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IMAM BUKHARI'S VIEW ON «STRENGTHEN» NARRATORS OF HADITH

Abstract: There are 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.

At-Tarikh al-Kabir is an important work of Imam Bukhari, which covers most of the sciences of hadith and was the result of many years of work. In this book, along with brief biographical information about the narrators, there are notes on their level of "jarh and ta'dil" (narrators' faults and personal positive qualities) in the eyes of scholars.

The term "sabt" is one of the terms used to describe the narrator's praise of his personal qualities, such as justice and memory. In this article, its use, its place in Imam Bukhari, and the acceptance of the author's views by other hadith scholars are analyzed. At the same time, the book explores the fact that the narrations of the narrators praised by this term are quoted in the collections of Imam Bukhari and other famous hadith scholars. These two aspects are important in knowing the specific method of Imam Bukhari, as well as in determining whether it is recognized by other hadith scholars.

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

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Introduction

The term "sabt" (strengthen) is used in the book for 3 narrators in the form of "sabt", 3 in the form of "asbatu min" (more stable than), and 4 in the form of "asbatu" for a total of 10 narrators.

The word "sabt" is used in Arabic to refer to one's heart, language, and word unit. Among the definitions given to this phrase, the definition of the muhaddith Sahawi is the most perfect. He emphasizes that in Fath al-Mughis, the word "sabt" is used to refer to the harmony of heart, tongue, book, and evidence, and that the word "sabat" refers to the narrator's names of those who were with him when he heard the narration [13, v. 2. p. 115]. This term is considered by Ibn Abu Hatim, Ibn Salah, and the Nawawi to be the first level of "ta'dil," while the Dhahabi and the Iraqis place it in the second level. Ibn Hajar and the Suyuti

classified sabt as the third, and the Sahawi and the Sindhi ranked it as the fourth [14, v. 1. p. 575-576].

In al-Tarikh al-Kabir, 10 people are described by the term "sabt" [3, v. 1. p. 244; v. 3. p. 148; v. 6. p. 213; v. 1. p. 430, 431; v. 4. p. 135; v. 4. p. 74; v. 7. p. 183, 346; v. 8. p. 13], about 1 of whom the author himself gave the ruling "sabt", about 6 of the remaining 9 narrators Yahya ibn Said Qattan's, about 2 Abdurrahman ibn Mahdi's, about 1 supported Sufyan's views. The reason why the author gave his ruling on Muhammad ibn Mualla is that he met him and received a direct narration from him. Elsewhere, he relied heavily on the views of John Qatton

At-Tarikh al-Kabir uses the phrase "sabt" about Muhammad ibn Mualla ibn Abdul Karim, and his narration from Muhammad ibn Ishaq. Ibn Abu Hatim also narrated on the authority of Muhammad ibn

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Mualla that Abu Hatim al-Razi said about him "saduq" and "la basa bihi", while Abu Zur'a Razi narrated that he gave the ruling "saduq fil-hadith" [5, v. 8. p. 101-102]. Ibn Hibban, on the other hand, mentions Muhammad ibn Mualla among the Siqa narrators [7, v. 9. p. 43]. It turns out that most of the hadith scholars have given "correct" rulings about this narrator. Although there are several narrations from him in the hadith collections, the hadith in al-Tarikh al-Kabir has not been found in other collections [3, v. 1. p. 244]. The reason for this, as Imam Bukhari points out, may be the view of some hadith scholars that he did not hear a hadith from Muhammad ibn Ishaq Muhammad ibn Munkadir in the isnad. Imam al-Tirmidhi quotes Muhammad's hadith from Ziyad ibn Hafsama, his Abu Dawud, his Abdullah ibn Sahbara, his Sahbara, and his Prophet (saas) on the virtue of learning knowledge, and states that his isnad is weak. According to Imam al-Tirmidhi, Abu Dawud in the isnad is considered weak in the hadith [16, v. 5. p. 29]. It can be seen that this narration was included in the Sunan by both Abu Dawud and the Darimi [1, v. 1. p. 463; 4, v. 1. p. 214].

In the play, it is narrated that Abdur-Rahman ibn Mahdi said about Ash'as ibn Savwar Kindi, "Ash'as asbatu min Mujolid" (more stable than Ash'as Mujolid). From this, it can be said that Ash'as himself, despite being a weak narrator, was considered more "stable" than the narrator named Mujahid. There are conflicting rulings on this narrator by the hadith scholars, the first of which states that Ash'as is considered a "weak" narrator, while the second states that his narrations are accepted. In particular, Ibn Hibban included him in al-Majruhin and used the terms "fahish al-hata" and "kasir al-wahm" about him. There are also narrations that Yahya ibn Main and Abdur-Rahman did not narrate a hadith from him, and that Yahya ibn Main gave him a "weak al-hadith" ruling, which supports the views of the first group of hadith scholars about Ash'as [8, v. 1. p. 171]. However, Ibn Adi also narrated two narrations about Ash'as from Yahya ibn Ma'in, in one of which Ash'as was described as "weak" and in the other as "siqa" [6, v. 2. p. 40]. Abu Ja'far al-Tahawi quoted the narration of al-Ash'as in Sharh al-Mushkil al-Asar and commented on it. In his time, the muhaddiths did not disagree about it. It was even narrated by Shu'ba and Sawri. One of them, a high-ranking narrator like Abu Ishaq Sabi'i, narrated a hadith. At the same time, he cites the ruling in al-Tarikh al-Kabir, which states that the narrator has a high rank [2, v. 6. p. 155]. Although Imam Bukhari and the Muslims did not cite the

narrations of al-Ash'as in their collections, al-Tirmidhi and Ibn Majah rated them as "hasan" and "sahih" [16, v. 3. p. 257, 341, v. 4. p. 701, v. 5. p. 212; 9, v. 1. p. 96]. Al-Nasa'i narrated two of his narrations and commented on one of them, saying, "Ash'as ibn Sawwar is weak" [12, v. 8. p. 69, 89]. The reason why the narration of al-Ash'as is not mentioned in the Sahih of Imam Bukhari and Imam Muslim may be that there are some "jarhs" about him. However, the fact that Imam al-Tirmidhi and Ibn Majah gave his narrations "hasan" and "sahih" means that the phrase "asbatu min" may be a sufficient basis for the narrator's narrations to be accepted.

Imam Bukhari spoke of Mis'ar ibn Kidam ibn Zahir, saying, "I did not see Yahya Qattan resembling Mis'ar. He was one of the most stable people in the world" [3, v. 8. p. 13]. Ibn Hibban, on the other hand, considers him a trustworthy narrator and mentions him in "al-Siqat" [8, v. 7. p. 507]. Among the hadith scholars, Mizzi elaborates on Misar and narrates from Muhammad ibn Bishr that he had a thousand or fewer narrations, but only 10 of them. He also mentioned that Yahya ibn Main and Ahmad ibn Hanbal gave him the ruling of "siqa" and that Sufyan ibn Uyayna said that he was "one of the mines of truth." According to Mizzi, if Sawri and others disagreed on any issue, they would ask Misar for help. Shu'ba compared him to Mus'haf [10, v. 27. p. 461-467]. Other sources on Jarh and Tadil state that 'Ali ibn Madini gave him "siqa," "sahih al-hadith," and "mutasabbih" [14, v. 3. p. 120-124]. It turns out that most hadith scholars have used the term "ta'dil" about Misar. There are several narrations of him in the hadith collections. Although Imam Bukhari did not narrate a hadith from Misar, Imam Muslim cited several of his narrations in al-Sahih. For example, in one of the chains of the hadith about intercession, it can be seen that he narrated it from Qatada [11, v. 1. p. 190, 207, 220, 245, 258 and etc.].

Conclusion

From the above, it can be concluded that Imam Bukhari used the term "sabt" in reference to the narrators whose hadiths were accepted and which could be included in reliable collections. While some narrators have "jarh" rulings narrated by one or more hadith scholars, their narrations are not included in the Sahih. When used in the form "asbatu min", it does not mean that the narrator is a "sabt" owner and trustworthy person, but it indicates that the narrator is superior to another narrator.

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