

# STATISTICAL ANALYSIS OF HADITH TERMINOLOGIES IN IBN RAJAB'S 'FATH AL-BARI SHARH SAHIH AL-BUKHARI': A COMPREHENSIVE STUDY

TARIQ IBRAHIM ABDUL RAZZAQ AL-MASOUD\*

ASSOCIATE PROFESSOR OF HADITH AND ITS SCIENCES, PRINCE SATTAM BIN  
ABDULAZIZ UNIVERSITY, SAUDI ARABIA  
EMAIL: TOASOL84@HOTMAIL.COM

**Abstract:** The objective of this study is to conduct an analysis of the terminologies employed by Imam Ibn Rajab in his well-known work, "Fath al-Bari Sharh Sahih al-Bukhari," with the intention of enhancing our comprehension of his methodology in the field of Hadith studies. The study utilises a methodology that combines textual analysis and statistical techniques to examine the occurrence and usage of specific terms. The study also compares Ibn Rajab's terminology with that of "Muqaddimah Ibn Salah" for a thorough analysis. The study's main findings highlight the nuanced interpretations and variations in Ibn Rajab's use of terminologies, specifically in synonymous terms like 'tafarrud' and 'garaabah.' Furthermore, it emphasises his careful choice of the term "hasan" and the potential consequences it carries. The statistical analysis offers valuable insights into the frequency and patterns of these terminologies, which contributes to a quantitative understanding of their significance. After analysing the results, several suggestions are put forward. First, to gain a deeper understanding of Ibn Rajab's unique perspectives, it is recommended to thoroughly examine his methodologies throughout his entire body of work. Second, additional research is required to delve into the interpretations and implications of synonymous terms employed by Ibn Rajab. Third, conducting a thorough examination of his specific use of the term "hasan" would yield valuable insights into his criteria for evaluation. Fourth, it is important to conduct a thorough comparative analysis between the two texts, "Muqaddimah Ibn Salah" and the current text, to identify any similarities, differences, and potential influences. Fifth, it is recommended to broaden the statistical analysis to explore patterns, trends, and correlations within the dataset. Furthermore, gaining a broader understanding of Ibn Rajab's contributions within the academic and scholarly landscape would greatly enhance comprehension.

**Keywords:** Terminologies, Ibn Rajab, Modern, Statistics, and Analysis.

## 1. INTRODUCTION

The Ummah has been blessed with dedicated scholars who have diligently safeguarded divine teachings. Abu al-Farj, also known as "Ibn Rajab" (795 HC), was a prominent Muslim scholar who wrote "Fath al-Baari Sharh Sahih al-Bukhari." This work, a comprehensive analysis of "Sahih al-Bukhari," occupies a prominent position within scholarly circles. Ibn Rajab demonstrated exceptional proficiency in the fields of Hadith sciences, foundational principles, and other related disciplines.

"Fath al-Bari Sharh Sahih al-Bukhari" by Ibn Rajab al-Hanbali, written in 795 HC, has served as a source of inspiration for numerous academic works. It provides in-depth analysis and scholarly information on the terminology used in Hadith science. The focus of my research is to analyse the intricate elements found in "Hadith Terminology in 'Fath al-Bari Sharh Sahih al-Bukhari' by Ibn Rajab al-Hanbali: An Analytical Statistical Study."

Study Significance

1. This study centres on Ibn Rajab's book due to its significant scientific and scholarly reputation, as well as the high praise it has received from other scholars. Ibn Abd al-Hadi (2000) praised Ibn Rajab for his remarkable commentary on a section of 'al-Bukhari' up to the funeral chapter, comparing it to a worldwide wonder. He stated that its completion would have had a substantial impact on the academic community.
2. The main objective of this research is to gather and analyse all the Hadith terms mentioned in the book, highlighting the extensive range and depth of these terms. The compilation is thorough, showcasing a substantial amount of content that is both deep and diverse.
3. Furthermore, this study seeks to outline Ibn Rajab's methodological approach to using the Hadith terms mentioned in his work. This work offers a thorough analysis of his interpretive and analytical methods, providing a deeper understanding of his systematic approach and contributing to a wider comprehension of his academic contributions.

## 2. RESEARCH PROBLEM

An issue with this research is the extensive use of terms by Ibn Rjab and their varying interpretations when evaluating the Hadith, Aathaar (accounts of

companions), and transmitters. Therefore, it is imperative to gather and analyse the data from the book to provide a comprehensive analysis. There are several terms that are commonly used in this context. These include "sahih" (sound), "zaeef" (weak), "mursal" (loose), "mudraj" (material interpolated in Hadith), "muztarib" (shaky), "muallal" (defective), and "shaaz" (anomalous). It is important to note that Ibn Rajab presents the terminology by discussing its meaning and then categorising it under Hadith terminology in a manner that is precise and scholarly.

### 3. RESEARCH OBJECTIVES

1. To elaborate on the scientific position of Ibn Rajab and the value of his book "Fath al-Bari".
2. To collect all the terms of Hadith that Ibn Rajab had used in his book "Fath al-Bari".
3. To analyze the Hadith terminologies and the method used by Ibn Rajab to mention them.

#### 3.1 Research Questions

1. What is the scientific position of the author and his book "*Fath al-Bari*"?
2. How many Hadith terms are contained in the book "*Fath al-Bari*," composed by Ibn Rajab?
3. What is the method of using Hadith terminologies in the eyes of Ibn Rajab in his book "*Fath al-Bari*"?

### 4. METHODOLOGY

The study aims to analyse the quantitative descriptive aspects of the curriculum, specifically focusing on statistical analysis. The objectives of the study are centred around the Hadith terminologies found in "Fath al-Bari." To create a comprehensive dataset, the first step is to systematically track and collect these terminologies. The collected terms undergo a thorough statistical analysis to identify patterns and understand how Ibn Rajab incorporated them into the text. Every term is carefully documented, with its frequency of occurrence recorded to offer valuable insights into its significance and pertinence. An analytical examination of the terms is conducted, aligning with their presentation in "Muqaddimah Ibn Salah," to provide a structured comparative analysis. This study

thoroughly examines Ibn Rajab's interpretations, offering valuable insights into the complex meanings and wide-ranging applications of Hadith terminologies. As a result, it enhances our overall understanding of their contextual and theoretical significance.

## 5. THE RESULTS

*The study's findings will be analysed in the following manner:*

### *Author's Brief Biography*

The author is known as Zainuddin Abu al-Farj Abdurrahman ibn Ahmad ibn Rajab al-Bagdadi al-Dimsaqi al-Hanbali. He was a highly respected imam, knowledgeable scholar, and influential preacher within the Muslim community, especially among Hadith scholars (Ibn Hajar, 1972; Ibn Nasir al-Din, 1973).

Ibn Rajab was born in Baghdad in 736 HC and later moved to Damascus with his father in 744 HC during his childhood. While residing in Damascus, he dedicated himself to the scholarly pursuit of Hadith, embarking on numerous journeys to expand his knowledge. He developed a deep understanding of Hadith, including its defects (ilal) and meanings. Ibn Rajab possessed an exceptional talent for committing the teachings of past scholars to memory and acquiring knowledge from various sources regarding the accounts of companions (Aathaar). He was primarily focused on acquiring knowledge and had no aspirations for leadership positions.

He acquired knowledge from renowned scholars, including Mohammad ibn al-Khabbaz in Damascus, Ibrahim ibn Dawood al-Attar, Abu al-Fath al-Maidumi in Egypt, and Abu al-Haram ibn al-Qalansi, among others. Afterwards, he started teaching based on the Hanbali School of Law and wrote many significant works. Some of the works attributed to him are "Sharah Sahih al-Bukhari," also known as "Fath al-Bari" (although he couldn't complete it), "Sharh Jami at-Tirmidhi" (only his commentary on 'ilal al-Tirmidhi al-Sagir' remains from this book), "Al-Latayef," "Zayl Tabaqaat al-Hanabelah," "Sifat al-Jannah wa Sifat al-Naar," "Al-Qawaed al-Fiqhiyah," "Lataef al-Maarif," "Tafzeel Mazhab al-Salaf," "The Hadith of Ikhtisam al-Mala a-Ala," and "Commentary on Hadith 'Maa Zebaan Jaeeaan'" (Ibn Abd al-Hadi, 2000; Ibn Hajar, 1969).

Ibn Rajab was admired by many famous scholars, such as Ibn Nasir al-Din (1973), who said about him: "He is a sheikh, an erudite scholar, ascetic, ideal, trustworthy, authority, preacher of Muslims, the focus of Hadith scholars, and one of the ascetic authorities. He has authored several useful books". Ibn Hajar (1969) said: "He was skilled in the arts of Hadith in terms of biographies of narrators (asma al-rijal), defective items, lines of transmission of Hadith, and the meanings of Hadith". Ibn Abd al-Hadi

(2000) said: "He is a sheikh, imam, unique, ideal for scholars of Hadith, virtuous, jurist, ascetic, skilled, purist, and a great scholar of Hadith". Ibn al-Emad (1986) said: "The councils of his preaching were impressive for the hearts and were useful and blessed for common people. The different groups agreed with him, and their hearts were full of respect for him. He composed many useful books.

Ibn Rajab died in the month of Rajab (795 HC). Ibn Nasir al-Din (1973) said: "The one who had dug the grave of Ibn Rajab narrated to me: "Shaikh Zai al-Abidin, Ibn Rajab, came to me a few days before his death and asked me to dig a grave for him, indicating the place where he was later buried. So, I dug a grave for him, and when I finished, he descended into the grave, lay there, and said to me that this was a good one, and then came out of it. By Allah, after only a few days, he was brought here in the coffin, and I buried him in that grave'.

*A brief introduction to the book "Fath al-Bari Sharh Sahih al-Bukhari":*

Ibn Rajab al-Hanbali's "Fath al-Bari Sharh Sahih al-Bukhari" is widely recognised as a highly regarded commentary on Sahih al-Bukhari. Here is a summary of the book, based on my review:

1. Ibn Rajab begins each section of his commentary by examining the Hadith of the chapter. He then proceeds to analyse the Hadiths that are universally accepted by Muslim (1915), as well as those that are specifically narrated by Bukhari.
2. The author includes the perspectives of Hadith scholars and Imam Ahmad, providing a comparative analysis of different Islamic schools of thought. This categorises the book as a valuable resource for those interested in comparative jurisprudence.
3. The text provides an in-depth analysis of different topics, supported by well-reasoned arguments and evidence. It also offers a comprehensive exploration of scientific and practical aspects, drawing upon the citations of Ahadith and Aathar. The author provides a clear and concise overview of the chains of Ahadith and Aathar, along with assessments of the chains and narrators in various cases.
4. The text demonstrates a clear focus on linguistic elements, such as the accurate phrasing of Ahadith, Aathar, and other narrations.
5. Ibn Rajab thoroughly examines language definitions and terminologies, carefully attributing opinions and perspectives to their proponents, frequently citing the chains of transmission.
6. Interpretations of Hadith are commonly associated with the Quran and Sunnah, bolstered by pertinent narrations.
7. The book provides a comprehensive analysis of the principles of the Hanbali school, and the author's emphasis on revealing the intentions and contexts

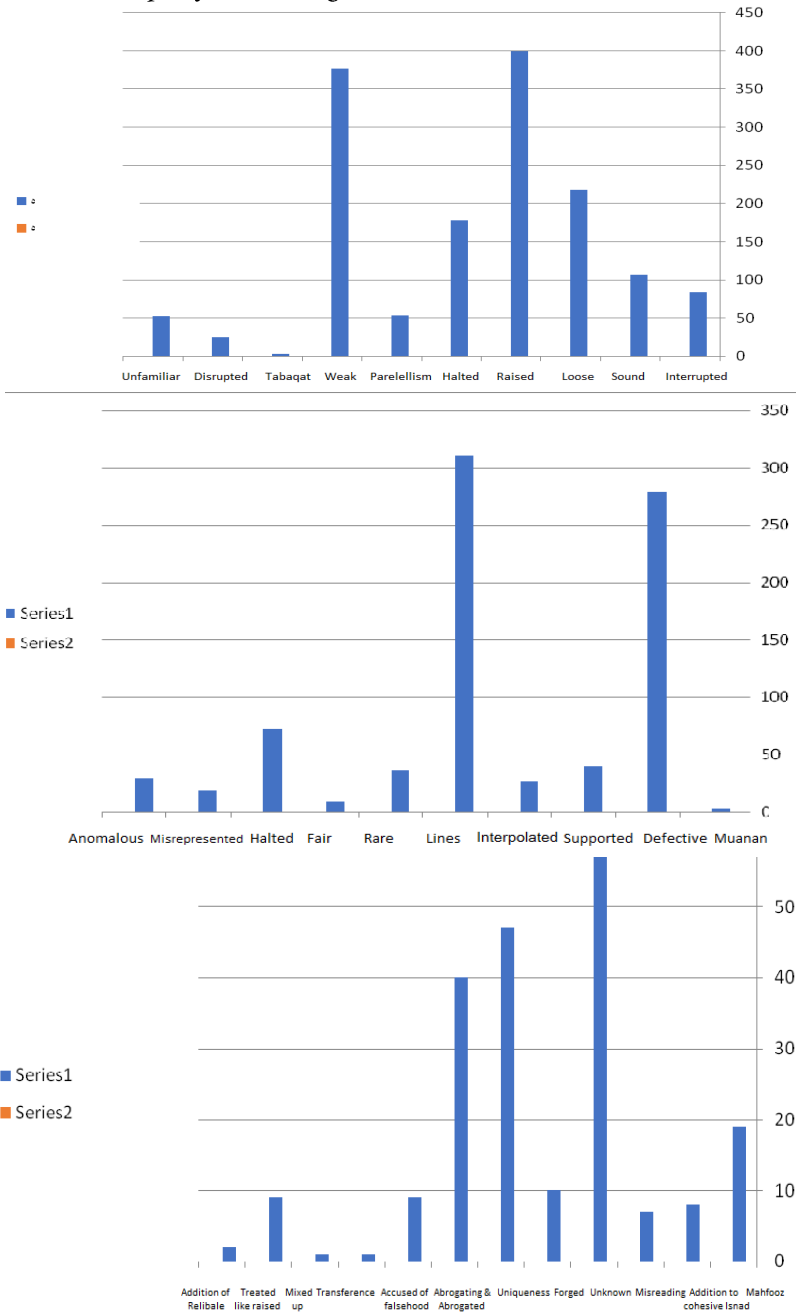
behind Bukhari's selected hadiths is clearly apparent.

8. Ibn Rajab's remarkable ability to identify and clarify misunderstandings, his expertise in adjudicating on variant readings of defective Ahadith, and his significant scholarly contributions to Sharia are highly commendable.

Table 1: Analysis of Contemporary Terminology in Fath al-Bari.

Sr.No.	Hadith Terminology	Number of Occurrences	Percentage of Occurrences
1	Interrupted ( <i>al-munqate</i> )	84	3.32%
2	Sound ( <i>al-sahih</i> )	107	4.23%
3	Loose ( <i>al-mursal</i> )	218	8.62%
4	Raised ( <i>al-marfu</i> )	400	15.81%
5	Halted ( <i>al-mawqoof</i> )	178	7.04%
6	Parallelism ( <i>mutabah</i> )	53	2.09%
7	Weak ( <i>al-daeef</i> )	377	14.90%
8	Generation of scholars ( <i>tabqat</i> )	3	0.12%
9	Disturbed ( <i>al-muztarib</i> )	25	0.99%
10	Denounced ( <i>al-munkar</i> )	52	2.06%
11	The isnad containing the word "from" ( <i>al-muanan</i> )	3	0.12%
12	Defective ( <i>al-muallal</i> )	279	11.03%
13	Supported ( <i>al-musnad</i> )	40	1.58%
14	Listed ( <i>al-mudraj</i> )	26	1.03%
15	Line of Transmission ( <i>al-tarique</i> )	310	12.25%
16	Rare ( <i>al-garib</i> )	36	1.42%
17	Fair ( <i>al-hasan</i> )	9	0.36%
18	Suspended ( <i>al-muallaq</i> )	72	2.85%
19	Misrepresented ( <i>al-mudallas</i> )	18	0.71%
20	Anomalous ( <i>al-shaaz</i> )	29	1.15%
21	Preserved ( <i>al-mahfooz</i> )	19	0.75%
22	More in connected chains ( <i>al-mazeed fi muttasil al-asaneed</i> )	8	0.32%
23	Al-Mushaf	7	0.28%
24	Unknown ( <i>al-majhool</i> )	58	2.29%
25	Forged ( <i>al-mawzoo</i> )	10	0.40%
26	Uniqueness ( <i>al-tafarrud</i> )	47	1.86%
27	Abrogator and Abrogated ( <i>al-nasikh wa al-mansukh</i> )	40	1.58%
28	Accused of falsehood ( <i>al-muttaham bi al-kizb</i> )	9	0.36%
29	Narration by transference ( <i>al-riwayah bi al-munawalah</i> )	1	0.04%
30	Mixed up ( <i>al-maqloob</i> )	1	0.04%
31	It will be judged as "raised" ( <i>lahu hukm al-marfu</i> )	9	0.36%
32	Increased in trustworthiness ( <i>ziyada al-siqah</i> )	2	0.08%
<b>Overall Statistics of the Terms</b>		2530	100%

*The Statistical Graph of Terminologies Contained in the Book:*



*The Explanation of Terminologies by Ibn Rajab in 'Fath al-Bari'*

*Hadith terminology in terms of its conveyance to us and its attribution to the one related to it.*

First, in Terms of their Conveyance to us:

*Al-Tafarrud and Al-Garabah* (Uniqueness and Rarity): *Al-Tafarrud and Al-Garabah* both types of narration involve a sole transmitter without any other participants. According to Hadith scholars, there are two types that can be identified:

- *Mutlaq* (absolute), meaning that *Tafarrud and Garabah* (uniqueness and rarity) are found in the origin of the chain of transmission.
- *Nesabi* (relative), which means that *Tafarrud and Garabah* (uniqueness and rarity) are found at a specific point in the chain of transmission.

Ibn Hajar (2000) is a Hadith scholar who often employs the terms "Tafarrud" and "Garabah." These terms are used to identify potential defects in Hadith, although they are initially not classified as "defects" but rather as points of suspicion. When evaluating hadith, scholars consider the indications presented rather than solely relying on the trustworthiness or weakness of its transmitters. This approach results in a scenario where critics accept certain hadiths narrated by trustworthy individuals while rejecting others.

According to Ibn Rajab (1987), some ancient Hadith scholars believed that a Hadith narrated by a single transmitter, even if trustworthy narrators didn't contradict it, should not be followed up. They saw this situation as a flaw in the Hadith, except when certain individuals had exceptional memorization skills, impeccable integrity, and expertise in the Hadith, like al-Zohri and other scholars. At times, they would critique the "tafarrudaat" (narrations by single transmitters) of respected narrators, emphasising their thorough evaluation process that lacked a set rule.

Ibn Rajab mentioned both "Tafarrud" and "Garabah" in his work "Fath al-Bari." In his book, he mentioned "Tafarrud" 47 times and "Garabah" 36 times. Ibn Rajab does not differentiate between them, as he considers them to have the same meaning. In "Fath al-Bari" (8/249), he criticises a hadith, stating that Abd al-Salam, despite being certified by Ibn Maeen, lacks recognition, as noted by Abu Hatim al-Razi. He also dismisses the idea of "Tafarrud" in this context, as no one except Abd al-Salam ibn Hafs has connected it to Al-Ala. In "Fath al-Bari" (5/40), Ibn Rajab criticises a hadith from Ibn Umar that claims praying "salah" after Fajr and Asr is prohibited, stating that no reliable narration from him supports this except for Muslim al-Khayyat (Al-Tabrezi, 2008).

In (9/173), Ibn Rajab occasionally employs the term "Garabah" in



conjunction with another term. He vehemently opposes such instances, asserting that they go against authentic narrations from Ayesha, clearly indicating his rejection of these hadiths. Similarly, in (2/110), he denounces the raised hadith when Al-Hanafi is mentioned.

*Hadith terminology related to 'Isnaad' (chains of transmission) or 'matan' (the text):*

*First: Accepted Hadith*

- A) Sahih (sound):** This hadith is supported, and its isnad is consistently coherent, with each transmission being passed on by upright and accurate individuals until its termination point (Ibn Jama'ah, 1985). The sound hadith cannot be considered either 'anomalous' or 'defective'. (Ibn al-Salah, 2002). Ibn Rajab meticulously evaluates every hadith he collects, providing his judgement on each one, even those he considers resounding'. In the book "Fath al-Bari," he provided his judgement on 'sound' hadith in 107 different instances. He often uses the term 'sound' hadith to refer to its idiomatic meaning, but occasionally he also uses it to indicate a preferred choice in cases of differences, even if the reason behind that choice may not align with the idiomatic meaning. According to his account (2/407), he states: "In the narration of Abu Dawood from Ibn Jurayj, I was informed by Habib, and this is considered reliable." He states (4/124) that there is no doubt that Rashid did not receive any communication from Ayesha (may Allah be pleased with her), dismissing the narrator's delusion. What Ayesha's students (may Allah be pleased with her) memorised was the accurate and reliable narration.
- B) Hasan (fair):** Scholars had varying opinions on how to define it in terms of its accuracy, as 'hasan' falls somewhere between 'sound' and 'weak' (Ibn al-Salah, 2002). However, the most accurate definition is: a narration transmitted by a trustworthy individual with a connected chain that is neither abnormal nor flawed. (Ibn Hajar, 2000). Ibn Rajab rarely used the term 'hasan', mentioning it only nine times. He meant something that is considered less reliable than 'sahih' (sound) based on the definition mentioned earlier. He said (1/149): "It is narrated from him in many lines of transmission, and the chains of some of them are 'hasan' (fair)". He also said (7/257): "Imam Ahmad inclines towards this, which is 'mursal hasan' (loose fair)".
- C) Al-Musnad (Supported):** There were varying opinions among scholars regarding the definition of this term. Some argue that it is characterised by an isnad that traces back to the original transmitter. Others have mentioned that it is a raised hadith (marfu), regardless of whether it is uninterrupted or interrupted. It is commonly believed that this hadith has a continuous chain

of transmission and is a marfu hadith. The renowned Hadith authority Al-Hakim (1977) adopted this definition.

Ibn Rajab frequently employed the third meaning throughout his book, referring to the 'marfu' (raised hadith) hadith with 'asnanad' (chain of transmission) that is seemingly unbroken from its transmitter to its endpoint, regardless of its acceptance or rejection. The follorase of his demonstrates it (1/212): "This is a loose hadith (mursal), but it is also narrated as'musnad' (supported) with a week Isnaad (chain of transmission)". He also said (3/395): "Probably Imam Bukahri views this type of musnad' (supported hadith), which means that when a companion is informed about an issue that is famous and approves it". At another place, he said (4/365): "Imam Bukhari reported in this chapter a musnad hadith (a supported one) as well as mentioned many halted ahaadith".

**D) Al-Etebaar (Analysis):** The process involves analysing the hadith of certain narrators by examining the narration of other narrators. This helps determine if a narrator other than the one being analysed was involved in the hadith or not. (Al-Suyuti). Al-motabah and al-shahid are both part of the category known as "al-etebaar".

I have listed the above two terms, al-motabah (parallelism) and al-shahid (attestation), under the category of "al-etebaar i.e., by following in the footsteps of experts in hadith terminologies. However, Ibn Rajab did not use the term "al-etebaar" in his book "Fath al-Bari"; rather, he used the term "al-motabah" (parallelism) in 53 places and the term "al-tarique" (lines) in 310 places of his book. It is worth mentioning here that Ibn Rajb is one of the critics who take great interest in tracking the lines of transmission (turuq al-hadith), as is evident from the following phrase of his (1/234): "I said: he is followed by Mobarak ibn Fozalah from Hesham in mentioning the "three times" concerning the washing of the two palms". And (1/333): "He is followed by Abu Awanah and Ibn Fuzail in the affair of 'al-satr' (cover up)".

**E) Al-Mahfooz (Preserved):** The Hadith authorities often refer to "al-mahfooz" as one of the two narrations that holds more weight, in contrast to the term "shaaz," which means anomalous. According to Ibn Hajar (2000), when there is a conflict between two options, the one that is more accurate or preferred for any other reason will be referred to as "al-mahfooz" (the one that outweighs), while the other option will be called "al-shaaz" (the outweighed).

**F) Ibn Rajab used the term "al-mahfooz" in 19 places when he wanted to give preference to a hadith, as in his following statement (5/11): "The'mahfooz' from Qatadah with a chain other than this (he should complete**

his'salah') and'mahfooz' with this chain (isnaad) is the hadith: "The one who did not pray the two rakah of al-faj until the sun rose up, should pray them" and his statement (9/193): "This is'mahfooz' from all companions of Anas".

Second: Rejected Hadith:

- A) ***Al-Muallaq*** (Suspended): This is the one from the start of the 'isnaad' (chains of transmission) where some narrators are absent. Ibn Rajab coined this term in 72 pse. Most of the 'muallaqaat' can be found in Sahih al-Bukhari. Ibn al-Salah (2002) said, "The majority was to be found in the book of Bukhari, while there are very few in the book of Muslims." One example of Ibn Rajab's use of the term '*al-muallaq*' is his following statement (1/155): "And in this hadith of Ibn Masood is the hadith of Abu Saeed al-Khudri, which Al-Bukhari had suspended at the beginning of the chapter".
- B) **Al-Zaeef** (Weak): Every hadith that does not include the traits of vility is mentioned (Ibn Hajar, 1984). Ibn Rajab is a highly respected authority known for his meticulous approach. He carefully analyses and compares various aspects, ensuring that his judgements are based on solid Sharai (legal) evidence. You will appreciate the clarity of his rulings and judgements, as exemplified by his frequent use of the term "al-zaee" in 377 instances. His following statement (1/149) proves it: "He also reported from the narration of Ma'an ibn Rafah, Ali ibn Yazid, from sim, from Abu U, from the Messenandof Allah (peace be upon him), who said, "I was not se, t with Judaism or Chrinity, but I was sent with tolerant monotheism (al-hanifiyah al-samhah). It's Isnaad (chain of transmission) is weak".
- C) **Al-Mursal** (Loose): The hadith states that a 'tab'ai' (follower), whatever of age, respectfully supported the Messenger of Allah (peace be upon him). This definition was embraced by experts in the field of hadith sciences. Modern scholars in the era of 'alriwayah' (narration) utilise it for any instance of 'interrupted narration' that is discovered inside the transmission chain' (Al-Khatib Al-Baghdadi). Ibn Rajab used this term as per the definition of the experts in 218 places, such as in his statement (1/290): "It has been narrated in a'mursal hadith' from Ala ibn Zyad that the Messenger of Allah (peace be upon him) bathed and then noticed that a part was not wet by the water, so he squeezed out his hair on it". Al-Ala ibn Zyad, also known as Abu Nasr al-Basri, is a prominent follower of his. He passed away during the tenure of Al-Hajja as governor in the year 94 HC (Ibn Hajar, 1908).
- D) ***Al-Munqate* (interrupted)**: There is considerable variation among

researchers regarding the usage and definition of this phrase, which is why critics employ it in various ways, as outlined below: (Al-Zarkashi, 1998):

- Each hadith possesses an 'isnaad' (transmission chain) that is inevitably disrupted, regardless of the manner of interruption.
- • Some critics have referred to it as "al-maqtu" (cut-off hadith), meaning a hadith with a broken chain of narration. This is present in the assertions of Al-Shafai, Al-Humaidi, Al-Tabra, and other individuals.
- • Some individuals employed it to refer to the hadith that has been ascribed to the follower (al-taba'i), in contrast to the preceding one. Abu Bakr al-Bardiji's use is being discussed.
- Some argue that the hadith in question has a chain of transmission that includes an unclear transmitter.
- Some used the term to describe the narration of a transmitter who is not a taba'i, from the companion, like Malik's narration from Ibn Umar.

As for Ibn Rajab, he favored the first use, which has been settled on by the experts of terminology, and used it in 84 places, such as his statement (3/409): "It has been transmitted by Qatadah ibn al-Noman from another line of transmission that is interrupted (*munqate*) from the narration of Salim Abu al-Nazr, from Qatadah ibn al-Noman, and he did not find him". If you notice the statements of Ibn Rajab, you will find that he used the term (*munqate*) in its first meaning, i.e., "interrupted one," whatever the reason was.

**E) Al-Tadlis (Misrepresentation):** This discussion is widely recognised in the field of hadith sciences. 'Tadlis' refers to the misrepresentation of the narrators rather than the texts. Scholars of hadith refer to the texts as 'mudraj', which will be discussed later, God willing. There are several types of 'Tadlis', but two of them stand out as the most well-known:

**First: 'Tadlis al-isnaad (misrepresentation** in the chain of hadith): In this category of 'tadlis', a transmitter conveys a hadith from someone he met, even though he did not actually hear the hadith from him. This can create a misleading impression. There could be one person or multiple individuals between the transmitter and the supposed teacher. Taswiyah's 'tadlis' is a subcategory of 'tadli al-isnad.

**Second: 'Tadlis al-shoyoukh** (misrepresentation of the teachers): In this category, a transmitter shares a hadith with a teacher while using an unfamiliar name, nickname, lineage, or description to hide their identity.

In 'tadlis', the audition is not explicitly mentioned. The transmitter avoids

phrases like "X informed us" or "Y narrated to us." Instead, he uses phrases like "X said" or "From Y" and similar expressions. The scholars of Kufa were well-known for their expertise in comparison to transmitters from other regions.

The mentioned types and categories of 'tadli' are highly disliked, but the 'tadlis of Isnaad (misrepresentation in the chain of transmission) is particularly abhorrent. Shobah, a well-known authority on hadith, strongly condemned it. Ibn al-Salah (2002) reported from Imam al-Shafai his statement: "*Tadlis* is the brother of falsehood". Imam Al-Dahabi (1991): "However, *tadlis* is contrary to *ikhlas* (sincerity), as there is adornment in it".

If someone misrepresents an act in a hadith, their declaration as a transmitter will determine whether it is accepted. If they did not hear it themselves, they cannot make such a declaration, as it would be considered falsehood, which is more severe in terms of discreditation (*al-jarh*). Al- Alai (1986) said: "One of the conditions of '*tadlis*' is that the word used should be probable and not explicit, because if it is explicit in the audition and in reality, it is not, it will be falsehood, which requires that the doer be discredited".

The acceptance of a narrator known for 'tadlis' (misrepresentation) depends on several factors. These include practicing tadlis from weak narrators, lacking students who verify their narration, or certain circumstances that indicate the acceptability of their hadith. However, if a hadith is found in the well-known authentic books of hadith, Bukhari and Muslim (Muslim, 1915), it may be considered reliable, especially if it is presented as evidence. Ibn Hajar (1984) highlighted the importance of being cautious when considering hadiths from the Two Authentic Books that were transmitted through narrators engaged in tadlis. While these hadiths may not be considered 'evidence,' their statements can still be accepted for the specific hadith being presented as evidence.

When it comes to parallelism (*mutabat*), it seems that there might have been some oversight in its inclusion. The compilers of Sahihayn chose to exclude hadiths of mudallis (those engaged in tadlis) without thoroughly verifying their reliability. When analysing hadiths, expert critics have primarily examined parallelism and attestations (*shawahid*).

According to Ibn al-Salah (2002), hadiths from mudallis with unclear expressions are considered similar to 'mursal' (loose) hadiths. However, hadiths that include phrases indicating cohesion, like "samitu" (I heard) or "haddathana" (He transmitted to us), are considered valid and used as evidence. There are numerous hadiths in the Two Authentic Books, which include transmissions by

Qatadah, Al-Amash, the Two Sufiyans, Hisham ibn Bashir, and others.

According to Ibn Hajar (1983), authorities only considered hadiths as reliable if the sources were openly declared. On the other hand, those involved in 'tadlis' were not regarded as trustworthy.

Ibn Rajab mentioned 'tadlis' 18 times, primarily discussing tadlis in Isnaad or its sub-branch, tadlis of 'taswiyah.'

F) **Al-Shaaz (Anomalous)**: In terms of terminology, it is used for the following two meanings (Ibn al-Salah, 2002; Ibn Kathir, 2013).

- This hadith is reported by a reliable transmitter, but it contradicts what other transmitters have reported.
- There are differing views among scholars regarding the term 'tafarrud' (uniqueness). Some argue that the reliability of the transmitter is irrelevant, while others believe it should be limited to reliable transmitters.

The terminology experts agreed that 'shaaz' referred to the accepted 'tafarrud' with disagreement. In the eyes of ancient scholars, the term 'shaaz' had a comparatively low usage when compared to other terminologies in the science of hadith. Thus, they often use phrases like 'the preserved is such and such' or 'the correct is such and such' or 'the authentic is such and such' to convey their point. They may also point out misapprehensions or errors, etc. Ibn Rajab used the term 'shaaz' in 29 places according to the first meaning, as he said: "*gair mahfooz*" (it is not preserved), etc." He also said (5/16): "He was under misapprehension concerning the word and contradicted all students of Al-Zohri. He also had misapprehension about its *Isnaad* (chain), as it is from Abu Salmah and not from Saeed in al-Musayyib, although it was narrated by Malik, Al-Awzai, Al-Zohri, and Saeed, and it is not 'mahfooz'.

G) **Al-Munkar (Unfamiliar)**: Regarding this 'term', I made a separate mention of it, following the example of Hadith scholars in their terminology. Otherwise, it can be considered as 'shaaz' in the context of the discussion, as both terms share the meaning of 'tafarrud' (uniqueness) or the condition of 'al-mukhalfah' (disagreement) and similarity in all aspects. Scholars often discuss the term 'al-munkar' immediately after mentioning the concept of 'shaaz'. This is not because it is a subcategory or sub-branch of it, but because it is a part of it. Al-Zarkashi (1998) said: "Their statement requires that the hadith that a transmitter is alone in relating contradicts the one related by a

transmitter who is better than him in retention and exactitude, or he does not contradict anyone. However, this category of *'tafarrud'* is below the rank of a retentive and precise. This reveals that the *'munkar'* is one of the categories of *'shaaz'* and so it will not be employed as evidence". *Al-nakarah* is a term frequently used by ancient hadith authorities when evaluating hadith. Some argue that this goes against knowledgeable scholars of the Hadith. Imam Muslim (1915) said: "The sign of the *'munkar'* (unfamiliarity) in the hadith of a transmitter is that if his narration is presented to the narration of other authentic scholars of hadith, his narration contradicts their narration or is not in agreement with it". Some scholars view the term *'munkar'* as *'tafarrud'* although there is no disagreement, like Imam Ahmad and others. Ibn Hajar (1984) said: "Imam Ahmad, Al-Nasai, and many critics used the term *'munkar'* for the *'tafarrud'* only". Ibn Hajar (2000) said: "The term *'munkar'* is according to the view of the one who doesn't set the condition of *'mukhalafah'* (disagreement) in *'munkar'*".

According to the experts in terminology, it has several meanings, which are as follows (Ibn al-Salah, 2002; Ibn Kathir, 2013):

**First and Second:** It gives the meaning of *'shaaz'* (anomalous).

**Third:** The transmission comes from a narrator who lacks credibility and contradicts a trustworthy transmitter.

Ibn Rajab frequently mentioned the concept of *'al-nakarah'* (unfamiliarity) in his writings, specifically in 52 instances. He often used this term to describe the complete *'tafarrud'* (isolation) of a hadith with a weak narrator. Ibn Rajab (1987) acknowledged his uncertainty regarding the ancient scholars' definition of *'munkar'*, but he referenced Abu Bakr al-Bardiji's explanation. Bardiji explains that *'munkar'* refers to a hadith that is transmitted by someone from a companion or follower, with the text only known through the transmitting line, making it unfamiliar.

After analysing its uses, *'munkar'* usually signifies the complete isolation of a hadith because of the narrator's weakness. In one instance (2/110), Ibn Rajab notes that the hadith in question is only transmitted by Al-Hanafi, which he considers to be *'munkar.'* Experts have consistently classified these hadiths as *'munkar,'* and even Al-Zohri himself admitted to being unfamiliar with the person who transmitted them. Imam Ahmad and Abu Dawood, prominent scholars, approached Al-Hanafi's narrations with caution.

Occasionally, Ibn Rajab employed the term *'munkar'* to indicate the dismissal of a hadith, implying its possible falsification (1/346). However, these instances are rare, and most of them involve weak transmissions that are not connected to each other.

***Ziyadah al-Siqah (Additions of Reliable Transmitters)***: This is the hadith transmitted by a group with a single isnad (chain), and some transmitters add additional information that is not mentioned by the rest of the transmitters.

The experts differed in terms of its application (Al-Zarkashi, 1998; Ibn al-Salah, 2002), as mentioned below:

- Many scholars agree with the addition, which is widely accepted among experts in law and hadith. Al-Khaib al-Bagdadi preferred this view.
- According to Ibn Sabbag, a group of scholars of Hadith rejected it. In Al-Mulakkhas, Abu Bakr al-Abhari's view was reported by Al-Qazi Abd al-Wahhab.
- Each hadith was influenced by individual preferences and specific circumstances. Many prominent scholars, including Yahya ibn Saeed al-Qattan, Abd al-Rahman ibn Mahdi, Ahmad ibn Hanbal, Ali ibn Al-Madini, Yahya ibn Maeen, Al-Bukhari, Abu Zorah, Abu Hatim al-Razi Muslim, Al-Tirmidi, Al-Nasai, Al-Khalili, and others, share this viewpoint.

I concluded that there are three categories of ***Ziyadah al-Siqah***, which are as follows:

- It presents a contradiction to the other reliable transmitters. This case will be rejected.
- It is consistent and compatible with other reliable transmitters. This type of writing will be well-received.
- It can be categorised as a combination of the two mentioned types, as it includes an additional work that is not found in the others.

Ibn Rajab discusses the term "*Ziyadah al-Siqah*" in his scholarly work "*Fath al-Bari*." However, the precise methodology for implementing it in the book under study is not explicitly outlined. However, a careful analysis of his analysis of the "*Ilal of Al-Tirmidi*" indicates that Ibn Rajab was willing to consider more transmitters if they were trustworthy, skilled, knowledgeable, and accurate. He observed (2/638) that this practice was evident when incorporating dependable transmitters in particular situations, especially if they were notable in terms of retention.

Ibn Rajab further highlighted that accepting additional reliable transmitters would not contradict the more retentive transmitter (2/639). Upon examining his objections and discussions in the commentary of "*Al-Ilal*," it becomes evident that he generally shared the same views as most hadith authorities and critics.

The author's inclination to embrace additional transmitters, particularly those that demonstrate exceptional retention and precision, not only reflects their approach but also bolsters it. The retention and precision of a transmitter are important



considerations when evaluating the viability of incorporating such additions.

1. ***Al-Muall (Defective)***: This hadith has been found to have a defect that questions its reliability, despite its initial appearance of being free from any flaws. Modern critics refer to the 'al-muall as 'al-malool' and 'al-muallal', with both terms carrying the same meaning. The ihlat (defect) consists of two terms, as follows:

- ***Al-aam (general)***: any reason that questions a hadith, whether it is evident or concealed, such as casting doubt on or scrutinising the transmitters, or other factors.
- ***Al-khaas (particular)***: Its definition has been mentioned above.

The study of 'al-muallal' (defect in hadith) is a highly specialised field within the realm of hadith scholarship. Only a select few experts with extensive knowledge, experience, and sharp intellect were able to excel in this field. Notable figures include Ali ibn al-Madini, Ahmad al-Bukhari, Abu Hatim, Abu Zorah al-Razi, and Dar al-Qutni. This phenomenon can be attributed to its elusive and enigmatic characteristics, as well as its frequent appearance in the hadith narrated by trustworthy transmitters. Ibn Hajar (2000) said, "This is one of the most vague and precise sciences of hadith, which can be carried out by only those who have been blessed with penetrating intelligence, great retention power, complete knowledge of ranks of transmitters, and a strong ability to get proficient in *Isnaad* (chains of transmission) and *mutoon* (the texts of hadith). That is why only a few people could talk on this topic".

### Two Points Come Together in this Regard

Defects in hadith transmission can become apparent through elements of uniqueness and disagreement. As stated by Ibn al-Salah (2002), the process of identifying these defects requires the recognition of discrepancies in transmission. These discrepancies can manifest as a single narrator or contradictions among narrators. In addition, experts can rely on specific contextual clues to identify these issues. As highlighted by Ali ibn al-Madini, the process of gathering the lines of transmission serves to uncover these imperfections.

Defects can manifest in different forms of hadith, including disconnected ('inqitaa'), loose ('irsaal'), and disrupted ('iztiraab'). The study of 'ilal primarily examines concealed flaws in the hadith transmitted by trustworthy individuals (Al-Baqai, 2007; Ibn al-Salah, 2002).

Ibn Rajab frequently employed the term 'illah' in his work, demonstrating his

profound fascination with this facet of hadith scholarship. The way he used the term was intended to convey precise meanings within the realm of hadith studies. The speaker offered instances of 'illah' cases, demonstrating variations in narration chains and emphasising the significance of identifying these flaws (Ibn Rajab).

**Al-Muztarab (disrupted):** This hadith is found in various versions. One transmitter presents information in one manner, while another transmitter presents it differently, without exerting any control over the variations.

In the field of hadith, a narration is considered 'disrupted' if both its chain (sanad) and text (matan) have equal authenticity in all transmissions. However, if a particular transmission is considered more favourable based on factors like the transmitter's reliability, longer association with the teacher, or other compelling reasons, it is no longer considered 'disrupted,' and the superior transmission is given preference. According to Ibn al-Salah (2002), the term 'disrupted' is specifically used when both transmissions are on equal footing.

Ibn Rajab employed this terminology in 25 instances, including references like (1/32): "There is disruption (izitirab) in their transmissions from Abdullah Ibn Dinar." (4/168): "This indicates that there is disruption (izitirab) in his Isnaad (chain of transmission)." (6/402): "His'sanad' (chain) is disrupted, and his words must not contradict the explicit and authentic hadith of Anas." (7/137): "His'sanad' (chain) is disrupted, al-Hasan ibn Imran is unknown, and Ibn Abdurrahman ibn Abzi is unknown, and it is said that Abdullah."

**Al-Mudraj (Interpolated):** This is the hadith in the text where an extraneous remark is inserted or the context of its Isnaad (chains) is altered. The process of 'idraaj' or interpolation is commonly referred to as follows:

Narration that expands on the pathatat was included in the hadith.

Scholars delve into the topic of 'Idraaj' or interpolation in Islamic tradition. It may manifest in the text itself or in the transmission chain (Isnaad) of religious teachings. Deliberately practicing any form of interpolation is strictly prohibited (Ibn al-Salah, 2002).

Ibn Rajab also mentions 'idraaj' in his writings, suggesting possible interpolation, such as in his statement (6/245): "Probably it is 'mudraj' from the statement of Ibn Juraij; Allah knows best." and (9/405): "This is one of the 'mursalat' of Al-Zohri, and he interpolated it in Hadith, so the one who restricted himself to this amount of hadith and raised it has fallen under apprehension" (Ibn Rajab).

**Al-Mawdu (Forged):** This information is not reliable and lacks credibility. It is worth noting that the term 'hadith' is used in a purely lexical sense, as it does

not align with the contextual meaning of the term. Narrating forged hadiths is strictly prohibited, but it is acceptable to use them as illustrations of their falsity and fabrication. Ibn al-Salah (2002) said, "It is not permissible under any circumstances for someone who is aware that a hadith is forged to relate it, unless coupled with a declaration that it is forged".

Ibn Rajab mentions the term 'forged' in 10 places in his book, including the following (5/179): "Al-Tabrani included this hadith in his book, which is undoubtedly 'forged' with this Isnaad".

In the context of Al-Maqluob (mixed-up) Hadith, it is observed that narrators may occasionally unintentionally blend various elements of the narration, such as words or phrases. Mixing can happen for different reasons, like misunderstandings or memory lapses. In certain instances, it has been observed that a transmitter intentionally includes extraneous text in a Hadith or substitutes a weak narrator with a more credible one. Occasionally, a transmitter may assert that they have perceived an audition from an individual whom they did not actually hear.

Engaging in such actions can compromise the integrity of the Hadith and is generally considered impermissible, particularly when the intention is to introduce confusion or unfamiliarity in the narration. There are varying viewpoints among scholars of hadith regarding the practice of analysing someone by intermingling hadiths. Certain scholars advocate for the acceptance of this practice, on the condition that the individual corrects the error prior to the conclusion of the discussion.

***Al-Majhool (Unknown)***: This transmitter's accreditation and discreditation remain unknown. Scholars of hadith typically refrain from accepting transmissions from individuals whose true character and integrity are uncertain. However, scholars hold differing views on transmitters whose integrity is uncertain. Ibn al-Salah (2002) noted that this viewpoint has been utilised in numerous well-known hadith books, especially when examining narrators from ancient times, where establishing their trustworthiness becomes extremely difficult.

Narration from individuals with undisclosed identities and a single linked narrator is often disregarded. In contrast, in cases where multiple narrators relay information from an unaccredited individual, their credibility is deemed higher, and they are referred to as "al-mastoor" (individuals whose true integrity is uncertain). Ibn Hajar (2000) highlighted the complexity involved in evaluating the narrations of individuals who are considered "mastoor". It relies on evaluating their status, in line with the perspective of Imam al-Haramayn and supported by Ibn Salah.

This approach demonstrates a careful analysis of narrators and their

credibility in the field of hadith scholarship.

In his book, Ibn Rajab extensively discussed the concept of 'al-jihalah'. He specifically referred to certain hadith narrations that have questionable elements in their chains of transmission. This highlights the meticulous examination conducted to determine the authenticity of hadiths.

***Al-Muttaham bi al-Kizb (Accused of Falsehood)***: In the field of hadith transmission, a hadith narrated exclusively by an individual accused of falsehood is deemed to be less reliable, even if no falsehoods are found in the hadith. This type of hadith is commonly referred to as 'al-mawzoo' or forged (Ibn Hajar, 2000).

In addition, it is not allowed to share information from individuals accused of falsehood without revealing their status. Ibn Rajab (1987) and Imam Ahmad stressed the importance of refraining from citing individuals who have been accused of spreading falsehoods. This perspective necessitates acknowledging the state of the narrator when conveying their information. Adhering to this practice guarantees a high level of transparency and accuracy in the transmission of hadith (Ibn Rajab, 1987).

Ibn Rajab emphasised the need to identify individuals who were accused of spreading false information in different situations, to uphold the credibility of hadith (Ibn Rajab, 1987).

***Al-Nasikh and Al-Mansukh (Abrogating and Abrogating)*** The study of hadith holds great significance and poses significant challenges, as highlighted by Ibn al-Salah (2002). This field of study is both significant and challenging. Zohri stated that this practice fatigues scholarly individuals and hinders their ability to differentiate the abrogating hadith of the Messenger of Allah (peace be upon him) and the abrogated”.

Here, the Messenger of Allah (peace be upon him) replaces a previous ruling with a later ruling. In Islamic teachings, there is a concept of abrogation. The 'nasikh' refers to the hadith that comes later, while the 'mansukh' is the one that came before. Here's how you can recognise it:

- The declaration from the Messenger of Allah (peace be upon him)
- The statement of a companion
- Knowledge of dates (of events)
- Consensus

Ibn Rajab is a highly knowledgeable authority in the field of jurisprudence. He was diligent in this field of hadith studies. He repeatedly referenced the term throughout his book, including in the following statements (2/253): “It is

abrogated because Ammar informed me that this was the first '*tayammum*' when the verse concerning this issue was revealed" and (5/434): "It is abrogated because there is consensus of the Ummah on its contrary".

1. ***Al-Musahhaf: (Misreading)***: This hadith is commonly found in various texts, particularly those that focus on 'tasheef'e. Here are the reasons for this misreading:

- There was a visual misreading due to a mistake in the reader's interpretation of the handwriting.
- There was an instance of aural misreading where the listener misunderstood what was heard.

Errors can arise in the phrasing, such as a modification in the term hadith, or in the interpretation, such as an incorrect understanding. Misreading, or '*al-tashifaa*t', often occurs when statements are taken directly from books or '*suhuf*'. In a publication by Ibn al-Salah (2002) said, "As for '*al-tashif*', the way to avoid it is to take hadith from the mouths of people possessing knowledge and accuracy. Therefore, if a person is deprived of knowledge and takes knowledge and learns from books, they are likely to distort (hadith) and be unable to keep away from changing and misreading the texts. Allah knows best."

One of the most significant errors arises when interpreting names, as analogies have no influence in this context. Furthermore, the content lacks any indication, both preceding and following the name (Abu Al-Fadl, 1970).

Ibn Rajab alerted about the '*tashif*' (misreading) in 7 places in his book, including the following (6/264): "Al-Qazi Abu Yala said: 'He meant if his moaning was loud, or he raised his voice as feared the show off or show the boredom with illness'. This interpretation is 'misreading' from him. Allah knows best".

***Al-Mazid fi Muttasil al-Isnad (Additions to Cohesive Isnaad)***: This refers to the accidental inclusion of one or more transmitters in a coherent island, (chain of transmission).

The process of determining the authenticity of a hadith involves gathering all available transmission lines, doing a comparative analysis, scrutinising the credibility of the narrators, and considering specific favourable factors.

The governing principle about this terminology is that the incomplete Isnaad is deemed accurate, whereas any other form is not referred to as "Al-Mazid fi Muttasil al-Isnad" (Ibn Hajar, 2000; Ibn Kathir, 2013).

Ibn Rajab mentioned the term in eight places in his book, such as in his statement (2/30–31): "They judged that it was misapprehension, as the retentive

scholars among the students of Ibn Juraij said. He added one transmitter between Seba ibn Sabit and Umme Kurz, as reported by Ahmad ibn Hanbal, Abu Bakr al-Nisapuri, Dar al-Qutni, and others.

2. ***Al-Moanan: (Additions to Cohesive Isnaad):*** The narration employs the term 'an' (meaning 'from'), but only in one instance, without explicitly referring to the audition or transmission. The Isnaad includes the term 'from' (al-isnaad al-muanan), which is a type of 'muttasil' (continuous) form. Nevertheless, certain hadith scholars regard it as mural (incomplete) and 'al-munqate' (disconnected). However, the most accurate viewpoint is the initial one. Ibn al-Salah (2002) said, "The correct view that is followed in practice is that it is a form of uninterrupted *Isnad*. Many hadith authorities and others have adopted this view".

There Are Three Cases of The Isnaad Containing the Word 'from' (Al-Isnaad Al-Muanan), Which Are as Follows:

Ibn Rajab al-Hanbali (795 AH), a renowned scholar, was widely acknowledged for his extensive involvement in the study of hadith, specifically within the Hanbali community in Damascus. His work included a wide range of topics, such as the concept of sainthood in Islam, the variations in manners and etiquette among persons who follow the Sunnah, and other subjects. Ibn Rajab underscored the significance of knowledge as the genuine heritage of the Prophets and composed several literary works, thus establishing a lasting impact on Islamic academia. The individual's dedication to the study and dissemination of hadith, particularly from Al-Bukhari, is remarkable, and his contributions have had an enduring influence on Islamic scholarship.

The Hadith Terminologies from the General Sciences of Hadith:

***Al-Riwayah bi al-Munawalah: (Transference):*** The teacher (*muhaddis*) hands over the original text of his book or a copy collated against it to his student, saying, "This is my audition from X, and I know what is in this book. So, relate it to me".

**Transference takes two forms:** Transference and licencing are crucial factors in the dissemination of hadiths. There are two categories of transference: transference accompanied by licencing and transference without licencing. The scholars of hadith concur that the combination of transference and licencing represents the most elevated kind of licencing. Al-Khatib Al-Baghdadi regards transference as the most superior form of licencing. In his book "Fath al-Bari," Ibn Rajab states that most scholars permit transmission through transference. When employing transference and licencing techniques, it is crucial to exercise

caution and explicitly communicate the occurrence of transference. Ibn Salah recommends employing precise phrases like "X informed us" or "transmitted to us by transference and by licence" to accurately convey the actual situation. Nevertheless, several scholars employ imprecise terms such as "transmit" and "inform" when discussing transference, thereby equating it with audition. The concept that transference coupled with licencing is below the status of audition is supported by early scholars such as Al-Zohri and Malik. Al-Thauri, Al-Awzai, Ibn al-Mobarak, Al-Shafai, Ahmad, Ishaque, and others support the correct viewpoint, which is that this view is incorrect.

***Al-Tabaqat (Classes):*** This scientific activity entails differentiating individuals within a 'tabaqah' (class) by identifying common traits. According to Al-Sakhawi (2003), its objective is to avoid the mix-up of individuals who are alike. Individuals within the same social stratum may exhibit variations in one feature while belonging to different strata in another. For example, Anas ibn Malik al-Ansari and other young companions are classified among the "Ten" and other senior companions since they had the privilege of being in the company of the Messenger of Allah (peace be upon him). Companions are classified as the "first tabaqah," followers are classified as the "second tabaqah," and followers of followers are classified as the "third tabaqah." However, a careful analysis of disparities in their social positions and their roles as early adherents to Islam reveals various hierarchical levels among the companions.

The matter in question has garnered the attention of Hadith scholars since the second century (HC). Diverse authors have employed distinct methodologies in their literary works. According to Haytham ibn Adi's work "Tabaqat of the Companions who Narrated from the Messenger of Allah" (207 HC), some scholars focused their attention on the "tabaqat" (generations) of the companions. On the other hand, scholars like Abu Hatim al-Razi focused on the followers in his work "Tabaqat of the Followers" (277 HC). Abu Imam Muslim, in his work "Tabaqat of the Companions and the Followers," included a combination of both aspects (61 HC).

In addition, authors such as Bahshal al-Wasti categorised narrators into four 'tabaqat': companions (sahaba), followers (taba'i), students of followers (atba al-tabaein), and followers of students of followers (tab al-atbaa). Some scholars concentrated on the categorization of scholars of hadith in particular areas, such as Shaikh ibn Hayyan's "Tabaqat of Muhaddiseen in Asbahan" (369 HC). Other individuals engaged in a broad discussion on 'tabaqat of muhaddiseen', including works such as "Tabaqat ibn Saad al-Kubra" (230 HC) and Khalifa ibn Khayyat (240 HC).

This categorization is frequently seen in works on "Tabaqat" (Al-Sakhawi,

2003). Ibn Rajab has also addressed this categorization in many contexts, such as when he discussed the position of Makki ibn Ibrahim inside the "tabaqa" of Imam Malik during Imam Malik's era (2/23), emphasising that "rank" was not the primary factor of significance (Al-Zahrani, 1996).

## 6. CONCLUSION

Ibn Rajab's commentary on Sahih al-Bukhari is widely regarded as an exceptional commentary, demonstrating his profound knowledge in the field of Hadith, despite being unfinished. A recent study has revealed that Ibn Rajab widely utilised a range of hadith terms, closely following the practices of those who came before him. Furthermore, the research emphasises cases in which Ibn Rajab expressed his distinct viewpoints, supported by justifications. These ideas align with the consensus of experts on Hadith topics and nomenclature. Instead, they conformed to the perspectives of respected authorities like Imam Ahmad and other prominent people in the field of Hadith criticism. Ibn Rajab's work is characterised by unique techniques, although he does not deviate considerably from other Hadith scholars in terms of vocabulary and concerns. Significantly, he fails to differentiate between the concepts 'tafarrud' (uniqueness) and 'gharaabah' (rarity), regarding both as basically identical when employed without specification. He consistently uses the term "marfu" to denote a specific sort of hadith, regardless of the presence of numerous line transmissions, which suggests his clear preference. When categorising a hadith as "Mawqoof" (halted), he offers multiple elucidations. Ibn Rajab uses the term "hasan" (denoting a fair hadith) sparingly, specifically using it to refer to hadiths that are of a lower rank than "sahih" (indicating a sound hadith). He employs the terms "musnad" and "marfoo" to classify hadiths that possess coherent chains of transmission, regardless of their acceptance or rejection. He substitutes "al-etebaar" with "al-motabah" and "al-tarique." His process entails meticulous comparisons and the gathering of information, leading to unequivocal judgements founded on established Sharai (legal) evidence. He uses the term "al-inqeta" (interrupted) to describe incoherent isnads, irrespective of the cause of interruption. Ibn Rajab's usage of the term "shaaz" corresponds to its acknowledged definition: a hadith conveyed by a trustworthy individual that contradicts the reports of others and is expressed as "It is not preserved." Although he does not explicitly state his opinion on "ziyadah al-siqah" (the addition of a reliable transmitter), his analysis



of the "Ilal of Al-Tirmidi" suggests that he is in favor of it when carried out by knowledgeable, accurate, and reliable transmitters.

## 7. RECOMMENDATIONS

It is advisable to examine Imam Ibn Rajab's previous publications and compilations using the same approach he employed in this method.

1. Emphasis should be placed on the manuscripts of Ibn Rajab's heritage.
2. A thorough evaluation of Ibn Rajab's method of the 'talil of hadith' needs to be carried out.
3. A thorough evaluation of Ibn Rajab's approach to assessing the credibility and reliability of transmitters, specifically in terms of accrediting and discrediting (al-jarh wa al-tadil), is necessary.
4. It is important to examine Ibn Rajab's perspective on the conditions established by al-Bukhari and Muslim about certain matters (Muslim, 1915).

## 8. STUDY LIMITATION

1. Limited Focus: The study focuses exclusively on the examination of terminologies employed in Ibn Rajab's work, potentially overlooking his wider contributions.
2. Lack of Comparative Analysis: The analysis could benefit from a more thorough examination of other scholars from the same time, which would provide a valuable context for understanding Ibn Rajab's work.
3. Inadequate Methodology Explanation: The study provides an overview of quantitative descriptive analysis, but it could benefit from including more specific statistical methods and their underlying rationale.

## 9. STUDY IMPLICATIONS

1. **Growing Our Knowledge of Hadith Terms:** The study of Ibn Rajab's utilisation of terms in "Fath al-Bari Sharh Sahih al-Bukhari" provides valuable insights into the field of Hadith terminology research. It sheds light on the nuances and diversities of these terms, allowing for a more comprehensive exploration of Hadith terminology frameworks.
2. **Recognizing Ibn Rajab's Scholarship:** The study focuses on Ibn Rajab's

work, aiming to highlight his importance among scholars and recognise his significant contributions to Hadith sciences, foundational principles, and related disciplines. It sheds light on his scholarly achievements and methodologies.

3. **Guidance for Hadith Evaluation:** Studying Ibn Rajab's criteria for Hadith evaluation offers valuable guidance for modern scholars and researchers engaged in Hadith assessment. This text provides clear definitions for terms such as "sahih," "zaeef," "mursal," and "mudraj," which can be helpful in establishing consistent evaluation methods.
4. **Comparative Analysis with Muqaddimah Ibn Salah:** By examining the terminologies used by Ibn Rajab and "Muqaddimah Ibn Salah," scholars can gain insights into the similarities, differences, and potential influences between the two. This analysis contributes to a deeper understanding of the development of Hadith terminology.
5. **Relevance for Contemporary Hadith Literature:** Ibn Rajab's insights continue to hold significance for contemporary Hadith scholars and researchers, providing practical value in today's Hadith literature and related disciplines, while also encouraging additional research.

## 10. CONFLICT OF INTEREST

The author affirms that there are no conflicts related to the publication of this paper.

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