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IMAM BUKHARI'S METHOD OF JARH IN "AL-TARIKH AL-KABIR" (ON THE EXAMPLE OF TERMS "SAKATU 'ANH" AND "FIHI NAZAR")

Abstract: Three well-known works of Imam Bukhari (810-870) which dedicated to the science of narrators of hadith that called "al-tarikh". They are "big" – "al-Tarikh al-kabir", "medium" – 'al-Tarikh al-awsat" and "small" – "al-Tarikh al-saghir". The first two of them have survived to the present day.

al-Tarih al-Kabir is characterized by a wide range of topics and information contained therein. Perhaps that is why this work was called "The Great history". This book has great importance not only among the works of Bukhari, but also in the science of "jarh and ta'dil". It is one of the first sources of the science of transmitters. This is confirmed by the high evaluation of this work by scientists' contemporaries of Bukhari as Muhammad Ibn Abu Hatim and Ahmad Ibn Muhammad Ibn Said Ibn Ukda.

To determine the author's views on "jarh and ta'dil", as well as a specific method, it is important to analyze the terms of "jarh and ta'dil" which are used in relation to the narrators in this work, as well as repeated in his other works. It is also important to find out whether the author or other muhaddith in his collections of narratives from the narrators to which the jarh (criticism) was applied. Because it reveals a particular style of Imam Bukhari in the assessment of narrators and the attention of other scholars to his views.

In the article it is described the specific method of Imam Bukhari on the basis of the strictest critical terms of science jarh – "sakatu 'anh" and "fihi nazar" which is used in "at-Tarikh al-Kabir".

Key words: jarh and ta'dil, The great history, sakatu 'anh, fihi nazar, two sheikhs, sihoh sitta (six authentic books), kutub tis'a (nine major hadith collections).

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Introduction

There are many terms of "jarh and ta'dil" in the "al-Tarikh al-kabir". Including terms of jarh such as: منكر الحديث (munkar al-hadis – who's hadith is denounced), متروك الحديث (matruk al-hadis – who's hadith is abandoned), سكتوا عنه (sakatu 'anh – who's kept quiet about), فيه نظر (fiyh nazar – there're some doubt about him), يتكلمون فيه (yatakallamuna fiyh – who's spoken about), ليس بالقوي (laysa bil-qaviy – who's not strong), ليس بذاك (laysa bizak – who's not as such as), ضعيف (zaif – weak), ليس بشيء (laysa bishay – there's nothing), عنده عجائب، صاحب عجائب ('indahu ajoib, sohib ajoib – who's wonders, owner of wonders), ذاهب الحديث (zohib al-hadis –who's hadiths is left) and terms of tadeel as: ثقة (siqa – reliable),

صدوق (soduq – veridical), ثبت (sabt – strengthen) were used to determine narrators reliability.

At first, the meaning of term "sakatu 'anh" and its places of use and narrators who were criticized using this term are studied.

The verb "sakata" means, "to keep silent". When it used with 'anh it means not to say anything about someone or something.

This term is included in the unclear terms of jarh. Because of this, using sakatu 'anh requests to explain the reason of jarh. This term was used for the first time by Imam al-Bukhari. After al-Bukhari Abu Hatim al-Razi, Abu Zur'a al-Razi and Imam Muslims also used it [1, v. 2, p. 631-632].

Sakatu 'anh was used by different muhaddiths in the several levels of jarh. For example, Hafiz Iraqi (d.806/1404) used this term in the 3rd degree with "zahib", "matruk", "fihi nazar" and "bih la yu'tabar"[12, p. 123]. Zahabi also used it in the third degree (with matruk), but Suyuti placed it it the 5th degree [16, v. 2, p. 230].

The use of the phrase by Imam Bukhari in relation to the narrators and the level of the hadith is specifically mentioned in the Fath al-Mughis. In particular, based on Ibn Kathir's statement, "These two are the lowest and worst in his eyes," Sahawi argues that he uses this expression for "abandoned narration." Bukhari answers the question of why he uses phrases that represent the lowest and worst levels. "In a very rare case because of the Imam al-Bukhari leaflet (beware of suspicious things)," he says, "a liar, a "hadith maker"[15, v. 2, p. 126]. From these definitions it is understood that although the term "sakatu'anh" does not mean a definitive jarhah, the hadith of the narrator should be omitted when used by Imam Bukhari. The following is a valid statement of this conclusion.

In the work, 18 narrators were pronounced "sakatu 'anh". The following are some of the narrators narrated by Bukhari with the term "sakatu 'anh" (table 1).

Table 1. List of narrators who Bukhari criticized as "sakatu 'anh"

№	Ravi	Al-Tarikh al-kabir	al-Tarikh al-awsat	al-Zuafo al-saghir
1.	Muhammad ibn Hajjoj, al-Musaffar	1/64/141		
2.	Muhammad ibn Shujo ibn Nabhon	1/115/331		
3.	Muhammad ibn Umar al-Vaqidiy	1/178/543	2/311	334
4.	Muhammad ibn Marvon al-Kufiy	1/232/729	2/246	340
5.	Ibrohim ibn al-Hakam ib Abon	1/284/915		
6.	Ibrohim ibn Usmon, Abu Shayba	1/310/982	2/185	5
7.	Ibrohim ibn Muhammad ibn Abdulaziz ibn Umar ibn Aburahmon ibn Avf	1/322/1009		
8.	Ibrohim ibn Yazid, Abu Ismoil al-Xuziy	1/336/1058	2/110	12
9.	Ismoil ibn Ya'lo al-Saqafiy, Abu Umayya	1/377/1198	1/251	
10.	Zayd ibn Avf Abu Rabiy'a	3/404/1345	2/343	
11.	Abdulloh ibn Ziyod ibn Sulaymon	5/96/271	2/114	185
12.	Al-Qosim ibn Abdulloh ibn Umar	7/164/730	2/143	302
13.	Musayyab ibn Sharik, Abu Said al-Tamimiy	7/408/1789	2/240	361
14.	Nu'mon ibn Sobit, Abu Hanifa al-Kufiy	8/81/2253	2/43	
15.	Nasr ibn Tarif al-Bohiliy	8/105/2355	2/157	
16.	Vahb ibn Vahb, Abul-Baxtariy	8/170/2581	2/320	386
17.	Al-Haysam ibn Adiy al-Toiy	8/218/2775	2/265	390
18.	Yusuf ibn Xolid ibn Umayr, al-Basriy	8/388/3426	2/246	410

The table shows that 14 of the 18 narrators, who were cited in al-Tarikh al-Kabir, repeats 14 in al-Tarikh al-awsat and 10 in al-Zuafo al-saghir. Of these, 10 were criticized in all three works.

Additional terms of jarh on two of these 18 narrators: Nu'man ibn Thabit and Yusuf ibn Khalid bin Umayr were also used. In particular, it is mentioned that Nu'man ibn Thabit was a "murjii"[6, v. 8, p. 81] while Yusuf ibn Khalid's "liar"[6, v. 8, p. 388] was cited. The first of these comments is on the author and the second is on Ibn Main and Amr ibn Ali.

The following is a summary of hadiths from the first 10 these narrators in famous hadith collections:
- There is no narration in the famous hadith collections from Muhammad ibn Hajjaj, Muhammad ibn Shuja Nahban, Muhammad ibn Marwan Kufi, and Ismail ibn Ya'la al-Saqafi;
- Muhammad ibn Umar Waqidi is a prominent figure in the science of siyar, and most of his narrations are of Prophet's (PBUH) life. It has also been narrated on many topics other than siyar. Although there is no narration in the "Sihohi sitta", it can be seen that Doraqutni was narrated in Sunan [8, v. 1, p. 18, 71, 236, 304, 467, 487; v. 2, p. 180; v. 3, 48, 49, 71, 100] and Hakim in Mustadrak [10, v. 1, p. 303; v. 2, p. 599, 603, 605, 609, 612];
- Ibrahim ibn Hakam ibn Aban quotes from Hakim Naysaburi in Mustadrak and states that its isnad meets the requirements of the two sheikhs [10, v. 2, p. 346]. Daraqutni quotes a narration from him in the Sunan [8, v. 2, p. 307];
- It can be seen narration from Abu Shayba Ibrahim ibn Uthman in hadith collections. In particular, Ibn Majjah quotes four hadiths in Sunan [11, v. 1, p. 479, 484, v. 2, p. 996, 1014] and Tirmizi a narration in Sunan, and states that he is munkar al-hadith [18, v. 2, p. 336], and Hakim quotes two hadiths it in Mustadrak [10, v. 3, p. 176, 422];

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- Although hadiths of Ibrahim ibn Muhammad ibn Abdul Aziz ibn Omar are not mentioned in the famous hadith collections, it is possible to witness that Hakim has narrated one of them in Mustadrak [10, v. 3, p. 542];

- It is possible to see that many hadiths have come from Ibrahim ibn Yazid Al-Khuzi al-Makki. In particular, Tirmizi quotes two hadiths in Sunan and mentions muhaddiths' criticism about his weak memory [18, v. 2, p. 169, v. 5, p. 75]. In Sunan, Doraqutnini narrated several hadiths from him [8, v. 4, p. 432, v. 5, p. 161, 482, 508]. You can see that Hakim also narrated from him [10, v. 2, p. 562];

- There are narrations of Zayd ibn Awf in hadith collections. For example, Darimi gives three narrations in Sunan [9, v. 1, p. 158, v. 2, p. 926, 1102].

The above examples make the first conclusion somewhat questionable. After all, 6 out of 10 (60%) of these 18 narrators are narrated in reliable collections of hadith. There is no jarkh about four narrators except for Imam Tirmidhi's jarh. At the same time, it should be taken into account that Hakim stated that the narration was in accordance with the two sheikhs. Hence, the term "sakatu 'anh" is used to refer

to the narrators who did not meet the requirements of authentic hadith by Imam Bukhari.

Another term used by Imam Bukhari to criticize narrators is a "fihi nazar" (there is doubt about it), which is used in the work of 96 narrators.

The term was used by Zahabi, Iraqi, Sakhawi and the Suyuti in the same way as the term "sakatu 'anh". The generous use of this phrase is related to the words "fihi maqal", "adna maqol", "fulan layin" or "tukullima fih". He said, "Other than Bukhari 'sakatu' and 'fihi nazar' are same" [15, v. 1, p. 327].

Nuriddin Itr states in Manhaj an-Naqd that the phrase is the slightest level of jarh and that it is necessary to make an ijtihad in the case of a narration by this term [14, p. 112].

According to Imam Bukhari, the term is a harsh phrase for others. Iraqi says: "He used the terms 'fihi nazar' and 'sakatu 'anh' to refer to those who's hadith is abandoned by Bukhari" [12, p. 163]. Suyuti also states that al-Bukhari used the phrase in relation to narrators who's hadiths are refused [17, v. 1, p. 346].

The following are just about 15 of the narrators with the phrase "fihi nazar"(table 2).

Table 2. List of narrators who Bukhari criticized as " fihi nazar "

№	Ravi	At-Tarix al-kabir	at-Tarix al-avsat	az-Zuafo as-sag'ir
1.	Muhammad ibn Sobit ibn Aslam al-Bunoniy	1/50/503		
2.	Muhammad ibn Hujr ibn Abduljabbor ibn Voil ibn Hujr	1/69/164		
3.	Muhammad ibn Humayd, Abu Abdulloh al-Roziy	1/69/167	2/386	
4.	Muhamamd ibn al-Zubayr al-Hanzaliy	1/86/236		318
5.	Muhammad ibn Abdurahmon	1/162/482		
6.	Muhammad ibn Muoviya, al-Basriy	1/246/780		
7.	Ibrohim ibn A'yan, al-Basriy al-Ijliy	1/272/875		
8.	Ibrohim ibn Asvad al-Kinoniy	1/274/882		
9.	Ibrohim ibn Ali al-Rofi'iy	1/310/975		
10.	Ismoil ibn Abdurahmon	1/362/1142	1/313	
11.	Ismoil ibn Muxtor	1/374/1186		
12.	Ishoq ibn Ibrohim ibn Nastos	1/380/1211		23
13.	Iyos ibn Afif al-Kindiy	1/441/1414		
14.	Avs bin Ablulloh ibn Burayda ibn Hasis al-Aslamiy	2/17/1542		
15.	Bishr ibn al-Husayn, Abu Muhammad al-Isbahoniy	2/71/1726	2/26	

As can be seen from the table, 3 (20%) of the 15 narrators described at al-Tarikh al-Kabir used this expression at al-Tarih al-Awsat, and 2 (13%) in the 'al-Zuafo al-Saghir'. Only 13% of these narrators are mentioned in al-Zuafo al-Saghir. From this it is assumed that the term was taken lightly by Imam Bukhari.

The book also mentions three of them: the reason of Ibrahim ibn Aswad Kinani's jarh is in his hadith [6,

v. 1, p. 274], Ismail ibn 'Abd al-Rahman was whom "is not followed by" [6, v. 1, p. 362], and Isma'il ibn Mukhtar's hadith is not authentic [6, v. 1, p. 374]. One can see that Muhammad ibn Zubayr Hanzali was pronounced "munkar al-hadith" in "az-Zuafo al-saghir". From this it is possible that Imam Bukhari used the term "fihi nazar" as the meaning of "munkar al-hadith".

From these narrators:

- there was quoted several hadiths from Muhammad ibn Thabit ibn Aslam Bunani. For example, Ahmad ibn Hanbal narrated some hadiths in al-Musnad [2, v. 19, p. 497, v. 34, p. 351]. Hakim cites 1 narration from him in Mustadrak, adding that he is of the Basran saints and the descendants of the tabiis' [10, v. 4, p. 566];

- From Muhammad ibn al-Hujr al-Hadrami you can see the narrations in hadith collections. For example, Bayhaqi gives two narrations in Sunan al-Kubro [3, v. 46, p. 46, 143];

- Narrations by Muhammad ibn Humaid Razi were cited in many hadith collections. In particular, Darimi gives many narrations in Sunan [9, v. 1, p. 275, 277, 305, 345, 389], Imam Termizi quotes a number of hadiths in Sunan and gives some of them a "hasan, gharib" [18, v. 1, p. 108, 113, 281, 647, v. 4, p. 230, 232]. Bayhaqi narrated several narrations in al-Sunan al-Kubro [3, v. 7, p. 419, 549], and Darimi also narrated in several places [9, v. 1, p. 138, 175, 195, 208];

- There are many narrations in hadith collections from Muhammad ibn Zubayr Hanzali. In particular, Nasai cites three narrations in the Sunan [13, v. 7, p. 27-29], and the Hakim quotes three narrations in the Mustadrak which, in one place, he criticized hadith as unauthentic [10, v. 3, p. 531, v. 4, p. 338]. Al-Bayhaqi quotes five narrations from him and states that after the last narration, al-Bukhari used the terms "munkar al-hadith" and "fihi nazar" about this narrator [3, v. 10, p. 119-121];

- al-Bayhaqi reported a hadith from al-Ibrahim ibn A'yan al-Basri al-'Ijli [4, v. 10, p. 265]. But there is no other narration of Ibrahim in other well-known hadith collections;

Abdulfattah Abu Ghudda refers to this term in the field of al-Raf'u and at-Takmil. He opposes Habiburrohman's view against al-Zahabi and Iraqi's interpretation of al-Bukhari's use that this term for narrators whos narrations' are ignored. Habiburrohman argues that the scholars of this knowledge can ignore Buhari's allegory and claim that they are "siqa" or include them in sahih. In particular, Imam al-Bukhari said about Tammam ibn Najih as a "fihi nazar" [6, v. 2, p. 157]. Ibn Main said, Al-Bazzar says that he is a "salih al-hadith" and that al-Bukhari himself has quoted from him a narration. That is, Buhari did not leave him. At the same time neither Abu Dawud nor Tirmidhi left.

Habiburrrahman Azamyi, after giving a total of eleven arguments, argued that Iraqi's view was wrong, that Buhari's views were often inconsistent with those of the scholars, and were widely used for isnads. For example, he said of Abdullah ibn Muhammad ibn Abdullah ibn Yazid, "Fihi nazar, because it is not mentioned that one of them heard a hadith from another" [6, v. 5, p. 183]. In many cases, he adds that the phrase is used in the narration rather than in the narrator [16, v. 2, p. 605-608].

It can be concluded that the term "fihi nazar" used of about 100 narrators in the work is often used in relation to narrators, and sometimes to narrations, which does not mean that all narrations are to be abandoned. Rather, when evaluating these narrators and their narrations, one must refer to the works of other scholars.

The above examples and analyzes show that many hadith narrators have been narrated by Imam Bukhari with the words "sakatu 'anh" and "fihi nazar". Many scholars have cited Bukhari's commentary on the narrations of these narrators, but in some cases this does not happen. On the contrary, it is argued that the narration is a hasan or a gharib.

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