

The Narrators Who Described As “Majahoul” From The Class of The Senior Tabi’een and Their Narrations, An Inductive Analytical Study in The Book "Taqrib At-Tahdhib"

Fouad Bounama¹, Abdelali Bey Zekkoub¹, Lhoucine ben Ahmad Mekkaoui²

¹Faculty of Islamic Sciences, Al-Madinah International University, Pusat Perdagangan Salak, Taman Desa Petaling, 57100, Kuala Lumpur, Malaysia, ²Student, Department of Al-Hadith & its Sciences, Faculty of Islamic Sciences, Al-Madinah International University, Pusat Perdagangan Salak, Taman Desa Petaling, 57100, Kuala Lumpur, Malaysia
Corresponding Author Email: fouad.bounama@mediu.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i5/21480>

DOI:10.6007/IJARBSS/v14-i5/21480

Published Date: 22 May 2024

Abstract

The preservation and understanding of the Prophet's (PBUH) teachings rely heavily on the meticulous transmission of Hadith through successive generations. The senior Tabi’een, the generation following the Prophet’s companions, played a pivotal role in this process. However, the narrators classified as "Majhoul" (unknown), presents a unique challenge within this generation. By examining this particular group, the research aims to a more comprehensive understanding of Hadith transmission. A clearer picture of these narrators can enhance the accuracy and depth of our grasp of Hadith development. The research utilizes the inductive method to identify and categorize the narrators from "Taqrib At-Tahdhib." Subsequently, a thorough analysis of their narrations, with careful documentation of sources. Lastly, a comparative study compares these narrators to the total senior Tabi’een. The key findings of the research are: In At-Tabi’een generation, the senior Tabi’een narrators make up only 7% (286 out of 3925) of the total number of narrators. Within this group, 92% (263 out of 286) are known narrators. However, 8% (23 out of 286) are Majaheel, of whom (15 narrators), only one narrator narrated from each of them, and the number of their narrations (11 Hadiths), and (06 Athar). There are (4 narrators), two narrators narrated from each of them, and the number of their narrations is (12 Hadiths). And (4 narrators), three or more narrators narrated from each of them, and the number of their narrations is (4 Hadiths), and (one Athar). The total number of their narrations was (27 Hadiths) and (07 Athar). All of the Hadith narrations were narrated in the four books of Sunnah, and as for Athar, most of them were narrated in other books. Further research in this area could delve deeper into the

context surrounding these narrators' obscurity, potentially exploring historical factors or scrutinizing their narrations' authenticity more closely.

Keywords: Narrators, Senior Tabi'een, Majhoul, Mastour, Narrations

Introduction

Research Background

The hadith of the Prophet - peace and blessings be upon him - received significant attention from the Companions - may Allah be pleased with them, in addition to their deep interest in the Quran. Despite being preoccupied with various aspects of their worldly lives such as seeking sustenance, taking care of their families, and striving in the path of Allah, they never missed an opportunity to sit with the Prophet, listen to his hadith, understand it, implement it, and incorporate his teachings into their daily lives. They not only absorbed this knowledge but also shared it among themselves and passed it on to the trustworthy students of *At-Tabi'een* generation who came after them, with utmost care and diligence, following the Prophet's saying: "May Allah brighten the face of a person who hears something from us and conveys it exactly as they heard it, for perhaps the conveyer understands it better than the listener." (at-Tirmidhi, 1975: 5/34). They carried on this tradition by passing down the Prophet's hadith, not just in formal gatherings for narration and discussion, but also in their daily interactions, recalling his sayings in relevant situations and weaving them into their conversations, advice, and way of life. This transmission, enriched by real-life experiences, ensured that the Prophetic traditions remained vivid and closely connected to reality.

There was diversity among them regarding their level of interaction with the Prophet, the number of hadiths they directly or indirectly heard from him, the duration of time they spent with the Prophet, and their commitment to transmitting and teaching the hadith to the next generations. Some became renowned scholars and jurists known for their extensive narration and legal opinions, while others were lesser-known individuals whose knowledge was limited to a few hadiths. The consensus among the majority of Sunni Muslims is that the ignorance of a Companion does not diminish their status, as "Allah's approval establishes their righteousness, His testimony to their purity, and His selection of them in the Quran's verses." (al-Khatib, n.d: 63).

Following the Companions, the narration was passed down to the next generation, known as *At-Tabi'een*, who played a significant role in transmitting, preserving, and documenting the hadith, following Companions' path. During their era, the narration of hadith witnessed considerable development and flourishing, facilitated using documentation unavailable to the previous generations. This period saw a rise in dedication to knowledge, narration, and legal opinions, leading to establishment of scholarly institutions in various Islamic cities. People began to prioritize knowledge acquisition, resulting in the rise of many teachers and students within these institutions. The narration of hadith thrived during this period, with increased narrators and written documentation across different Islamic cities. This led to a need for scrutinizing narrators, assessing their reliability, and categorizing them based on their proficiency in narration.

Research Problem

The narrators from the generation of *tabi'een* varied in narrating *Hadith*. They ranged from those well-known and recognized for their narration and preservation of *Hadith* to those unknown, only transmitting a few *Hadith* and were known for that specific few. Scholars used different terms to refer to the unknown narrators among them, such as " *al-Majhool* (the

unknown)," " *al-Mastour* (the hidden)," "not known," "*Majhool al-ain*," and "*Majhool al-haal*," without a clear consensus on the meaning of these terms. (al-Khatib, n.d: 88-389). Although the scholars of *Hadith* did not treat this category the same way they treated the unknown narrators from the generation of companions, by not accepting their narrations outright (Ibn Hajar 1984: 1/408): they did agree that lying was not evident among *At-tabi'een*, especially those *At-tabi'een* from *Al-Madinah* (Ibn Qayyim, 1994: 5/164). They also had different ranks within them based on their categories (Ibn Hibban, 1973:4/3) and were cautious in narrating *Hadith* like the companions. Their narrations were generally accepted and received with good faith, and their *Hadith* were cherished, not outright rejected (Ibn Qayyim, 1994: 5/164). The senior *Tabi'een* and those close to them (*Awasi' Tabi'een*) were particularly revered (al-Dhahabi, 1967: 478). Due to this, compilers of biographical dictionaries and *Hadith* scholars distinguished between the categories of *At-tabi'een*. They highlighted them in detailing their lives, as the narrator category essential in determining their credibility and evaluating their narrations. This research aims to list the narrators from *At-tabi'een* mentioned in *Ibn Hajar Al-Asqalani's* book "*Taqrib At-Tahdhib*," categorize them according to the five categories mentioned by *Ibn Hajar*, then count the number of narrators from the senior *Tabi'een* described as unknown among the total count, classify these narrators based on the number of narrations attributed to each one of them, list the narrations of each narrator including *Hadith* and *Athar*, indicating the sources from the *Sunnah* books that mention these narrations. Additionally, it compares the number of narrators from the senior *Tabi'een* described as unknown with the total count of narrators from the senior *Tabi'een* and the total count of narrators from *At-tabi'een*. Finally, the results are analyzed in light of the theoretical rules stated by scholars. This research aims to provide a comprehensive understanding of the *Hadith* narrators during *At-tabi'een'* era, presenting a full picture of what the senior *Tabi'een* and the unknown narrators represent concerning the senior *Tabi'een'* category in general. This includes the number of narrators, narrations, and the sources attributed to them, aiding in a deeper and more accurate understanding of the Prophetic *Sunnah* and distinguishing the stages of its development.

Research Terms

"At-Tabi'i", "At-Tabi'oun", and "At-Tabi'een"

In linguistics, "*At-Tabi'i*" (the name of the doer) is a noun derived from the verb "*tabi'a*" which means "to follow". Al-Khalil ibn Ahmad al-Farahidi defined "*At-Tabi'i*" as the follower, and from it comes "*al-ittiba*" which means following. For example, you would say, "I followed his knowledge" meaning you followed his teachings (al-Farahidi, 2003: 1/179).

Al-Murtada al-Zubaydi said: "*ittba'ahu*" which means he followed in his footsteps (al-Zubaydi, n.d: 20/380). So, "*At-Tabi'i*" or "*At-Tabi'*" is the one who comes after something or someone and follows in their footsteps, and its plural is "*At-Tabi'oun*" or "*At-Tabi'een*".

In terminology, Al-Khatib al-Baghdadi said: "*At-Tabi'i* is one who accompanied a companion of the Prophet (PBUH)" (al-Khatib, n.d: 22).

Al-'Iraqi mentioned that: "*At-Tabi'* is the one who met the Companions, as for al-Khatib, he has accompanied." (al-'Iraqi, 2002: 167).

Al-Sakhawi explained that: "*At-Tabi'*, also known as *At-Tabi'i*, is the one who met one companion of the Prophet -peace be upon him- or more, regardless of whether the vision was from the companion himself, as the follower was blind, or vice versa, or they were all like that because it was true that they met, whether he was distinguished or not, whether he heard from him or not (al-Sakhawi, 2005: 4/146).

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

At-Tabi'een Classes

Scholars have disagreed on defining the layers of *At-Tabi'een*. *Imam Muslim* placed them in three layers, while *Ibn Sa'd* categorized them into four (*al-Suyuti*, 1995: 1/701). *Al-Hakim* stated there are fifteen layers (*al-Hakim*, 1977: 1/42). *Ibn Hibban* considered them single layer since they all met the Companions (*Ibn Hibban*, 1973: 4/3). *Ibn Hajar* classified them into five layers in his division of the narrators, starting with the second: the layer of the senior *Tabi'een* like *Ibn al-Musayyib*, the third: the middle layer of *At-Tabi'een*, such as *Al-Hasan* and *Ibn Sirin*, the fourth: the layer following them, with most of their narrations coming from the senior *Tabi'een* like *Al-Zuhri* and *Qatadah*, and the fifth: the lower layer among them, those who saw one and two companions, and some of them were not proven to have heard from the Companions, like *Al-A'mash*, ending with the sixth: those who lived alongside the fifth but no encounters with any of the Companions can be confirmed, like *Ibn Jurayj*. The year of death of those known is mentioned; if they belong to the second layer, they are from before the first century, and if they are from the third to the end of the sixth, they are between one hundred and two hundred years after the Hijrah, with a clearer explanation given for those rare cases (*Ibn Hajar*, 1986: 75).

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

"Al-Majhoul", "Majhoul al-Ain", "Majhoul al-hal", and "Al-Mastour"

Al-Majhoul in language is derived from the verb "*jahila*", the verbal noun from it is "*Al-jahalah*", and the noun from it is "*Al-Jahl*". According to *Ibn Faris*, the letters *Jim*, *Ha'*, and *Lam* are two roots, and one of these roots is contrary to knowledge (*Ibn Faris*, 1979: 1/489). *Al-Raghib al-Isfahani* said "*al-jahl*" is of three types: The first: is the soul being devoid of knowledge, and this is the origin" (*al-Raghib*, 1992: 209).

Al-Fayruzabadi explained "*Al-jahl*" as the opposite of knowledge (*Fayruzabadi*, 2005: 980). Accordingly, "*Al-Majhoul*" is the one who is not known, and its plural is "*Majaheel*" and "*Majhouloun*" meaning those who are not known.

Scholars have varied definitions of "*Al-Majhoul*" narrator in terminology. For example, *Abu Hatim al-Razi* considers "*Al-jahalah*" to apply to someone from whom only one narrator has reported, as well as to those with two narrators, or a group (*Ibn Abi Hatim*, 1952: 2/ 39, 86, 96). *Ibn Hajar*, on the other hand, discusses how *Abu Hatim* uses the term "*Al-jahalah*" for certain companions, not indicating their lack of integrity. Rather, he means that he is one of the Bedouins from whom the imams of *At-Tabi'een* did not narrate (*Ibn Hajar*, 1986: 6/13).

Al-Sakhawi said: "*Abu Hatim's* statement about the narrator: He is *Majhoul*, does not mean that only one person narrated from him, as evidenced by the fact that he said about *Dawud bin Yazid al-Thaqafi*: "*Majhoul*", even though a group narrated from him, and so *Al-Dhahabi* said afterward: This statement clarifies for you, that the narrator may be "*Majhoul*" to *Abu Hatim*, even if a trustworthy group narrated from him, means that his condition is unknown" (*al-Sakhawi*, 2005: 2/51). *Abu Hatim* also has other expressions that indicate "*al-jahalah*", such as: "*La A'rifuhu*" (I do not know him), and "*La yu'raf*" (he is not known), and "*Mastour*"

(veiled). However, this last word is rare for him, and most often he uses the word "*Majhoul*" (Ibn Abi Hatim, 1952: 2/ 78, 225, 3/125,284, 5/ 402).

Ali Ibn al-Madini mostly refers to "*Al-jahalah*" about someone from whom only one narrator narrated, in similar terms, so he says: *Majhoul*, and "*La A'rifuhu*" (I do not know him), and "*La yu'raf*" (he is not known), (Ibn al-Madini, 1980: 86, 87, 89, 94, 95). In a few places, the word "*Majhoul*" was used by Ibn al-Madini to refer to someone from whom two people narrated (Ibn Hajar, 1986: 980).

Al-Khatib al-Baghdadi defined "*Al-Majhoul*" by saying: "He is everyone who is not known for seeking knowledge in himself, nor is he known by scholars for it, and someone whose hadith is not known except from the authority of one narrator" (al-Khatib, n.d: 88), and he did not restrict it to the specific person or circumstance. Although he used the word "*Majhoul Al-Ain*" in another place, where he said: "And he who refrains from mentioning him is "*Majhoul Al-Ain wa Al-Adalah*" (Unknown in identity and justice" (al-Khatib, n.d: 389).

Ibn al-Qattan al-Fassi (d. 628 AH) described the categories of "*Al-Jahalah*" with specific terminology, distinguishing each category from the others, as he said while speaking about the good "*Al-hadith al-Hasan*": "...or either one of its narrators is "*Mastour*", or "*Majhoul Al-hal*". Let us clarify these two types: As for "*Al-Mastour*": He is the one whose justice has not been proven to us among those from whom two or more narrated... As for the group of "*Majhoul Al-hal*", they are a people, but only one of them narrated on the authority of each one of them, and no one else is known to have narrated on his authority" (Ibn al-Qattan, 1997: 4/13, 20). So, the word "*Mastour*" was used for someone who was narrated by two or more narrators and was not authenticated, and the word "*Majhoul*" was used for someone who was narrated by one narrator and was not authenticated. He used the words "*Majhoul Al-Ain*" and "*Majhoul Al-hal*" in his book, where he said: "Everyone whose identity or condition is unknown is weak" (Ibn al-Qattan, 1997: 3/51, 236, 5/762).

Ibn al-Mawwaq (d. 642 AH) divided "*Al-Majaheel*" into two categories, as he said: "*Al-Majaheel*" are of two types: those from whom only one person narrated is "*Majhoul*", and those from whom two or more narrated, and it may be said that the latter is "*Majhoul Al-hal*" (al-Zarkashi, 1998: 3/375).

Ibn al-Salah (d. 643) mentioned three categories of "*Majhoul*", which are: "*Majhoul Al-Ain*", which is the one from whom a single narrator narrated, and it is not documented. "*Majhoul Al-hal*", is the one from whom two or more people narrated, and his apparent and hidden justice is unknown. "*Al-Mastour*" is the one about whom two or more people have narrated and whose hidden justice is unknown (Ibn aş-Şalah, 1986: 112).

Most of those who came after him followed this division, until Ibn Hajar al-Asqalani (d. 852 AH) came and made "*Majhoul Al-hal*" in the sense of "*Al-Mastour*", where he said: "If the narrator is named, and only one narrator narrates from him, then he is "*Majhoul Al-Ain*", like "*Al-Mubham*" (the ambiguous), unless authenticated by someone other than him". According to the most correct opinion, it is narrated on his authority alone. Likewise, it is not authenticated if it is narrated on his authority by two or more people. His condition is "*Majhoul Al-hal*", and he is the one who is "*Al-Mastour*" (Ibn Hajar, 2008: 121). He also said: "Whoever narrates from him more than one person and is not authenticated, he is referred to by the word: "*Mastour*" or "*Majhoul Al-hal*" (the unknown condition)" (Ibn Hajar, 1986: 81).

Ibn al-Hanbali (d. 971 AH) said: "He "*Al-Majhoul*" is not known except through one or two hadiths at all, whether one person alone narrated from him or two or more narrated from him" (Ibn al-Hanbali, 1988: 86).

These definitions summarize that "*Al-Majhoul*" refers to every narrator whose status or identity is not known among the scholars of hadith. Only one narrator narrated from him, and he was not documented, or more than one person narrated from him, and his apparent and hidden justice were not known, or you knew the apparent but did not know the hidden, and did not Documented.

Literature Review

There have been several studies that have addressed the issue of the ignorance of narrators in the prophetic hadith in general, but I have not come across a specific study on the ignorance of narrators among the senior *Tabi'in*. Rather, the discussion of this issue was part of studies on ignorance in general. The following are some of the studies I have found:

1. "*Al-Dhu'afa'* (The weak), *Al-Majhouloun*, and *Al-Matroukoun* (Abandoned) Narrators in Al-Nasa'i's *Al-Mujtaba*." Master's thesis from the Department of Qur'an and Sunnah, Graduate Studies Department at the Faculty of Sharia and Islamic Studies, King Abdulaziz University in Mecca. Prepared by Wasiullah Abbas, supervised by (Arjoun, 1977). This study addressed the history of criticism and praise, who accepts criticism and praise, defining the weak, unknown, and abandoned narrators, collecting their narrations in the book "*Al-Mujtaba*" and evaluating them. The study mentioned two unknown narrators among the senior *Tabi'in*: Harith bin Zuhair and Samurah bin Sahn. The study did not consider them as a class of narrators, but studied them only as unknown narrators.
2. "*Al-Jahalah* Among the Hadith Scholars with a Comparative Study of (100) Narrators Mentioned by Al-Hafiz Ibn Hajar as "*Majhoul*" in His Book '*Taqrib At-Tahdhib*.'" Ph.D. thesis, specializing in Hadith and its sciences. Prepared by Abdul Samad Al-Brada'i, supervised by Wasiullah Abbas. Year: 2005, Faculty of Da'wah and Usuluddin, Department of Qur'an and Sunnah, Umm Al-Qura University in Mecca. This study addressed the definition of *Al-Jahalah*, its causes, the characteristics of those whose narration is accepted, the categories of *Al-Majaheel* narrators, *Al-Majhoul* narrator according to some critics, the methods of lifting *Al-Jahalah*, and the rank of the *Al-Majhoul* narrator among the ranks of criticism and praise. The study included in the practical aspect one hundred narrators, as mentioned by Ibn Hajar in his book "*Taqrib At-Tahdhib*," without specifying those described as *Majhoul Al-hal*, with only one narrator from the senior *Tabi'een*, namely Harith ibn Zuhair al-Koufi. The remaining narrators belong to other categories. The study did not differentiate between the narrations of "*Al-Majaheel*" from senior *Tabi'een* class and those of other "*Majaheel*" narrators from different classes.
3. "*Al-Majhoul*" Narrator: A theoretical and applied study in the book "*Taqrib At-Tahdhib* by Ibn Hajar." Ph.D. thesis, prepared by: Al-Hayek Khalid Mahmoud Ali and supervised by Dr. Al-Akeila Sultan, Graduate Studies College, University of Jordan, Amman, year: 2008. This study addressed the justice of the narrator and its relationship with "*Al-jahalah*", the concept of "*Al-Majhoul*" and its types, the terms of "*Al-jahalah*", the causes of "*Al-jahalah*", the lifting of "*Al-jahalah*" and its conditions, "*Al-jahalah*" among the early and later scholars, defining *At-Tabi'i*, explaining the superiority of *At-Tabi'een* class. It concluded that the hadith narrated by "*Al-Majhoul*" from the senior and intermediate *Tabi'een* is valid with conditions. The study included thirty narrators from *At-Tabi'een*, as described by Ibn Hajar: "*Mastour*", or "*Majhoul Al-hal*", or "*Majhoul*". Among them are five narrators from the senior *Tabi'een*, namely Ibn Hujair al-'Adawi, Harith ibn Zuhair,

- Samurah ibn Sahn, Amir ibn Abdullah, and Abu Udhras. The study did not distinguish the class of "*Majaheel*" senior *Tabi'een* from other *Tabi'een* classes.
4. "*Jahalah*" of the Narrator according to Imam ibn Hazm through his book "Al-Muhalla." Master's thesis, prepared by: Aisha Mahruq, supervised by Dr. Mukhtar Nasira. Department of Sunnah and its Sciences, Faculty of Usuluddin, Sharia, and Islamic Civilization, University of Prince Abdelkader for Islamic Sciences, Constantine, year: 2011. This study addressed the concept of "*Al-jahalah*" according to Ibn Hazm, Ibn Abd al-Barr, Ibn al-Qattan, and "*Al-jahalah*" among scholars in general. In the applied section, discussed the narrators whom Ibn Hazm described as "*Majhoul*" in his book "Al-Muhalla bi al-Athar," compared Ibn Hazm's statements with those of other critics, clarified the reasons for "*Al-jahalah*" and its terminology according to Ibn Hazm, and exposed his misconceptions in his judgments on the narrators. The study did not include any "*Majaheel*" narrators from the senior generation of the *Tabi'een*.
 5. The concept of "*Al-jahalah*" among scholars, a practical study in the books of the four Sunan. Prepared by: Ahmed Abdullah Al-Mukhayal, Faculty of Islamic Law, Department of Islamic Sharia, Cairo University, Year: 2011. This study addressed the concept and reality of "*Al-jahalah*" among scholars, explained its terminology and reasons, identified the means of its elevation among them, and the ruling on narrating from someone described as "*Majhoul*". In the practical aspect, it discussed the "*Majaheel*" narrators in the four Sunan whom Al-Hafiz Ibn Hajar ruled on in his book "Taqrīb At-Tahdhib" as "*Majhoul*" or "*Majhoul Al-hal*" or "*Mastour*". The number of narrators from the senior generation of the *Tabi'een* described as "*Majhoul*" in Ibn Hajar's "Taqrīb al-Tahdhib" was eleven narrators.
 6. "*al-majhouloun*" and their narrations in the book "Al-Jami'" by Imam al-Tirmidhi, a jurisprudential hadith study. Master's thesis in Islamic Sharia, Minya University, Faculty of Islamic Law, Department of Islamic Sharia. Prepared by: Ahmed Mohamed Khalaf, Supervised by Dr. Mohamed Abdel Rahim, Year: 2013. This study addressed the concept of "*Al-Majhoul*" and its categories, the reasons for "*Al-jahalah*", the scholars' opinions on its elevation, and the ruling on narrating from "*Al-Majhoul*" and "*Al-Mastour*". In the applied section, "*Al-Majaheel*" with narrations in the Sunan of al-Tirmidhi were gathered, categorized into "*Al-Majaheel*" whose narration was not associated with any defect, "*Al-Majaheel*" whose narration was associated with a defect other than "*Al-jahalah*", and "*Al-Majaheel*" wrongly attributed with a narration in the Sunan of al-Tirmidhi. Then, a study of their narrations, in terms of their weakness and authenticity, concluded with an explanation of the impact of these narrations on jurisprudential issues. At-Tirmidhi reported from five narrators from the prominent senior generation of the *Tabi'een* who were described as "*Majhoul*" in "Sunan At-Tirmidhi", namely: Samurah ibn Sahn, Amr ibn Bajadan, Abu Raja', Abu 'Uzrah, and Abdullah ibn 'Umair. The study did not focus on "*Al-Majaheel*" layer of the senior *Tabi'een*.
 7. (*Jahalah*) of the Narrator and its Impact on the Acceptance of Prophetic Hadith: An Applied Foundational Study. Ph.D. thesis in Prophetic Hadith and its Sciences, in the Faculty of Sharia, Department of Prophetic Hadith and its Sciences, University of Damascus, Syria. Prepared by: Abdul Jawwad Hammam, Supervised by Badee' Al-Laham. Year: 2014. This study addressed the concept of "*Al-jahalah*", its types, causes, implications, the terminology expressing it, its impact on the narrator and the narration, the effect of the narrator's layer on the judgment of "*Al-jahalah*", and the impact of narrations by Bukhari and Muslim in refuting "*Al-jahalah*". In its third chapter, it

discussed the impact of the narrator's layer on the judgment of "*Al-jahalah*", talking about "*Al-jahalah*" in *At-Tabi'een* layer, and clarifying that *At-Tabi'een* layer is judged in comparison to the layer of the *Tabi' At-Tabi'een*, not to the Companions in terms of investigating their justice. Suppose the justice of *At-Tabi'i* is not known. In that case, he is described as "*Majhool*", but his "*Jahalah*" does not necessitate the rejection of his narration entirely, as most are just and truthful. It then provided five examples of strengthening the narration of *At-Tabi'i Al-Majhool*" from various layers.

8. The Narrators Judged by Imam Yahya ibn Ma'een as "*Majhool*": From the Biography of Ibrahim ibn Abi al-Layth to the Biography of Bakr ibn Salim - A Theoretical Applied Study. Master's thesis, prepared by Maryam Sulaiman Al-Dil'an, Supervised by Samia Ibrahim Al-Ma'roof. Faculty of Arts and Humanities, Department of Islamic Studies, Taibah University, Saudi Arabia. Year: 2015. This study dealt with defining the term "*Majhool*" according to Imam ibn Ma'een, and explained his approach to judging narrators as "*Majhool*", comparing his opinion with that of other critics. It also highlighted Ibn Ma'een's distinctive approach in declaring certain narrators "*Majhool*". The study commenced by defining (*Al-Majhoul*) narrator, discussing the types of "*Al-jahalah*", reasons for attributing "*Al-jahalah*", and the ruling on narrating from (*Majhoul*) narrator. In the second chapter, the study examined twenty-five narrators whom Imam ibn Ma'een described as (*Majhoul*), including two senior *Tabi'een* narrators, Awais bin Damghaj and Azdad bin Fasa'a, whose narrations were not studied.
9. The female narrators labelled as *Majhoul* and their narrations in the four books of Sunah: Prepared by Dr. Mohammed Abdul Rahman Tawalbeh. Research published in the Journal of Shar'ia Sciences at al-Qassim University, Volume: 10, Issue: 2, from page 621 to page 710. Year: 2016. This research delved into defining (*Al-Majhoul*) narrator, reasons for "*Al-jahalah*" among men and women, the ruling on their narrations, categorizing the female narrators labelled as *Majhoul* into five layers starting from the third layer, which includes the middle layer of *At-Tabi'een*, and ending with the women of the seventh layer. Each of them mentions her name, status, layer, whom she narrated from, and who narrated from her. This research did not cover the ignorant females from the second layer, which comprises the senior *Tabi'een*.

Based on the aforementioned descriptions of previous studies, it became apparent that they did not focus on studying the narrators from the senior *Tabi'een* who were described as (*Majhoul*), nor did they aim to list and distinguish them or their narrations. Furthermore, they did not compare them with other senior *Tabi'een* or *Tabi'een* in general. Hence, this research was conducted to address these issues.

Research Methodology

To achieve the objectives of this research, the following methodologies were adopted:

Inductive Approach Methodology: This involved collecting the narrators of the senior *Tabi'een* who were described as (*Majhoul*) from the book "*Taqrib al-Tahdhib*", and specifying the number of their narrations (Hadiths and Athar) in the books of the Sunnah.

Descriptive Analytical Approach: This is in the classification of the narrators of the senior *Tabi'een* who were described as (*Majhoul*) according to the number of narrators about them, comparing them to the total number of narrators from the senior *Tabi'een*, and the total number of narrators from *At-Tabi'een*.

Results

The classes of *At-Tabi'een* and the number of narrators in each class

Ibn Hajar classified narrators in the book "Taqrib al-Tahdhib" into twelve classes based on the year of their death. He divided five classes for the Tabi'een, starting from the second class, which includes the senior Tabi'een, then the third and fourth classes, including the middle-ranked Tabi'een, with a distinction that those in the fourth class mostly narrated from the senior Tabi'een. Following that are the fifth and sixth classes encompassing the junior Tabi'een, with a difference between them as the fifth class consists of those who met one or two Companions but their hearing from the Companions is not confirmed, while the sixth class includes those who lived during the time of the fifth class but did not meet any of the Companions.

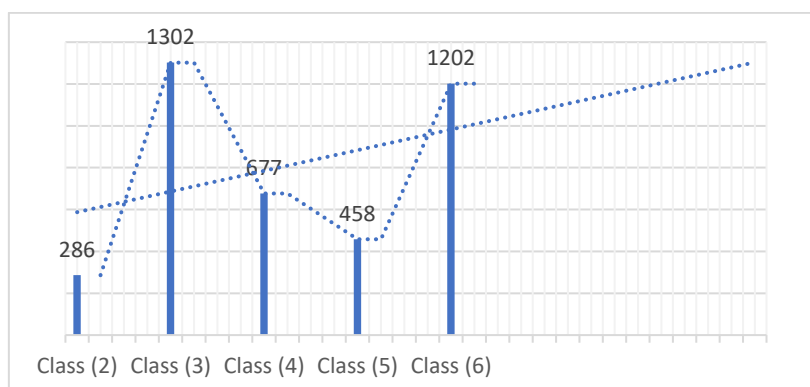
The first table below illustrates the division of narrators from Tabi'een into the aforementioned classes and the number of narrators in each class. The table begins with the senior Tabi'een, the middle-ranked Tabi'een, and lastly the junior Tabi'een. The table also shows that the total number of narrators in all classes is 3925.

Table (1)

The classes of Tabi'een and the number of narrators in each class

No	Class of narrators		Number of narrators
1	Senior Tabi'een	Class Two	286
2	Middle Tabi'een	Class Three	1302
3		Class Four	677
4	Junior Tabi'een	Class Five	458
5		Class Six	1202
Total	3	5	3925

The first graph below shows significant changes in the number of narrators across the classes of Tabi'een, starting from the senior Tabi'een (Class Two) to the second section of junior Tabi'een (Class Six). A decrease in the number of narrators is noted in the senior Tabi'een class (286 narrators) compared to the other classes. Then, the number increases significantly in the first section of middle Tabi'een (Class Three) to reach 1302 narrators. After that, a sharp decrease is observed in the number of narrators in the second section of middle Tabi'een (Class Four) to 677 narrators; then the decrease continues in the first section of junior Tabi'een (Class Five) to reach 458 narrators. Finally, the curve shows a significant increase in the number of narrators in the second section of junior Tabi'een (Class Six) reaching 1202 narrators.



Graph (1): The change in the number of narrators among the classes of Tabi'een

The first chart one below shows a clear variation in the proportion of narrators in each class of Tabi'een. The third class (the first segment of middle Tabi'een) represents the highest percentage (33%) of the total narrators, while the second class (senior Tabi'een) represents the lowest percentage (7%). The sixth class (the second segment of junior Tabi'een) shows almost the same percentage as the third class (31%). In comparison, the fourth class (the second segment of middle Tabi'een) and the fifth class (the first segment of junior Tabi'een) represent average percentages (17% and 12% respectively).

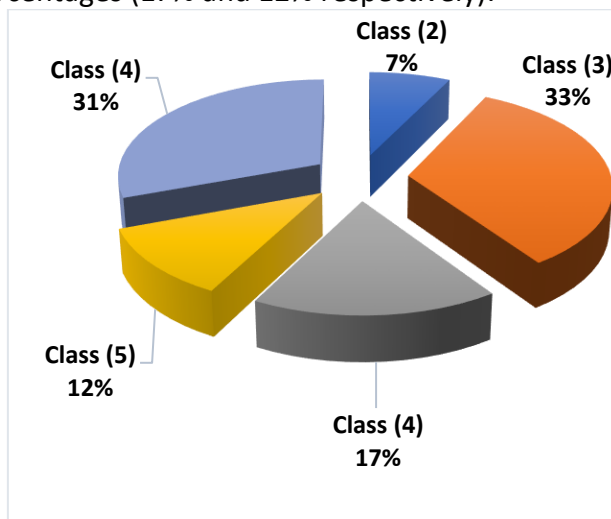


Chart (1): The percentages of the number of narrators in the classes of Tabi'een

Divisions of the narrators of the senior Tabi'een in terms of known and unknown

Table two below illustrates the division of narrators from the generation of the senior Tabi'een, which is the second class according to Ibn Hajar's classification in the book "Taqrib al-Tahdhib" in terms of known and ignorance - into two sections, the first section: "Al-Majaheel" Narrators, described by Ibn Hajar as: "Majhool", "Mastour", "la yu'raf" (Unknown), and the like, numbering (23 narrators), and the second section: the Known Narrators, who are the rest of the narrators from the class of the senior Successors, whether trustworthy, weak, or liars, numbering (263 narrators), along with the percentage of the total narrators of the generation of the senior Tabi'een, which is (286 narrators).

Table (2)

The divisions of the narrators of the senior Tabi'een class

No	Class	Section	Number of narrators	Percentage
1	Senior Tabi'een (Class Two)	Unknown narrators	23	8%
2		known narrators	263	92%
Total		-	286	100%

Chart two below shows the percentage of sections of the narrators from the class of the senior Tabi'een, where the known narrators constitute 92.0% (263 narrators) of the total senior Tabi'een. In comparison unknown "Al-Majaheel" narrators constitute 8.0% (23 narrators).

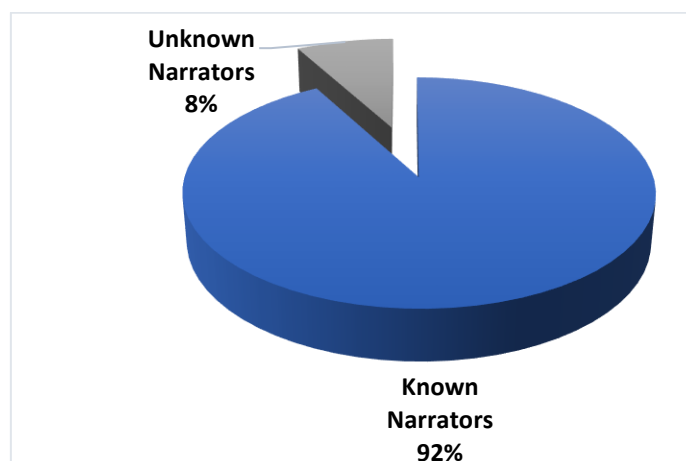


Chart (2): The percentage of sections of narrators of the senior *Tabi'een*

Sections of the narrators from the senior *Tabi'een* who were described as “*Majaheel*”, their number, and narrations

Table three below illustrates three sections for “*Al-Majaheel*” narrators from the senior generation of *Tabi'een*, based on the number of narrators from them, indicating the number of narrators in each section, and the number of their narrations from *Hadiths* and *Athar*. The first section consists of narrators who narrated from each narrator among them only one narrator, totalling 15 narrators, with 11 *Hadiths*, and six *Athar*. The second section consists of narrators who narrated from each narrator among them only two narrators, totalling four narrators with 12 *Hadiths*. The third section: narrators who narrated from each narrator among them three or more, totalling four narrators with a total of 4 *Hadiths* and one *Athar*.

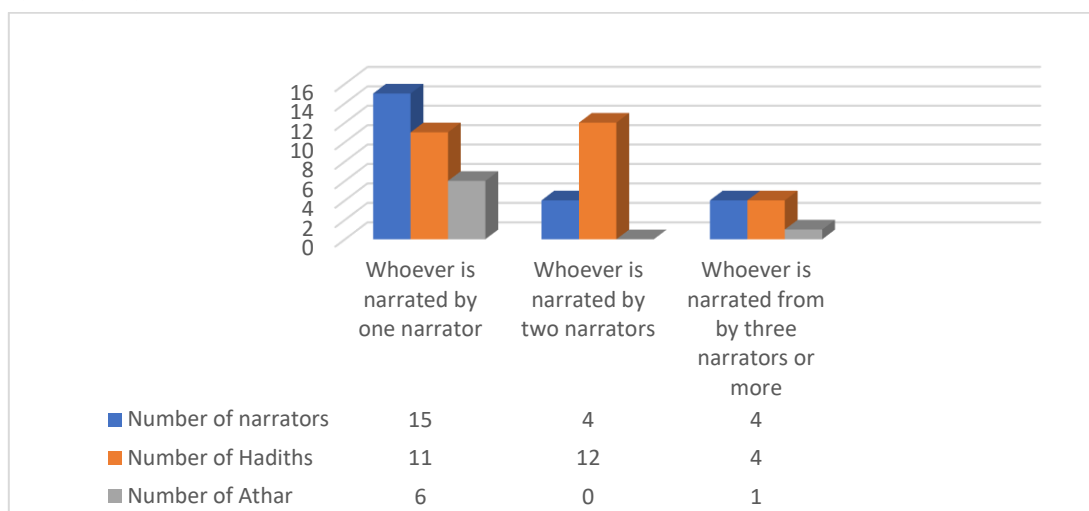
Table (3)

The categories of the senior Tabi'een narrators who were described as “Majaheel”, their number, and narrations

No	Section	Number of narrators	Number of narrations Hadiths	Athar
1	Whoever is narrated by one narrator	15	11	06
2	Whoever is narrated by two narrators	04	12	00
3	Whoever is narrated by three narrators or more	04	04	01
Total	3	23	27	07

Graph two shows that the majority of “*Al-Majaheel*” narrators (65%) belong to the first category, those whom only one narrator narrated. Meanwhile, the second category (narrators who were narrated by two narrators) and the third category (narrators who were narrated by three narrators or more) each make up an equal percentage (17.5%) of “*Al-Majaheel*” narrators.

On the other hand, it is noted that the number of *Hadiths* narrated by “*Al-Majaheel*” narrators in the second category is more than the number of *Hadiths* narrated by “*Al-Majaheel*” narrators in the first category, whereas it is observed that the number of *Athar* narrated by “*Al-Majaheel*” narrators in the first category is more than the number of *Athar* narrated by “*Al-Majaheel*” narrators in the third category.



Graph (2): Comparison between the number of the senior *Tabi'een* narrators who were described as "*Majaheel*" and the number of their narrations

The names of the senior *Tabi'een* who were described as ignorant, the number of their narrations, and their sources

Table four below shows the names of "*Al-Majaheel*" narrators from the senior *Tabi'een*, divided into three sections:

- The first section: includes (15 narrators), each narrated by only one narrator. Among them are (04 narrators) mentioned by Ibn Hajar for distinction, However, they are not subject to the condition of his book.
- The second section: includes (04 narrators), each narrated by only two narrators. Among them are two narrators mentioned by Ibn Hajar for distinction.
- The third section: includes (04 narrators), each narrated by three narrators or more. All of them meet Ibn Hajar's standards in his book.

The table also indicates that most of the Hadiths and Athar transmitted by these "*Al-Majaheel*" narrators are found in the four books of *Sunnah*.

Table (4)

The names of the senior Tabi'een who were described as "Majaheel" and their narrations

section	No	Narrator's Name	Number of Narrations		Source
			Hadiths	Athar	
Who narrated by one narrator	1	Ibnu Hujayr Al-'Adawi	1	0	Abu Dawood
	2	Hurayth ibn Dhuhayr	0	4	An-Nasa'i
	3	Khishf ibn Malik	2	0	The four books of Sunnah
	4	Abdul Rahman ibn Qurt	1	0	An-Nasa'i, Ibn Majah
	5	Amr ibn Bujdan	2	0	The four books of Sunnah
	6	Malik Al-Ta'i	1	0	Ibn Majah
	7	Samurah ibn Sahn	1	0	Al-Tirmidhi, An-Nasa'i, Ibn Majah
	8	Abu 'Udhrah	1	0	Abu Dawood, Al-Tirmidhi, Ibn Majah

	9	Abu Raja'a, Mawla Abu Bakr Al-Siddiq	1	0	Abu Dawood, Al-Tirmidhi
	10	Abu Abdul Rahman Al-Sulami	1	0	Abu Dawood
	11	Umm Talq	0	1	Al-Adab Al-Mufrad
	12	Huṣayn ibn Numayr Al-Sukuni (Distinguished)	0	1	Ma'rifat al-sahabah by Abu Nu'aym
	13	Umar ibn Nabhan (Distinguished)	0	0	-
	14	Abu Dhabiyān (Distinguished)	0	0	-
	15	Abu Bakr Al-'Ansi (Distinguished)	0	0	-
Total	15	-	11	6	-
Who narrated by two narrators	16	Usaid ibn al-Mutashammis	1	0	Ibn Majah
	17	Abu Maryam	6	0	Abu Dawood, An-Nasa'i
	18	Abdullah ibn Umairah al-'Ajlani - (Distinguished)	4	0	Al-Fitan by Nu'a'im bin Hammad
	19	Abdullah ibn Umairah al-Qaisi - (Distinguished)	1	0	Musnad Ahmad
Total	04	-	12	00	-
Who narrated by three narrators or more	20	Jawn ibn Qatada al-Basri	2	0	Abu Dawood, An-Nasa'i,
	21	Daghfal ibn Handhala	1	0	At-Tirmidhi in Al-Shamail
	22	'Amer ibn Abdullah	0	1	An-Nasa'i
	23	Harami ibn Abdullah al-Khatmi	1	0	An-Nasa'i, Ibn Majah
Total	04	-	04	01	-
Total	23	-	27	07	-

Discussion

1. The number of narrators from the senior *Tabi'een* (Class Two) constitutes a small percentage (7%) of the total number of narrators from *At-Tabi'een* generation (286 out of 3925 narrators). This could be attributed to the continuity of scrutiny in narration among the senior *Tabi'een*, as it was during the era of the companions. It may also indicate that the presence of most of the senior *Tabi'een* (41 AH to 70 AH) during the time of the companions reduced their dominance in narration and transmission. Narrative in this class have not yet - to a large extent - taken on the characteristics of scientific specialization and full dedication. Still, they have often done based on circumstances and events. This could also be attributed to the lack of emphasis on mentioning the chains of narrators in this class, because lying does not appear in *Al-hadith*.
2. The significant increase in the number of narrators from the first section of the middle *Tabi'een* (Class Three), reaching 1302 narrators, accounting for 33% of the total number of narrators from *Tabi'een*, indicates the spread of narrating Hadith in this

- class and the interest in it. It could also indicate the emergence of characteristics of scientific specialization, full dedication to narration and transmission widely in this class, and the interest in documenting the narration with chains of narrators.
3. The noticeable decrease in the number of narrators from the second section of the middle *Tabi'een* (Class Four) and the first section of the junior *Tabi'een* (Class Five), reaching 677 narrators and 458 narrators respectively, accounting for 17% and 12% of the total number of narrators from *At-Tabi'een* generation, might be due to the decline in scientific activity during this period, or due to some students of knowledge turning their focus to other scientific specialties that began to emerge and form in this class, such as Fiqh, Tafsir, and the like.
 4. The increase in the number of narrators from the second section of the junior *Tabi'een* (Class Six), reaching 1202 narrators, accounting for 31%, indicates the spread of narrating Hadith in this class and its interest. This might be attributed to the fact that the individuals of this class lived during the fifth class, but did not have the opportunity to meet any of the companions. Thus, their narrations about *Tabi'een* from the advanced classes or contemporaneous to them enabled them to reach more narrators and narrate from them more easily.
 5. The known narrators constitute the vast majority (92.0%) of the senior *Tabi'een* narrators (263 narrators out of 286 narrators), reflecting the significant efforts exerted by scholars of criticism and praise in identifying the identity of narrators and elucidating their status in narration.
 6. The number of unknown narrators from the senior *Tabi'een* constitutes a small percentage (8.0%) of the total number of narrators from the senior *Tabi'een* (23 out of 286 narrators), indicating that despite the great care taken by the scholars of criticism and praise in knowing the narrators of the Prophet's Hadith and stating their status, there is a small number of narrators whose identity and status could not be determined. This is because the vast majority (65%) of these unknown (ignorant) narrators from the senior *Tabi'een* only narrated from one narrator each, making it difficult to identify them through this narration. The lower percentage of these unknown narrators from the senior *Tabi'een* narrated from two or three or more narrators, each by 17.5%. These have had their identities determined through this narration, but their status in narration remains unclear.

Conclusion

This study provides a comprehensive analysis of the layer of Senior *Tabi'een* among the narrators of Prophetic Hadiths, the second class of narrators according to the classification of Ibn Hajar in his book "Taqrīb At-Tahdhīb." It highlights their characteristics and the characteristics of their narration, discussing the reasons for changes in the number of narrators across the layers, with particular emphasis on "*Al-Majaheel*" narrators, by presenting and analyzing data related to their number, characteristics, and categorizing them into groups, along with discussing the results obtained. The study also illustrates the significant efforts made by the scholars of criticism and praise in identifying the narrators of the Hadith and determining their status. The following are the key points summarized in the research results and their discussion:

1. The results show that Senior *Tabi'een* constitutes a small percentage of the total *Tabi'een* narrators, reflecting the continued verification and precise scrutiny of narration during this period.

2. The results also reveal fluctuations in the numbers of narrators across the layers, demonstrating a decrease in the number of narrators in the layer of Senior *Tabi'een* (Class Two) with a significant increase in numbers in other layers, such as the third and sixth classes; indicating shifts in the activity of the narrators and their focus on narration and updating.
3. The discussion of the results sheds light on the reasons for these fluctuations; for example, the decrease in numbers among Senior *Tabi'een* is attributed to their continued focus on narration based on facts and events rather than full dedication to updating and knowledge, and perhaps due to the lack of emphasis on mentioning the chains of narration during that period. In contrast, the increase in numbers in the third and sixth classes is attributed to the dedication of the narrators to narration and updating, and the emergence of a scientific specialization trend during that period.
4. The results also point out the importance of categorizing the Senior *Tabi'een* into known and unknown (ignorant) narrators - highlighting the significance of specifying the identity of the narrators, revealing their status in narration, and determining the sources of their narrations, where the known narrators constitute the vast majority. At the same time, challenges arise in identifying the identity of the unknown narrators, who form a very small percentage of the Senior *Tabi'een* narrators, requiring further efforts to clarify their status and examine their narrations.

In general, the results shed light on the development of scientific activity and narration across the chronological layers of the narrators, indicating the importance of documenting the narrations and verifying their accuracy to preserve the accuracy of religious and historical information. This will enable researchers and enthusiasts in this field to derive benefits and future guidance in their studies and research.

References

- Abu Dawud, S. (2009). *as-Sunan*. Lubnan: Dar al-Risalah al-'Alamiyah.
- Al- Fayruzabadi, M. (2005). *al-Qamus al-Muhit*. Bayrut: Mu'assasat al-Risalah, 8th ed.
- Al-Bukhari, M. (1989). *Al-Ṣahih*, Bayrut: Dar Tawq al-najah, 2nd ed.
- Al-Dhahabi, S. (1967). *Diwan al-Ḍu'afa' Wa-Al-Matrukin*. Makkah: Maktabat al-Nahḍah al-hadithah.
- Al-farahidi, k. (2003). *Kitab al-'ayn*. Bayrut: dar al-kutub al-'ilmiyah.
- Al-Hakim, M. (1977). *Ma'rifat 'ulum Al-Hadith*. Bayrut: Dar al-Kutub al-'Ilmiyah, 1st ed.
- Al-'Iraqi, Z. (2002). *Sharh al-Tabṣirah wa-al-Tadhkirah*. Bayrut: Dar al-Kutub al-'Ilmiyah, 1st ed.
- Al-Khatib, A. (n.d). *al-Kifayah fi 'ilm al-riwayah*. al-Madinah al-Munawwarah: al-Maktabah al-'Ilmiyah.
- Al-Mizzi, Y. (1980). *Tahdhib Al-Kamal Fi Asma' Ar-Rijal*. Bayrut: Mu'assasat ar-Risalah, 1st ed.
- Al-Nisa'i, A. (1986). *al-Mujtaba mina as-Sunan*. Halab: Maktab al-Matbu'at al-Islamiyah, 2nd ed.
- Al-Nisa'i, A. (2001). *as-Sunan al-Kubra*. Bayrut: Mu'assasat al-Risalah, 1st ed.
- Al-Raghib, H. (1992). *al-Mufradat fi Gharib al-Qur'an*. Bayrut: Dar al-Qalam, 1st ed.
- Al-Sakhawi, M. (2005). *Fath al-Mughith bi-sharh Alfiyat al-hadith*. al-Riyadh: Maktabat Dar al-Minhaj, 1st ed.
- Al-Shaybani, A. (2001). *al-Musnad*. Bayrut: Mu'assasat al-Risalah, 1st ed.
- Al-Suyuti, A. (1995). *Tadrib al-Rawi fi sharh Taqrib al-Nawawi*. al-Riyadh: Maktabat al-Kawthar, 2nd ed.

- Al-Tirmidhi, S. (1975). *As-Sunan*. Bayrut: Dar al-Kutub al-‘Ilmiyah, 2nd ed.
- Al-Zarkashi, M. (1998). *al-Nukat ‘ala Ibn aş-Şalah*. al-Riyaḍ: Aḍwa’ al-Salaf, 1st ed.
- Al-Zubaydi, M. (n.d). *Taj Al-‘arus Min Jawahir Al-Qamus*. Dimashq: Dar al-Hidayah.
- Ibn Abi Hatim, A. (1952). *al-Jarh Wa-Al-Ta’dil*. Bayrut: Dar Ihya’ al-Turath al-‘Arabi, 1st ed.
- Ibn al-Hanbali, M. (1988). *Qafw Al-Athar Fi Şafwat ‘ulum Al-Athar*. Halab: Maktabat al-Matbu‘at al-Islamiyah, 2nd ed.
- Ibn al-Madini, A. (1980). *al-‘Ilal*. Bayrut: al-Maktab al-Islami, 1st ed.
- Ibn al-Qattan, A. (1997). *Bayan Al-Wahm Wa-Al-Iham Al-Waqi‘ayn Fi Kitab Al-Ahkam*. al-Riyaḍ, Dar Taybah, 1st ed.
- Ibn aş-Şalah, U. (1986). *ma‘rifat anwa’ ‘ulum al-hadith*. Bayrut: Dar al-Fikr al-mu‘aşir.
- Ibn Faris, A. (1979). *Maqayis al-Lughah*. Dimashq: Dar al-Fikr.
- Ibn Hajar, A. (1908). *Tahdhib al-Tahdhib*. al-Hind: Da‘irat al-Ma‘arif al-nizamiyah, 1st ed.
- Ibn Hajar, A. (1971). *Lisan al-Mizan*. Bayrut: Mu‘assasat al-A‘lami lil-Matbu‘at, 2nd ed.
- Ibn Hajar, A. (1984). *al-Nukat ‘ala Ibn aş-Şalah*. al-Madinah al-Munawwarah: al-Jami‘ah al-Islamiyah, 1st ed.
- Ibn Hajar, A. (1986). *Taqrib al-Tahdhib*. Dimashq: Dar al-Rashid, 1st ed.
- Ibn Hajar, A. (2008). *Nuzhat al-Nazar*. al-Madinah al-Munawwarah: Jami‘at Taybah, 2nd ed.
- Ibn Hibban, M. (1973). *al-Thiqat*. Haydar Abad aldkn: Da‘irat al-Ma‘arif al-‘Uthmaniyyah, 1st ed.
- Ibn Kathir, I. (2013). *Ikhtişar ‘ulum Al-Hadith*. al-Riyaḍ: Dar al-Mayman, 1st ed.
- Ibn Majah, M. (2009). *as-Sunan*. Bayrut: Dar al-Risalah al-‘Alamiyah, 1st ed.
- Ibn Qayyim, M. (1994). *Zad Al-Ma‘ad Fi Hady Kahyri Al ‘ibad*. Bayrut: Mu‘assasat al-Risalah, 27th ed.