awwad & Al-Arna'ut, 1997) have commented by saying: "saduq, at least he is hasan al-hadith (i.e. his hadith is hasan)".

The author finds that Shuja' bin al-Walid belongs to the group of al-muqillun fi al-riwayat, who are the few narrators in narrating hadith. Only two hadiths from him are recorded in the book of hadith. Both are from reports (Al-Bukhari, 2001). The first hadith was recorded by al-Bukhari (2001) in al-Sahih, the book of al-Maghazi, chapter Ghazwah al-Hudaybiyyah, volume 5, page 128, hadith number 4185 from Ibn 'Umar r.a through the line Nafi'. This narration of Shuja' has mutaba'ah naqisah from the narration of 'Umar bin Muhammad al-'Umari who also narrated this hadith from Nafi'. However, the narration of 'Umar al-'Umari was narrated by al-Bukhari (2001) in ta'liq (i.e. without mentioning the beginning of the chain) in the same book and chapter, hadith number 4187. The narration of Nafi' also has mutaba'ah tammah from the narration of Abu 'Uthman al-Nahdi which also narrated this hadith from Ibn 'Umar ra The narration of Abu 'Uthman al-Nahdi has been narrated by al-Bukhari (2001) in the book Manaqib al-Ansar, chapter Hijrat al-Nabi wa Ashabihi Ila al-Madinah, volume 5, page 64, hadith numbered 3916.

According to the author, this hadith Shuja' bin al-Walid is reported by al-Bukhari (2001) in al-Sahih with the aim of elevating the name of Shuja' bin al-Walid as the narrator of hadith.

The second hadith was reported by (Al-Bukhari, 1980) in his work entitled al-Qira'ah khalf al-Imam, page 17, hadith number 33 through the line 'Amr bin Shu'ayb, from his grandfather. However, there is 'illah in its chain which is not derived from Shuja' bin al-Walid but from the narrator in tabaqah on it which is 'Ikrimah bin 'Ammar al-Yamami (Aris, 2018a).

Second Category: Narratives narrated by Muslims and other imams besides al-Bukhari

There are three narrators in this category and the following is a biography and analysis of their history:

1. Abu 'Abd Allah Muhammad bin Qudamah bin Isma'il al-Sulami al-Bukhari al-Marwazi (died between 231H-240H)

He narrated from many narrators among them al-Nadr bin Shumayl, Yazid bin Harun and Jarir bin 'Abd al-Hamid. Among those who narrated hadith from him other than Imam Muslim were Abu Dawud al-Sijistani and Abu al-Qasim al-Hasan bin Muhammad al-Faqih (Al-Midhdhi, 1980).

No statement was found from previous members of al-jarh wa al-ta'dil about it. (Ibn Hibban, 1973) has mentioned it in al-Thiqat without any statement. In al-Kashif, (Al-Dhahabi, 1992) has said: "evaluated thiqah". While in Mizan al-I'tidal, (Al-Dhahabi, 1963), he said: "Thiqah". ('Awwad & Al-Arna'ut, 1997) commented by stating: "Thiqah". If viewed from the aspect of students who narrated hadith from it, it is found that two of them are al-muntaqun namely Imam Muslim and Abu Dawud.

It is not certain that the purpose of Abu Dawud narrated hadith from him. (Al-Midhdhi, 1980) states that Abu Dawud did not narrate his hadith in al-Sunan. The author also does not find his hadith or narration in al-Marasil and al-Zuhd. If it can be ascertained that Abu Dawud narrated his hadith with the intention of taking it as an argument, it can be used as an excuse to evaluate Muhammad bin Qudamah as trustworthy because Abu Dawud is one of al-muntaqun. Imam Muslim (Hajjaj, 1954) in al-Sahih has combined it with other narrators. The way Imam Muslim narrated is like showing that he does not adhere to the hadith of Muhammad bin Qudamah as an argument.

In the narration chapter, he is also in the category of al-muqillun with only one hadith from him reported by Imam Muslim (1954) in al-Sahih, the book of al-Siyam, chapter Sawm Surar Sha'ban, volume 2, page 821, hadith numbered 1162 of 'Imran bin Hasin ra This narration of Muhammad bin Qudamah has mutaba'ah tammah from the narration of Yahya bin Muhammad al-Lu'lu'i in which both of them have narrated the same hadith from al-Nadr bin Shumayl. It also has mutaba'ah qasirah from the narrations of Ghundar Muhammad bin Ja'far, Abu al-'Ala' Yazid bin 'Abd Allah bin Shikhkhir and Thabit al-Bunani. All these narrations have been reported by Imam Muslim (1954) in the same chapter. This support through mutaba'at shows the existence of a parallel (muwafaqah) between the narration of Muhammad bin Qudamah and the narration of thiqah narrators such as Ghundar, Yazid bin 'Abd Allah bin Shikhkhir and Thabit al-Bunani.

2. Musa bin Quraysh bin Nafi' al-Tamimi al-Bukhari (252H).

He narrated hadith from Ishaq bin Bakr bin Mudar al-Misri and Yahya bin Salih al-Wahhazi. Al-Dhahabi in Tarikh al-Islam (Al-Dhahabi, 2003) mentions, his hadith was narrated by Imam Muslim and several other narrators. However, the author did not find the names of the narrators who narrated hadith from him other than Imam Muslim. If this is certain, he can be categorized in the group of al-wuhdan (i.e. the narrator of whom only one narrates hadith from him).

No comment was found on it from previous and recent al-jarh wa al-ta'dil members.

From the aspect of narration, he also belongs to the category of al-muqillun. The author only found three hadiths narrated by him and all of them from Imam Muslim's report. The first hadith is reported in al-Sahih, the book of al-Hayd, chapter al-Mustahadah wa Ghasluha wa Salatuha, volume 1, page 264, hadith number 334 from 'A'ishah r.a. This narration of Musa bin Quraysh has mutaba'ah qasirah from the narration of Al-Zuhri and 'Amrah bint 'Abd Rahman. Both of these narrations have also been reported by Imam Muslim (1954) in the same chapter, pages 263-264.

The second hadith is reported in al-Sahih (Muslim, 1954), the book of al-Ashribah, chapter Fadilah al-Khall wa al-Ta'addum Bihi, volume 3, page 1622, hadith number 2051 of 'A'ishah r.a. This narration has mutaba'ah qasirah from the narration of Yahya bin Hassan which was also reported by Imam Muslim (1954) in the same chapter, page 1621.

The third hadith is reported in al-Sahih (Muslim, 1954), kitabifat al-Qiyamah wa al-Jannah wa al-Nar, chapter Inshiqaq al-Qamar, volume 4, page 2159, hadith number 2803 of daripada Abd Allah bin 'Abbas r.a. This narration of Musa bin Quraysh has mutaba'ah qasirah from the narration of Khalaf bin Khalid and 'Uthman bin Salih. The narration of both of them has been reported by Imam al-Bukhari (2001) in al-Sahih, the book of al-Manaqib, the untitled chapter, volume 4, page 207, hadith number 3638, and in the book of Manaqib al-Ansar, the chapter Inshiqaq al-Qamar, volume 5, page 49, hadith numbered 3870.

In addition, it has shahid from hadith 'Abd Allah bin Mas'ud r.a, hadith 'Abd Allah bin 'Umar r.a and hadith Anas bin Malik r.a. All their hadiths have been reported by Imam Muslim (1954) in al-Sahih, the same chapter as the hadith 'Abd Allah bin 'Abbas, pages 2158-2159, hadith number 2800-2802. Based on the above takhrij, the author is of the view that Imam Muslim reported his hadith in al-Sahih not as an argument but with the purpose of mutaba'ah and as a shahid only.

3. Yahya bin Muhammad bin Mu'awiyah al-Lu'lu'iy al-Marwazi (257 H).

He narrated hadith from 'Abdan bin 'Uthman and al-Nadr bin Shumayl. In addition to Imam Muslim, also narrated hadith from him are al-Hafiz 'Ubayd Allah bin Wasil al-Bukhari and al-Hafiz 'Umar bin Muhammad bin Bujayr (Al-Midhdhi, 1980).

No comment was found on it from previous members of al-jarh wa al-ta'dil. Because some thiqah narrators have narrated hadith from it and one of them is Imam Muslim, Shu'ayb al-Arna'ut and Bashshar 'Awwad ('Awwad & Al-Arna'ut, 1997) have commented by saying: "saduq".

According to the author, Imam Muslim did not narrate his hadith as an argument because he had combined Yahya bin Muhammad with other narrators.

In addition, Yahya bin Muhammad also belongs to the category of al-muqillun because only two of his hadiths are found in Sahih Muslim and in both he is paired (qarn) with other narrators. The first Hadith is his narration along with Muhammad bin Qudamah as mentioned earlier.

The second hadith is recorded by Imam Muslim (1954) in al-Sahih, the book of al-Fada'il, chapter Tawqiruhu, volume 4, page 1832, hadith number 2359 from Anas bin Malik r.a. Imam Muslim has narrated this hadith from Yahya bin Muhammad, Muhammad bin Qudamah and Mahmud bin Ghaylan. All three of them narrated it from al-Nadr bin Shumayl. In addition, their narration is also supported by the narration of Rawh bin 'Ubadah, Al-Zuhri and Qatadah. All their hadiths have been recorded by Imam Muslim in the same chapter.

Third category: Narrator narrated by Imam al-Bukhari only

There are three narrators in this category and here are the details of their biography and narration

1. 'Ali bin 'Abd Allah bin Ibrahim al-Baghdadi.

He narrated a hadith from Hajjaj bin Muhammad al-Missisi. Only Imam al-Bukhari was found to have narrated hadith from him. Therefore, he can be categorized in the al-wuhdan group.

Al-Bukhari has described it as "mutqin" (Al-Khatib al-Baghdadi, 2002). Moreover, there are no further comments from previous members of al-jarh wa al-ta'dil about it. Thus, (Al-Dhahabi, 1987) has commented by saying: "Guru al-Bukhari. He has judged it as thiqah. To our knowledge, there is jahalah (status unknown)". Shu'ayb al-Arna'ut and Bashshar 'Awwad ('Awwad & Al-Arna'ut, 1997) have commented by saying: "Thiqah".

According to the author, al-Dhahabi made such a statement because only al-Bukhari narrated hadith from him. However, tauthiq from al-Bukhari against him is sufficient. In addition, the hadith narrated by 'Ali al-Baghdadi is in line with that narrated by thiqah narrators. His hadith has been placed by Imam al-Bukhari in a separate chapter and no other hadith is mentioned in that chapter other than his hadith.

From the aspect of narration, he belongs to the group of al-muqillun because there is only one hadith from him. The hadith was recorded by Imam al-Bukhari (2001) in al-Sahih, the book of al-Nikah, chapter Ijabat al-Da'i fi al-'Urs wa Ghayrihi, volume 7, page 25, hadith number 5179 from 'Abd Allah

bin 'Umar r.a. This narration of 'Ali al-Baghdadi has mutaba'ah tammah from the narration of Harun bin 'Abd Allah who also narrated this hadith from Hajjaj bin Muhammad. Hadith Harun was recorded by Imam Muslim (1954) in al-Sahih, the book of al-Nikah, chapter al-Amr bi Ijabat al-Da'i Ila Da'wah, volume 2, page 1052, hadith numbered 1429. In addition, it also has mutaba'ah qasirah from the narration of Imam Malik bin Anas, 'Ubayd Allah bin 'Umar al-'Umari, Ayyub al-Sikhtiyani, Muhammad bin al-Walid al-Zabidi, Isma'il bin Umayyah al-Qurashi and 'Umar bin Muhammad bin Zayd al-'Umari. All of them have taken the narration of this hadith from Nafi'. Hadith Imam Malik has been recorded by al-Shaykhan in al-Sahihan. Imam al-Bukhari (2001) records it in al-Sahih, the book of al-Nikah, chapter Haqq Ijabat al-Walimah wa al-Da'wah wa Man Awlam Sab'ata Ayyam wa Nahwahu, volume 7, page 24, hadith numbered 5173. Imam Muslim (1954) also recorded the hadith of Imam Malik and others together with the hadith of Harun bin 'Abd Allah.

2. Hammad bin Humayd al-Khurasani.

He narrated a hadith from 'Ubayd Allah bin Mu'adh al-Anbari. Only Imam al-Bukhari narrated hadith from him (Al-Midhdhi, 1980). He can therefore be categorized in the al-wuhdan group.

(Ibn 'Adi, 1993) states: "Unknown". Al-Dhahabi (1963) states: "Hadith, it is not known who he really is". The author tends to describe it as saduq due to matters related to the aspect of narration as will be explained later. (Al-Daruqutni, 1995) lists him among the tabi'in and the next generation of those who sahih their narrations from thiqah narrators. However, al-Daruqutni simply stated that he was the teacher of al-Bukhari. According to the author, the way al-Daruqutni listed it in his book mentioned above can be considered tawthiq dimni (considered thiqah because he is included in the list of groups who are considered sahih their narrations)

From the aspect of narration, he also belongs to the group of al-muqillun because only one of his hadiths is narrated in al-Kutub al-Sittah which is the hadith of the story of Ibn al-Said recorded by al-Bukhari (2001) in al-Sahih, the book of al-l'tisam, chapter Man Ra'a Tark al-Nakir min al-Nabi hujjatun la min Ghayr al-Rasul, volume 9, page 109, hadith number 7355, from Jabir bin 'Abd Allah ra

This narration of Hammad bin Humayd has mutaba'ah tammah from the narration of Imam Muslim (1954) and Imam Abu Dawud (2009) who also narrated it with the same wording. Imam Muslim (1954) reported it in al-Sahih, the book of al-fitan, chapter zikr Ibn Sayyad, volume 4, page 2243, hadith numbered 2929. Imam Abu Dawud (2009) reported it in al-Sunan (Abu Dawud, 2009), the book of al-Malahim, the chapter on the news of Ibn al-abaraid, volume 6, page 388, hadith numbered 4331. Both of them narrated it from 'Ubayd Allah bin Mu'adh al-Anbari.

There are interesting facts related to the narration of this hadith. It is one of the four hadiths narrated by al-Bukhari with a lower chain compared to Imam Muslim. He narrated it from 'Ubayd Allah bin Mu'adh through the mediator Hammad bin Humayd. While Muslims narrated it directly from 'Ubayd Allah bin Mu'adh without any intermediary (Ibn Hajar, 1959).

The word hadith narrated by al-Bukhari through this line of Hammad bin Humayd does not have any mutaba'at or shawahid in al-Sahih. But he has mutaba'ah from the narration of Imam Muslim in al-Sahih and Abu Dawud in al-Sunan. Thus, it is difficult to state that Imam al-Bukhari narrated the hadith of Hammad bin Humayd only as a mutabi' or shahid and not as an argument. Just as it is difficult to describe the narration of Hammad bin Humayd as awkward when it is supported by the narration of two famous imams, namely Muslim bin al-Hajjaj and Abu Dawud Sulayman bin al-Ash'ath.

3. **Muhammad bin al-Nadr bin 'Abd al-Wahhab al-Naysaburi** (291H- 300H).

He narrated hadith from Ishaq bin Rahuyah and 'Ubayd Allah bin Mu'adh. Only Imam al-Bukhari narrated hadith from him (Al-Midhdhi, 1980). Therefore, he belongs to the group of al-wuhdan. (Ibn Mandah, 1991) described it as Majhul. According to the author, he is said to be Majhul because only Imam al-Bukhari narrated hadith from him apart from no comment on him from the members of al-jarh wa al-ta'dil.

From the aspect of narration, only one hadith from him was recorded by Imam al-Bukhari. Therefore, he also belongs to the group of al-muqillun. Based on the author's research on the way al-Bukhari narrated, it is clear that he only narrated his hadith with the purpose of mutaba'ah. His hadith was recorded by Imam al-Bukhari (2001) in al-Sahih, the book Tafsir al-Qur'an, the chapter that mentions the word of Allah in surah al-Anfal verse: 33, volume 6, page 62, hadith numbered 4649, from Anas ra

The narration of Muhammad bin al-Nadr has mutaba'ah from the narration of his own brother Ahmad bin al-Nadr and the narration of Imam Muslim (1954). Both of them also narrated it from the teacher of Muhammad bin al-Nadr namely 'Ubayd Allah bin Mu'adh al-Anbari. Hadith Ahmad bin al-Nadr was recorded by Imam al-Bukhari (2001) in al-Sahih, the book Tafsir al-Qur'an, the chapter that mentions the word of Allah in surah al-Anfal verse: 32, volume 6, page 62, hadith numbered 4648. While the hadith of Imam Muslim he has recorded himself in al-Sahih (Muslim, 1954), the book Sifat al-Qiyamah, the chapter that mentions the word of Allah in surah al-Anfal verse: 33.

Conclusion

The results show that only seven people among al-Shaykhan teachers are labeled as maqbul by al-Hafiz Ibn Hajar in Taqrib al-Tahdhib. All seven narrators labeled as maqbul by al-Hafiz Ibn Hajar are among the al-muqillun fi al-riwayat. No criticism was found from previous members of al-jarh wa al-ta'dil against them which could cause their narration to be rejected. The later three members of al-Jarh wa al-Ta'dil, Ibn Mandah, Ibn 'Adi and al-Dhahabi, rated three of the seven narrators as majhul. However, there is tawthiq sarih from Imam al-Bukhari against one of them and tawthiq dimni from al-Daruqutni against another of them who can remove the status of al-jahalah that was labeled to them. In addition to the two narrators, there are two other of the seven narrators who were judged thiqah by al-Dhahabi and Ibn Hajar himself in his other works. Through the process of takhrij performed by the author, it is found that all their narrations in al-Kutub al-Sittah have mutaba'at and hadiths narrated by them with the status of sahih. As for the purpose of al-Shaykhan placing their narration in al-Sahihan can be summarized into three things namely; raising the name of the narrator, making it a mutabi'at as well as an argument (refer to the table below). The above findings show that Ibn Hajar is consistent with the conditions of maqbul in most of his evaluations. The maqbul label on al-Shaykhan teachers does not affect al-Sahihan's status. Instead, it proves al-Shaykhan's meticulousness in selecting teachers and classifying history.

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