

Ibn Hajar's Thoughts On Criticism Of Hadith Narrators: A Study Of The Book *Lisān Al-Mizān*

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Abstract

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*This article aims to reveal a hadith scholar, ibn Hajar, in assessing the narrators of hadith in the book *Lisān al-Mizān*. His thinking is a way of assessing hadith narrators as an effort to clarify the thoughts of previous scholars such as al-Zāhabī in the book *Mizān al-I'tidāl* and other scholars who have judged individuals in hadith narrations as *ḍa'īf* for various reasons. He has revised the names of the existing but missing narrators (*rijāl al-hadīṣ*) in the *sittah* book, then explained the names of the unclear or ambiguous hadith transmitters by using explanations such as their real names, nicknames, pseudonyms, or father's names and his lineage. In this book, he has explained information using codes and symbols as well as additional information, which is sometimes just a brief but clear explanation, so that the information from the book is very helpful for hadith experts to know hadith narrators who are foreign to other hadith experts. Ibnu Hajar advised that the assessment of hadith from the perspective of *rāwī* must be thorough so that the assessment of the quality of the hadiths of *ṣaḥīḥ*, *ḥasan*, and *ḍa'īf* can be clear and clear by subsequent hadith researchers and not a misjudgment. So, hadith research that is considered to be of weak quality because one scholar has a problem with a *rāwī* may be of *ṣiqah* or *ṣadūq* for other scholars because the *rāwī* is actually a different person.*

Introduction

Hadith measure efforts in establishing a law or ordinance, required *'ilm takhrīj al-ḥadīṣ*, in order to get the traditions of many books of hadith. To know the quality of the hadith, it is necessary to know a lot of things, both *sanad matan*, and *rāwī* or narrator in the hadith. The problem of a hadith with valid values, *ṣaḥīḥ*, *ḥasan* or *ḍa'īf* lies in the *sanad* and eyes that scientists need to investigate. (Qomarullah 2016) Therefore supporting knowledge from learning hadith (*muṣṭalāḥ al-ḥadīṣ*) is needed. Thus, hadith scholars have long studied hadith narrators in the history of hadith narrators (*'ilm rijāl al-*

ḥadīṣ) and *'ilm jarḥ wa al-ta'dīl* to assess the validity of the hadith propert Muhammad as a method to uphold the sunnah of the Prophet. (Qomarullah 2019)

Ibn Hajar has lived in the last century of the eighth century AH and the middle of the ninth century Hijri included the golden age of the scholars and the greatest for the development of madrasahs, libraries and knowledge councils. (Kamal 1996) The rulers in *Mamlūk* government at that time paid great attention by developing many schools, (Ayalon 1996) libraries and motivating scholars as well as supporting them with property and position positions. All this is the reason for the emergence of scholars in disseminating knowledge by teaching and writing scientific works in various fields of science including the science of hadith. (See Fathi Salim 2014) before that, many other scholars have collected hadiths from various sources from hadith narrators who have been continuous from time to time uninterrupted. (Qomarullah, 2017)

At that time a great scholar named Ibn Hajar al-'Asqalānī (d.852/1449) was born. (Ibnu Hajar 2018) Ibn Hajar teaching comes from a family that loves science and is a jurist, Arabic language and literature, hadith codification and hadith knowledge. (Ibn Hajar al-Askalani 1968) He wrote many works from the various sciences he possessed, of which he remained a reference for scholars in the study of Islam. (Muhammad al Badr 1998) Likes as al-Syāfi'ī (d.204/890) who marks the beginning of the development of science and knowledge.(Erkol Ahmet 2003) Ibn Hajar also gave birth to many great scholars in his time. (Jhon B 2008) His life time was the golden age of rapid advancement of science and knowledge in the Islamic world. (Anne 1999)

One of his works is *Lisān al-Mizān* which discusses *musṭalah* *ḥadīṣ* the field of *al-jarḥ wa al-ta'dīl*. (Faza dan Asrar 2013) Ibn Hajar criticized the personality of the various narrators of hadith who came from the Prophet. (Amiruddin A 1999) The speakers will discuss the book in relation to the background of the writing of the book, the method, and the system of the books, about the contents of the book and the opinions of scholars about the book. Previously, the speaker wanted to research a little history about him, including his name, text, his journey to study, as well as teachers, students and his work. Before closing, the speaker will learn a little about him and his book. Hopefully this short paper can introduce a little about Ibn Hajar teaching and his work *Lisān al-Mizān*. (Iskandar A 2019)

Research Methods

This research is a review of existing literature (library research). Library research is a literature review, either from books, notes, or research that has been available before. More specifically, a literature review is a data collection technique that involves conducting a review study of books, literature, notes, and reports that have a relationship with the problem to be solved. secondary (Hadi, 1994). Primary data is the main data of the object of research. Primary data can be one manuscript or one theme in various manuscripts. In this study, the subject that became the primary data was Ibn Hajar's Thoughts on Criticism of Hadith Narrators: A Study of the Book. *Lisān Al-Mizān* as the starting point of the emergence of critical thinking in the book While secondary data is supporting data in solving problems, For this case, all the literature that the author can reach is related to Knowing the Pole of Tis'ah and the Biography of Its Author, Alī al-Shaukānī, al-Badr, and Ibn Hajar al-'Asqalani on tajrih and ta'dil of hadith

transmitters. And so on.

Discussion

The name, ancestry, Birth and Death

Ibn Hajar al-‘Asqalānī has the full name Ahmad bin ‘Alī bin Muhammad bin Muhammad bin ‘Alī bin Mahmūd bin Ahmad ibn Hajar (al-Asqalani al Majma’ 1992) al-Kanānī al-‘Asqalānī al-Mis}rī al-Qāhirī asy-Syāfi’ī. (al-Kannani 1999) He is a scholar with the school of Syāfi’ī, who is given the title "*Qādī al-Qudāh*," "*Shaikh al-Islām*," "*al-Hāfiz al-Mutlaq*," "*Amīr al-Mu'minīn fī al-Hadīs*." (Asy-Syaukani 1999) His nickname is Shihāb al-Dīn with the nickname (parental name) Abū al-Fadl. (Abu al-Fadl 1997)

He was born on 22 Sya'ban in 773 Hijriyah which coincides with the date of February 18, 1372 AD on the banks of the Nile near *Dār al-Nuh}ās* and *al-Jāmi' al-Jadīd*. (Jalal al-Din ‘Abd al-Rahman 1997) He grew up in this area until the end of the eighth century, then moved to the Cairo area of Egypt. (Muhammad Kamal al-Din 1984) After marrying, he and his wife lived in the hall of his wife's grandmother next to the al-Mankūtamar School within the Kantar gate, which was still in the territory of the Mamlukiyah kingdom, which is currently the border area of Egypt and Algeria. (al-Munim Ibn Hajar, 1984) Ibn Hajar has grown up as an orphan, his father ‘Alī (720-777h), died when he was almost 4 years old and his mother died before when he was a toddler. (Ibn Hajar al-‘Asqalani 1969)

After his father died, he was taken care of by Abū Bakar Muhammad bin ‘Alī bin Ahmad al-Zākī al- Kharubī (d.787h) because it was instructed by Ibn Hajar's father before he died, including conveying his will to Shams al-Dīn bin al-Qattān (d.774h) (Walid Ahmad al-Husain al-Zubair 2003) to take care of ibn H}ajar, because he had a special relationship with his father. So, he was the one who had managed and raised Ibn Hajar and paid for his life while he was seeking knowledge. (al-Syaukani 1968)

Ibn Hajar al-‘Asqalānī has a moderate body posture, with a white skin color, a charming and cheerful face, has a good posture. (Ibn Hajar al-‘Asqalani, 1997) He has normal hearing and vision, his desires and aspirations are high, enthusiastic as well as his intelligence who was able to create poetry and was able to write various kinds of hadith books, ibn H}ajar al-‘Asqalānī also had a good and melodious voice. (Mohammad, 1995)

He has four wives named; Anis bint ‘Abd al-Karīm bin Ah}mad al-Lukhmī al-Nastarāwī (780-867h) who has five children, namely: Zain Khātūn, Farh}ah, Gāliyah, Rābi'ah and Fātimah. (Ibn Hajar, 67-69) He has remarried a second time with a woman named Armilah al-Zain abū Bakar al-Amsyātī. As for as for his third wife named ‘Atīqah Nizām al-Dīn Yah}yā ibn al-Sayyarāmī. He has remarried four times to a woman named Lailī bint Mahmud bin Tūgān al-Halbiyah (d.881h), but there was no information that he has children with this woman fourth,. After his first wife had died, he has remarried a woman named KhāsTuruk and was blessed with a child named Abū al-Ma’ālī Badr al-Dīn Muhammad. (al-Sakhawi , wa ad-Durar,1218)

Ibn Hajar has fallen ill at his house after he resigned from his position as *Qādī* (Supreme Court Judge) 25 Jumādā al-Akhīr 852h/1448m, which he has felt that his condition did not allow longer do the job as a judge. (Anne, 85-107) On Saturday night, 18 Žū al-Hijjah 852h/1449m, 2 hours after the evening prayer, ibn Hajar finally died when he taught his students, ibn H}ajar

died. 'Ilm al-Dīn bin 'Umar al-Bulqīnī (d.868h) who replaced him as *Qādī* after ibn H}ajar, who became an imam to pray for ibn Hajar in al-Ramilah with more than 50,000 people. The corpse of Ibn Hajar had buried in al-Qarāfah al-Sugrā place to be buried in the Banī al-Kharrābī cemetery opposite the ad-Dailāmī mosque between the tombs of Imām al-Syāfi'ī and sheikh Muslim as-Silmī. (Ibn Hajar al-'Asqalānī, 118-122)

Journey of Knowledge

Ibn Hajar has received his initial education from the guidance of his own father before his father died before ibn H}ajar was 4 years old. At the age of 5, ibn Hajar had been educated by entering a religious school, which coincided with the year 782 Hijriyah. (Fahd al-Makki, 211) When he was 9 years old, he was able to memorize the Koran which at that time only a few children were interested in memorizing the Koran. (Aftab Ahmad, 2000) In 784 Hijriah, when he was 11 years old he studied hadith at Makkah al-Mukaramah from Afif al-Dīn al-Naisabūrī and studied hadith al-Bukhārī from Sheikh alMakkī, this is where he studied hadith for the first time at his age. 17 years. (Rahman, 1999)

At the age of 20 coinciding with the year 793h, he went to Qous in Upper Egypt to study ibn Hajar has gone to the area just to study religious studies. (Asqalani, 419) At the age of 23 Ibn Hajar had been pursuing hadith. Travel to Syria and Palestine in 802h. To pursue his studies, he has traveled to Yemen in 806h. (al-Sakhawī Wa ad-Durar, 146-151) In the month of Haj he made a visit to the Hejaz and Mecca in 824h. (Ibn Hajar al-'Asqalānī, 1984) In order to hone Ibn Hajar's hadith memorization, he has took his own time, among which he has read hadith of *Sunan ibn Mājah* in four hadith group assemblies at once, *Sahīh Muslim* in four hadith majlis, *Sahīh al-Bukhārī* he has recited it in ten majlis and *Sunan al-Nasāī* he has studied in ten majlis hadith groups. On his way to Syria, he also has read and studied *Mu'jam al-Tabrānī al-Sagīr* in a hadith group assembly. (Ismail, 2006)

After successfully completing his wandering of knowledge in various places and various science majlis, ibn Hajar, at a relatively young age, was given the full opportunity and confidence to teach hadith, *tafsīr* and *fiqh* because of his qualified knowledge. He has started teaching and devoting himself to teach various kinds of hadith books, hadith knowledge, *tafsīr* and knowledge of *tafsīr*, *fiqh* and *qawā'id fiqh*, while he taught hadith starting in the month of Shawwal 808h to coincide with March 1406m in al-Jāmi'ah Shaykhniyyah. He also gave lectures at the Jamāliyah madrasah and also at the Mankūtamriyyah Madrasah near his home. Ibn H}ajar's career went on like that of the previous great scholars. He became a teacher, *qādī*, *mufīī*, and *khātīb*. (Yusuf bin Tugri Bardi, 1984)

Teachers and Students

His Teachers

Ibn Hajar has paid great attention to his teachers as evidenced by the mention of their names in many of his scientific works in the books he wrote. He has mentioned the names of many of his teachers, one of which is the names of their teachers in the book, namely: "*al-Mu'jam al-Muassis li al-Mu'jam al-Mufahris*." (Dār al-Ma'ārif, 1992)The scholars estimate that ibn Hajar's teachers reached more than 640 people in various fields of knowledge, both teachers of the Qur'an and tafsīr, hadith and knowledge of hadith, as well as *fiqh* and *usūl al-fiqh*.

As for *ibn Khalīl al-Dimasqī* in the book "*Jumān ad-Durar*" has long stated that the number of people was 639 people in various disciplines that *ibn Hajar* studied. (Radi, Umair, 1984)

Al-Sakhāwī and *ibn Khalīl al-Dimasqī* have classified them or categorize *Ibn Hajar*'s teachers into three kinds of classifications, namely: *first*, the teacher that he had heard from him, even though he only learned one hadith from that teacher; *second*, the teacher who has given a certificate or recommendation to *ibn Hajar* so that he can convey the teacher's permission again; *third*, the teacher who has accumulated knowledge in *muzākarah* and discussed with each other or has heard from him when the teacher is preaching or has read books that have been written by the teacher. (al-Sakhāwī, al-Jawāhir wa ad-Durar, 200)

The examples of his teachers are: (*Ibn Hajar al-‘Asqalānī*, 111-144) *Zain al-Dīn ‘Abd al-Rahmān bin ‘Abd al-Rahmān bin ‘Abī Bakr bin Ibrāhīm al-Mahrānī al- Irāqī* (725-806h) as teacher of hadith; *Nūr al-Dīn Abū al-Hasan ‘Alī bin Abī Bakr bin Sulaimān bin Abī Bakr bin ‘Umar bin Sālih al-Haiṣamī* (735-807h) as teacher of hadith teks (*matan*); *‘Umar bin Ruslān bin Nusair bin Sālih bin ‘Abd al-Khāliq bin ‘Abd al-Haqq al-Kannānī Sirāj al-Dīn al-Bulqīnī*, which has been famous by name *al-Bulqīnī* (724-805h) as teachers in fiqh and hadith; (*Ibn Hajar*, 206) *al-Burhān al-Tankī* (d.800h), as a science teacher of al-Qur’ān reading teacher (*qirā’ah*); *al-Majīd al-Syairāzī* (d.817h), as a language and knowlage teacher; *al-Gamarī* (d.802h), as Arabic teacher; *al-Muhīb bin Hisyām* (d.799h), as a teacher of hadith, and other teachers. (*Ibn Hajar al-‘Asqalānī*, 1995)

There were many more of his teachers who taught various kinds of knowledge so that *Ibn Hajar* eventually became a great scholar who had perfect scientific insight. There are so many of his teachers that he has written in many books about the personality and breadth of knowledge of the teachers who taught *Ibn Hajar*.

His Students

The position and knowledge he has are very broad and deep, which of course is the concern of claimants of knowledge from all over the world, especially in the land of Arabia and Africa and Europe which at that time was also controlled by the Islamic kingdom of Andalusia, which he became a cleric when the Mamlūkiyyah rule was in power in Egypt when including the Abbasid sovereignty also in power Mamlūkiyyah. (https://id.wikipedia.org/wiki/Kekhalifahan_Abbasiyah) They are claimants of knowledge competing across the seas and lands to be able to take knowledge from *ibn Hajar* the scholar. recorded in history, more than five hundred of his students who gain knowledge from various parts of the world as conveyed al-Sakhāwī in his book. (al-Sakhāwī, al-Jawāhir wa ad-Durar, 93-94)

Among his well-known students were: (al-Sakhāwī, al-Jawāhir wa ad-Durar, 273). *Ibrāhīm bin ‘Alī bin al-Shaikh bin Burhān al-Dīn bin Zāhirah al-Makk al-Syāfi‘ī* (d.891h); *Ahmad bin ‘Uṣmān bin Muhammad bin Ibrāhīm bin ‘Abd Allāh al-Karmānī al-Hanafī* (d.835h) was known as *Syihāb al-Dīn Abū al-Fath al-Kalūtānī* as a *Muhaddīṣ*; *Syihāb al-Dīn Ahmad bin Muhammad bin ‘Alī bin Hasan al-Ansarī al-Khazrājī* (d.875h) known as *al-Hijāzī*; *Zakariyā bin Muhammad bin Zakariyā al-Ansarī* (d.926h); *Muhammad bin ‘Abd al-Rahmān bin Muhammad bin Abī Bakar bin ‘Uṣmān al-Sakhāwī al-Syāfi‘ī* (d.902h);

Muhammad bin Muhammad bin Muhammad bin 'Abd Allāh bin Fahd al-Hāsyimī al-'Alawī al-Makkī (d.871h); Burhān al-Dīn al-Baqā'ī, Ibrāhīm bin 'Umar bin Hasan bin al-Ribāt (d. 885h); Muhammad bin 'Abd al-Wahīd bin 'Abd al-Hamīd ibn Mas'ūd as-Saiwāsī Kamāl al-Dīn al-Hamām al-Hanafī (d.861h); Abū al-Fidā Zain al-Dīn Qāsim bin Qutlubugā al-Sūdūnī (d.879h); Abū al-Mahāsin Jamāl al-Dīn Yūsuf bin al-Amīr Saif al-Dīn Tagrī Bardī al-Atābikī, known as ibn Tagrī Bardī (d.874h); (Yusrā 'Abd al-Ganī, 1991) Abū al-Fadl Muhibb ad-Dīn Muhammad bin Muhammad bin al-Syihnah (d.890h); Muhammad bin Muhammad bin Muhammad bin Sulaimān bin Yūsuf bin Ya'qūf al-Syāfi'ī al-Muhīb al-Bakrī (d.851h); (Zain al-Dīn 'Abd al-Bāsīt, 2002) Hasan bin 'Alī bin 'Īsā al-Lakhamī al-Misrī ibn al-Ṣairafī (d.900h /1494m). (Āisyah 'Abd al-Rahmān, 111-113)

The names of ibn Hajar's disciples are only those that could be detected or can be known from many of his students who cannot be known. This information is usually the admission of a student or works from books written by his students which reveal a lot about their history of learning with Ibn Hajar as a teacher.

His Written Works

Imām al-Sakhāwī, in the book "*ad-Dāu 'al-Lāmi'*" has already explained that Hajar's written works reached more than 150 works, (al-Sakhāwī, al-Dāu', 38). while in the book "*al-Jawāhir wa ad-Durar'*" Imam as-Sakhāwī has also described more than 270 written works. (al-Sakhāwī, al-Jawāhir wa ad-Durar, 660-695) As for Imām Suyūti has also said that ibn Hajar has written 200 books. (al-Mun'im, 168) Regardless of how many works of ibn Hajar, the author only explained part of his writings, which I have summarized from various sources, in fact there are still many writings of ibn Hajar that the authors did not include in this article.

As for some of his hadith works based on the year of manufacture as ibn Hajar said, among others: (al Sakhāwī, al-Jawāhir wa ad-Durar, 660-695). *Ta'līq al-Ta'līq* (804h); *Tahzīb al-Tahzīb* (807h); *Nukhbah al-Fikr fī Mustalah ahl Aṣar* (812h); *al-Talkhīs* <">*al-H}abīr* (812h) additionally (820h); *Hudā al-Sārī Muqaddimah Fath al-Bārī* (813h); *Ta'rīf ahl al-Taqdīs bi Marātib al-Mausfiyīn bi al-Tadlīs* (815h) he added the names of *al-Mukhtasar*; *Tabṣīr al-Muntabah bi Tahrīr al-Musytabah* (816h); *Nuzhah al-Nazr fī Taudīth Nukhbah al-Fikr* (818h); *al-Qaul al-Musaddid fī al-Ḍibb'an Musnad al-Imām Ahmad* (819h); *al-Kāfi al-Syāf fī Tahrīr Ahādīs al-Kasyāf* (821h); *Taqrīb at-Tahzīb* (827h); *Bulūg al-Marām* (11-03-828h); *al-Īsār bi Ma'rifah Ruwāh al-Āṣār* (19/12/833h); *Ta'jīl al-Manfa'ah* (10-01-835h); *Fath al-Bārī* (817-842h); *Intiqād al-A'rād* (Rajab 842h); *al-Isābah fī Ma'rifah al-Sahābah* (809-849h); *Natāij al-Afkār fī Takhrīj Ahādīs al-Azkār* (02/07/838-15/11/852h); *Lisān al-Mīzān* according to ibn Hajar he did not stop to write it in his spare time. He always revised this book until the end of his life.

The author does not get much information about how many works of ibn Hajar are correct and valid. However, the author thinks that the study of the many writings of ibn Hajar can be found from the writings of ibn Hajar's students who have sought tradition of Muhammad anywhere or studied books written by ibn Hajar. There is another way to find out, namely by studying the philology of ancient manuscripts from various old libraries in Baghdad, Egypt,

Andalusia, and Damascus and most importantly the two cities of Mecca and Medina as the central city of scholarship in the past.

I consider that ibn H}ajar has written many books more than 276 title of book, because he mastered a wide range of knowledge, not only al-Qur'ān and hadith but also mastered the knowledge of *usūl fiqh* and *fiqh*, including the knowledge of *kalām* and language, the knowledge of *tas}awwuf* as his student al-Sakhāwī, al-Suyūtī then ibn H}ajar al-Haitamī who became a student of al-Sakhāwī, was a scientist who has a broad understanding and thought.

Study of the Book *Lisān al-Mīzān*

History of the preparation of books and writing methods

The book "*Lisān al-Mīzān*" is a book that has discussed the narrators of hadith in the science of *al-Jarh wa at-Ta'dīl*. (Ibn Hajar al-'Asqalānī, 189-193) This book itself is a compilation of the book "*Mīzān al-I'tidāl*" the teacher Imām al-Hāfiz al-Ḍahabī by adding and correcting various contents of the book from the hadith narrator who was criticized using the form alphabet hijaiyah letters. (Abd al-Fattāh, 78) Ibn Hajar has named this book *Lisān al-Mīzān* because it is analogous to the metal in the middle of the scales, as he has said in his book which reads:

"الحمد لله المحمود بكل لسان، معروف بالجود والإحسان، الذي خلق
الإنسان وعلمه البيان، وأشهد أن لا إله إلا الله، شهادةً أَدَّخَرها يوم العرض
على الميزان"

"Praise be to Allah, who is praiseworthy on every tongue, known with goodness and virtue, Who created humans and taught them the explanation, I testify that there is no god except Allah, whose testimony I keep on the day of vengeance on the scales. (Al-'Asqalānī, Lisān, 189)

As for the intention of ibn H}ajar that he has written this book to revise the names of the narrators in the assittah book which were declared weak and make the hadith they narrated into weak (*da'if*), even though that a narrator could change his personality to be good or could repent afterwards. Therefore ibn Hajar continued to revise the names of the narrators from the book *Mīzān al-I'tidāl* in the book *Lisān al-Mīzān* until the end of his life, as he was mentioned in the book, he said: (Asqalānī, Lisān, 191)

"ومن أجمع ما وقفْتُ عليه في ذلك كتاب "الميزان" الذي أَلَّفه الحافظ أبو عبدالله
الذهبي، وقد كنتُ أردتُ نسخه على وجهه فطالَ عليّ، فرأيتُ أن أحذفَ منه أسماءَ
من أخرج له الأئمة الستة في كتبهم أو بعضهم، فلما ظهر لي ذلك استخرتُ الله تعالى
وكتبتُ منه ما ليس في "تهذيب الكمال"، وكان لي من ذلك
فائدتان: إحداهما: الاختصار والاختصار، فإنَّ الزمان قصير والعمر يسير، والأخرى: أنَّ

رجال "التهذيب" إما أئمة موثوقون، وإما ثقات مقبولون، وإما قومٌ ساء حفظهم ولم يطرحوا، وإما قومٌ تركوا وجرحوا؛ فإن كان القصد بذكرهم أنه يعلم أنه تكلم فيهم في الجملة فتراجهم مستوفاة في "التهذيب" .. وسميته "لسان الميزان" ثم أختتمها بفوائد وضوابط نافعة إن شاء الله تعالى "

"From many books I chose the book *al-Mīzān* by Abū 'Abd Allāh al-Ḍahabī, I intended to copy it, but it was too long for me, so I thought that I just threw away all the names of narrators or some of them in the book as-Sitah was written in my writing. When this seems clear to me, I pray *istikhārah* (asking for guidance) to Allah, then I only write what is not in the book of *Tahzīb al-Kamāl*. There are two benefits that I get; First, it is short and practical because time is short, the lifespan is always running. Second, the narrators in the book *al-Tahzīb* are either *maṣūq*, or *ṣiqāt* whose narrations have been received, or people who have poor memorization, but are not questioned, or narrators who people are left behind and imprisoned. aims to remind them that this *rāwī* (narrator) also took part in the narration of the hadith which has been considered polluted in the book *al-Tahzīb*. This is why I named this book with *Lisān al-Mīzān*, then I close it with many uses and benefits if Allah wills."

Three criteria have been used by ibn Hajar in compiling books: *first*; he mentioned all the narrative biographies in the book *Mīzān al-I'tidāl*, (al-Ḍahabī, 1995) unlike the biographies listed in the book *Tahzīb al-Kamāl* by Jamāl al-Dīn Abū al-Hajjāj Yūsuf al-Mizzī (d.742h/1342m). (al-Mizzi, 2019) *Second*; discard the biography listed in al-Mizzī's book. *Third*; do not mention the biographies of the friends because they are considered fair. These criteria are the same as those used by Imām al-Hāfiz al-Ḍahabī (d.748h). (al-Asqalani, 88-90)

Ibn Hajar has made an introduction with 10 articles or sections that must be known at the end of his introduction (*muqaddimah*), namely: (1) regarding *tadlīs* (to hide something/someone) provisions; (2) concerning *rāwī* (narrator) whose hadiths have been abandoned, various kinds of narrators of hadith that are not used, as well as books whose origin is not clear; (3) regarding the damage contained in the hadith; (4) regarding the meaning of the words of ibn Mu'ayyin "ليس له بأس", and "ضعيف" and the meaning of the words *Dār al-Qutnī* "اللين"; (5) regarding ibn Hajar's school of *ṣiqah* (perfect personality) for the unknown *al-rāwī*; (6) regarding *Jarh* and *Ta'dīl* an assessment of the narrators of hadith which should come first; (7) concerning a person whose words were still accepted while being weak in hadith (*majrūh*); (8) regarding the obligation to contemplate the words of the saints or those outside; (9) about sticking to judge weak (*al-jarah*) and to judge good (*al-tadīl*) and about the meaning of *شذوذ* according to Imām al-Shāfi'ī; (10) regarding the narrators (*rāwī*) that the hadith received or rejected in the book "الرسالة" by Imām al-Shāfi'ī. (al-Asqalani, 74-152)

The book of *Lisān al-Mīzān* is generally divided into three parts. *Firstly*: discussing the biographies of narrators of hadith (*ruwāh/rijāl al-hadīṣ*) which are

sorted alphabetically from the letters *alif* to *yā'* which contains about 14343 narrative biographies. (Muhammad ‘Ajjāj al-Khātib, 2006) Muhammad ‘Ajjāj al-Khātib, *Secondly*: discussing *kunyah* (small call), then about the *mubham* or unknown narrators. In the second part there are three, first chapters, the lines of the narrators of hadith; the second chapter, the known narrator; Third article, narrators whose names are *idāfah* or additions (based on nickname or clan). *Thirdly*: discussing *tajrīd* (sequestered/name of narrator is foreign), he did not mention the narrators that have been included in the book *Tahzīb al-Kamāl*. He only mentioned his name, not in his biography. These names have not been listed in the book *a-Ḥāḥabī* at the end of the book without explanation. (al-Asqalani, 86)

Table. 1
(Contents of *Lisān al-Mīzān* Book)

Vol	Alfabet	order of narrators	Pages of book
1.	ا	1-919	654 pages
2.	ح-ا	920-2173	646 pages
3.	ح-ز	2172-3327	549 pages
4.	ع-س	3328-4451	637 pages
5.	ع	4452-5453	417 pages
6.	ع-م	5454-6522	456 pages
7.	م	6523-7597	576 pages
8.	م-ي	7598-8731	578 pages
9.	ا-ي	Nickname of narrators	558 pages
10.		Contents of Book	493 Pages

Source: from the book *Lisān al-Mīzān*;

The following is the method used by ibn H}ajar al-'Asqalānī in writing the book *Lisān al-Mīzān*: (1) Writing narrators of hadith in the book *Mīzān al-'Itidāl* except for biographies that are already in the book of *Tahzīb al-Kamāl*; (2) Eliminating the narrators of hadith (*ruwāt*) listed in the *as-Sittah* books; (3) Summarize and abbreviate the explanation; (4) Explaining the biographies of the narrators of hadith globally, while in full he explains it in the book *Tahzīb at-Tahzīb*; (5) Adding a number of biographies of the narrators of hadith as a comparison by giving the code "ز" as a sign he adds information in the explanation; (6) Including the work of Abū al-Fadl bin al-H}usain by giving the code "ذ"; (7) Adding the word "انتهى" before ibn H}ajar's words. (al-'Asqalānī, 87-89).

Ibn Hajar al-'Asqalānī has used a symbol or code in explaining the narrators of hadith in the *Lisān al-Mīzān* book. The symbols in the book have the meaning and meaning contained in the name of a person or the name of the book quoted, but they are different in use from the codes for the books *al-Sittah* written in the *al-Tajrīd* chapter which is taken from *Tahzīb al-Kamāl*. The meaning and meaning of the symbols in the book are as shown in the following table:

Table. 2
The meaning of the symbols in the book *Lisān al-Mīzān*

Num	Symbol	Explanation
1.	"ذ"	<i>Rijāl al-H}adīs</i> which has been taken from the book "ذيل علي ميزان الاعتدال" by 'Abd al-Rah}mān bin al-H}usein al-'Irāqī Zain al-Dīn Abū al-Fad}l
2.	"ز"	The biography that has been added is not from "ميزان الاعتدال" by al-Ḥabībī or "ذيل علي ميزان الاعتدال" by Abū al-Fad}l. The symbols were never used in the second chapter
3.	"ك"	The narrators (<i>rāwī</i>) who have been taken in "المستدرک علي صحيحين" by Muh}ammad bin 'Abd Allāh al-H}ākīm an-Nysābūrī (Abū 'Abd Allāh)
4.	"حب"	The Narrators who have been taken in the book "صحيح ابن حبان" by Abū H}ātim bin H}ibbān bin Ah}mad (ibn H}ibbān)
5.	"ص"	Chapters in the book <i>Mīzān al-'Iṭidāl</i> "باب الكني" and "باب المبهمات"
6.	"صح"	Al-Ḥabībī's assessment has explained the legitimate narrators (<i>rāwī ṣ}ah}ih</i>) and the symbol has been used by ibn H}ajar al-'Asqalānī.
7.	"ح"	The narrators who have been disputed by the critics of hadith, some think it is good (<i>ta'dul</i>) and some think it is bad (<i>tajrib</i>). This code has been used in the biography of Muh}ammad bin Khālīd al-Khuttalī (No.4238).
8.	"تميز"	Biography of 'Abd Allāh bin Rūh al-Madānī. The code or symbol has only been used once.

Source: analysis from *Lisān al-Mīzān*;

Examples of *Lisān al-Mīzān* Book

As for the examples that the author will describe, such as the discussion about Ibān bin Ja'far an-Najīramī which uses the symbol of the letter "ذ" to show that the name is found in the work of *rijāl al-hadīs* which is taken from the book *Zail 'alā Mīzān al-'Iṭidāl* work Abū al-Fadl 'Abd al-Rahmān bin al-Husein al-'Irāqī Zain al-Dīn who was quoted by ibn H}ajar in the book of *Lisān al-Mīzān*: (al-'Asqalānī, 221-225).

★ - / ذ - أبان بن جعفر النجيري, روي عن محمد بن إسماعيل الصائغ. أوردته الذهبي في «الحافل ذيل الكامل», فإنه أوردته ونقل عن ابن حبان أنه قال: رأيت وضع علي أبي حنيفة أكثر من ثلاث مئة حديث مما لم يحدث به أبو حنيفة قط. قلت: كذا سماه ابن حبان و صحفه, وإنما هو أبَاء بجمزة لا بنون, وستأتي هذه الحكاية بعينها في الأصل.

According to Ibn Hajar, *rāwī* (narrator) was not *abān* أبان which uses the letter *nūn* at the end of the word, but *abā'* أباء uses the letter *hamzah* at the end of the word. Likewise with al-'Irāqī who also has the same opinion as he quoted it in the book *Zail al-Mīzān*, he has argued that the correct name is the name using the letter *hamzah* instead of using the letter *nūn* in the name *abān*. (Abu al-Fad Zain al-Din, 1987) So, either Ibn Hajar or al-'Irāqī they have corrected the name contained in the *Mīzān al-'Iṭidāl* by al-Ḥabībī.

Another example relates to the contradiction of the scholars regarding the narrator of the hadith that Ibn Hajar had revealed in the book of *Lisān al-Mizān* as below:

٩٤ _ إبراهيم بن أبي حرة عن مجاهد ضعفه الساجي لكن وثقه بن معين وأحمد أبو حاتم وزاد: لا بأس به رأى ابن عمر. يروي عنه معمر وابن عيينة وهو جزري سكن مكة انتهى.

From the original Book of al-Zahabī, it was found that the pronunciation of various *da'afahu* (considered weak), *wasāqahu* (considered strong) and *lā ba'sa bih* (considered moderate). Ibn Hajar has added information from the book *al-Śiqāt ibn Hibbān*, then from the Book of *Tārīkh* by al-Bukhārī (d.256h/870m), also from the book *ad-D}u'afā* 'by as-Sājī (d.307h/920m). (al-'Asqalānī, 263).

Then he has commented with his own pronunciation, namely "*arjū annahu lā ba'sa bihi (I hope he is judged moderate).*" Ibn Hajar had never been in a hurry in his conclusions, he gathered several opinions of scholars about rawi or narrator that had been researched and made the decision which he thought was the best.

There is the following narrator is a person who has never been included by al-Žahabī or al-Irāqī in the books they wrote in the *Mizān al-I'tidāl* and the *Zail al-Mizān*. In this case Ibn Hajar has included the symbol of the letter "ز" in the book of *Lisān al-Mizān* which shows that he has not quoted from al-Žahabī or al-Irāqī, as in the following example:

٤٤٥٥ _ ز _ عبد الله بن مروان, أبو شيخ الحراني, يروي عن زهير بن معاوية, وموسي بن منصور, وإبراهيم بن الهيثم البلدي. قال ابن حبان في «الثقات» يعتبر حديثه إذا بين السماع في خبره.

Ibn Hajar has never commented on 'Abd Allāh bin Marwān in his example, *Lisān al-Mizān*. He has only included this narrator in his book and included Ibn Hibbān's (d.354h/965m) (al-'Asqalānī, 6). Opinion in the book *al-Śiqāt*, it appears that he agrees with Ibn Hibbān regarding the assessment of 'Abd Allāh bin Marwān. So, there are narrators who have not been translated by al-Žahabī in his book but that Ibn Hajar has written as a refinement of the names of *rijāl al-hadīṣ* by using the code from the letter symbol "ز" as in the example above.

Comments of Scholars

Al-Sakhāwī has said; "As for the praise of the Imams to him, then please know that enumerating them cannot be done, and this as a whole is a word of agreement. But I will mention what I know from it according to my ability." (Ibn Hajar al-'Asqalānī, 51). Al-Irāqī has said; "When al-Syeikh al-Ālim al-Kāmil al-Fād}il al-Muh}addīṣ al-Mufīd al-Mujayyid al-Muttaqīm al-Dā}bit, al-Śiqah, al-Ma'mūn, Syihāb al-Dīn Ah}mad Abū al-Fad}l bin as-Sheikh, al-Imām, al-Ālim, al-Auhad, al-Marhūm Nūr al-Dīn, then he has assembled the narrators and teachers, distinguished between *nāsikh* and *mansūkh*, gathered those that were compatible and different, and distinguished between the narrators who are *śiqah* (strong) and the narrators who are *d}a'if* (weak). He has the privilege of being incomparable sincerity to have taken the path that hadith scholars took, and

gained abundant knowledge in a short time." (Ibn Hajar, 210)

Sheikh Taqī al-Dīn al-Fāsī has said: "I conclude this explanation from the book *Lisān al-Mīzān* by my close friend al-Hafīz ibn Hajar al-'Asqalānī, which is a very good book." As-Sakhāwī commented again on *Lisān al-Mīzān*: "My teacher picked him up from a book that was not taken from "*Tahẓīb al-Kamāl*" he gathered narrators who were similar to critical in a book which he named "*Lisān al-Mīzān*" from which I wrote and I take a lot of benefits." (Al-Sakhāwī Fath, 2008)

Many scholars have also criticized ibn Hajar, as the Scholar's criticism of ibn Hajar's book *Lisān al-Mīzān* was that there are regrets that many of ibn Hajar have quoted from ibn Taymiyyah (d.728h) (al-'Asqalānī, 319).

which Ibn Hajar had acknowledged and he also did a lot. have ever taken a hadith from Ibn al-Muthir who is famous *Zindīq* (who has not hold fast to religion), this has been considered by the scholars to be incorrect what ibn Hajar did, because ibn Taymiyyah never quoted him. There are also some scholars who have never agreed with the figure of ibn Taymiyyah has the H}anafī tradition, while ibn H}ajar has the *asy-Syāfi'ī* tradition. (http://www.ibnamin.com/Manhaj/ibn_hajar.htm).

According to the scholars, that ibn hajar seems to have agreed with the Syī'ahs and had considered al-Husain bin Yūsuf bin al-Muīah and al-Husain bin Yūsuf bin al-Muhir al-Hilyī as Syīah scholars and had praised them on the notion that they are both as intelligent and knowledgeable people. (al-'Asqalānī, 317).

Thus, it has been considered by the Sunnī scholars to be a big mistake for ibn Hajar because he had already quoted the two names of the Syīah scholars in his book *Lisān al-Mīzān*. (http://www.ibnamin.com/Manhaj/ibn_hajar.htm)

The criticisms that have been conveyed by the scholars are actually scientific dynamics in the analysis of the *Lisān al-Mīzān* book, because there is no written work without criticism. Regarding ibn Taymiyyah, who has the H}anafī tradition, which Ibn Hajar jar has quoted a lot, is actually a wish of ibn Hajar who wants to generalize the meaning of a science or not to compartmentalize the narrators of hadith, be it *asy-Syāfi'ī* or other schools such as ibn Taymiyyah, also *Syīah* as *aqīdah* that is different from the *Sunnī* schools of thought. It seems very clear that Ibn Hajar places himself as a scholar with a wide range of knowledge, while still taking knowledge from wherever it is without having seen the surrounding symbol, *mazhab* or *aqīdah*.

Analysis

The author's analysis of the book *Lisān al-Mīzān* is as follows: *First*, the book is very representative in looking for hadith narrators that are not found in other books such as the Hadith book as-Sittah, he has only revised the narrators who have been considered weak by al- Zahabi in some of the names of the hadith narrators. Ibn Hajar has also explained the strange names of the narrators in the narration of the hadith in his book which then briefly explained the assessment of the names of these narrators. Then, he was very careful in assessing the narrators he included in his book.

Second, the analysis that has been used by Ibn Hajar is very strong in resolving disagreements in the evaluation of a hadith narrator that he quoted in his book. Evidently, in resolving narrators debated by hadith scholars regarding the assessment of narrators, he had included the judgments of other hadith critics

before he had judged a narrator, to be objective and accountable considerations, so that it would be a fair judgment about someone who is a narrator in the *Lisān al-Mizān*.

Third, many of the narrators of the hadith in the book have taken from other books of *al-Jarḥ wa at-Ta'dīl* such as the narrations of al-Bukhārī, Ibn Ḥibbān and other scholars, although there are more narrations from al-Ḍahabī and al-Irāqī as the main book in evaluating *rijāl al-ḥadīṡ* about the hadith narrators.

Fourth, the method he used was quite systematic and easy, so that the ulama of the hadith afterwards could simply look for someone's name as a way to judge the good (*ta'dīl*) or bad (*tajrīḥ*) of a hadith narrator. This has long been recognized by some of his students, such as as-Sakhāwī when they commented on the book *Lisān al-Mizān*, including other hadith scholars after his death.

Thus, the comments of scholars, such as as-Sakhāwī and other scholars who have praised the book *Lisān al-Mizān* as a phenomenal book after the book *Mizān al-'Iṭidāl* by al-Ḍahabī, and is one of the literature for the book *al-jarḥ wa al-ta'dīl*. As for scholars who have criticized the connection with the quotations taken by ibn Ḥajar in his book from Ibn Taymiyah and have praised Syī'ah, the author considers and analogizes that Ibn Ḥajar has started to be objective in listing the narrators of hadith, without the dichotomy of mazhab and aqīdah, as evidence of the breadth of his knowledge.

Conclusion

The book *Lisān al-Mizān* is a monumental work of Ibn Ḥajar al-'Asqalānī. This work is one of the references for hadith scholars to research the rijal al-ḥadīṡ, in the assessment of the figure of the hadith narrators. This book is quite representative in the scientific domains of *al-jarḥ wa al-ta'dīl*. Ibn Ḥajar tried his best and throughout his life researching, revising and correcting this book to make it more perfect. Ibn Ḥajar's desire to present a source of knowledge about the personality of the narrators of the hadith in this book has a sweet ending, because the book is very constructive and objective. *Lisān al-Mizān* which is spoken as "*the middle part of the iron scale*" as an analogy of "judgment" becomes correct, because he presents valid data about the figure of the hadith narrators. Starting from the history of this book, hopefully it will become a great motivation for hadith activists, especially academics, scholars, and other scientists to be a reference so that they always produce objective and monumental works. I am the author quote from ibn Hajar's term: "فإنَّ الزَّمانَ قصيرٌ والعمرُ يسيرٌ" "*really this time is short and life goes on*," this word should be an inspiration for hadith activists to produce written masterpieces before death comes.

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