Numonjon Turaev
International Islamic Academy of Uzbekistan
Teacher, PhD on historical sciences
numonjon1989@gmail.com

IMAM BUKHARI'S METHOD OF JARKH AND TA'DIL (ON THE BASIS OF "LAISA BI AL-QAVI")

Abstract: To study the views of Imam Bukhari, who was recognized as "Amir of the believers in the science of hadith", on jarh and ta'dil is very important. After all, in this way one can understand his method of sorting out hadiths as sahih (authentic) or zaif (weak). Although the works of Imam Bukhari "al-Tarikh al-Kabir" (the great history"), "al-Tarikh al-awsat" (the middle tarikh), "al-Zuafa al-saghir" (the little book about weak transmitters) contain a lot of important information about the science of hadith, the popularity of the hadiths in the Islamic world has increased and can be said to have been highly acclaimed by other muhaddiths. In particular, Imam Bukhari describes the biographies of the narrators in the play, as well as their full names, surnames, genealogies, proportions, classes, teachers and students, narrations and much more. At the same time, the play describes the levels of the narrators in terms of "jarh and ta'dil". It is noteworthy that the jarh expressions of the narrators, indicating their guilt and defining its degree, were also used with caution. In particular, it is noted that the term "laysa bi al-qavi", which is studied below, is used in all places not by the author's views, but by anonymous hadith scholars.

Key words: al-tarikh al-kabir, laisa bi al-qavi, not strong, zaif, weak, jarkh and ta'deel, the science of critical analysis of isnad.

Language: English

Citation: Turaev, N. (2022). Imam Bukhari's method of Jarkh and Ta'dil (on the basis of "laisa bi al-qavi"). *ISJ Theoretical & Applied Science, 01 (105)*, 390-392.

Soi: http://s-o-i.org/1.1/TAS-01-105-29   *Doi*: crossref https://dx.doi.org/10.15863/TAS.2022.01.105.29
Scopus ASCC: 1202.

Introduction

Imam Bukhari used 13 terms to describe about 500 narrators who were wounded. There are different views on the method of applying these terms, the impact of each term on the level of reliability of narrators and narrations. These disagreements arose due to the fact that Imam Bukhari did not give information about in what sense he used these terms.

Among the muhaddiths, Ibn Abu Hatim was the first to classify the terms jarkh and ta'dil into different classes, while Ibn Salah Shahrazuri, Shamsiddin al-Dhahabi, Zayniddin al-Iraqi, Ibn Hajar al-Asqalani, Muhammad ibn Abdurahman al-Sakhawi continued his work and made a great contribution to the development of this science.

Among the terms used by Imam Bukhari to refer to the narrators is the term "laysa bi al-qavi" (not strong), which means that the narrators do not meet the requirements of authentic hadith narrators. The meaning of this term, its degree to the hadith scholars, and the specificity of its use by Imam Bukhari are explained below.

The term "laysa bi al-qavi" (not strong) is a term specific to the science of jarh and ta'deel, and has been used by hadith scholars to refer to narrators whose narrations have not risen to the level of sahih, but who have not fallen to the level of weakness. Al-Haafiz al-Dhahabi said: "(Some) communities are called laisa bi al-qavi and their (narrations) are can be used as evidence to shariah rule [5, p. 82]. Al-Dhahabi mentioned in his book that al-Nasa'i narrated hadiths from a number of narrators although he described them as "laisa bi al-qavi". He also says that this phrase is not one of the jarkh terms that reject the narrator's narration and destroy it.

In the works devoted to the terminology of hadith, it is possible to see notes that this term was considered a term of jarh at different levels in the eyes

of different hadith scholars. In particular, al-Dhahabi states in al-Muqiza that Abu Hatim used the term for narrators whose memory is not strong, and Imam Bukhari used it for weak narrators [5, p. 83]. There is a narration from Ibn Abu Hatim on the use of this term by Abu Hatim Razi, in which Abu Hatim said about Ibrahim ibn Muhajir Bajli Kufi "laisa bi al-qavi". When Ibn Abu Hatim asked about this, he said that this ravi is considered to be truthful and his narrations should be written but can't be used as evidence to shariah rule. When Ibn Abu Hatim was asked about the meaning of the phrase "can't be used as evidence to shariah rule" he said, "There was a people. They didn't memorize, but would recite and confuse what they did not know by heart. "You can see as much "suffering" in their hadiths as you want" [5, p. 133].

Hence, Abu Hatim used this term to refer to narrators who have a weak memory and are often misled in their narrations. Ibn Abu Hatim equates the level of the narrators interpreted with the term "laysa bi al-qavi" to the level of the narrators interpreted with the term "layyin al-hadith" and says that their narrations should be written [7, p. 37]. Ali ibn Madini used this term for narrators whose narrations are accepted, while Daraqutni used it for narrators between the authentic (sahih) and the weak (zaif), that is, at the level of hasan [9, p. 35]. Imam Ahmad ibn Hanbal used this term for narrators who did not meet the requirements of a sahih hadith [1, p. 154].

Based on the above statement made by al-Dhahabi, the narrators who interpreted al-Bukhari in al-Tarikh al-Kabir with the term "laisa bi al-qavi" (not strong) are considered weak and their narrations should not be accepted as evidence. In order to verify the validity of this conclusion, first of all, the narrators commented on this term in the book are should be checked among two other works of the author devoted to the science of narrators: "at-Tarikh al-awsat" (the Middle History) and "al-Zuafa al-saghir" (the little book about weak transmitters). As a result of this investigation, the following narrators were identified as "laisa bi al-qavi" (table 1).

Table 1.

№	Transmitter	Its place in the work and the term used		
		Al-Tarikh al-kabir	**Al-Tarikh al-awsat**	**Al-Zuafa al-saghir**
1.	Hisom ibn Masik, Abu Sahl, Basriy	3/135/457 "Laisa bi al-qavi 'indahum"	2/195/2275 "Yukhalifu fi hadisih"	54/101 "Laisa bi al-qavi 'indahum"
2.	Sulaymon ibn Yusayr, Abu Sabboh, Kufiy Naxaiy	4/42/1904 "Laisa bi al-qavi 'indahum"		
3.	Sa'd ibn Tarif Isfok Kufiy	4/59/1956 "Laisa bi al-qavi 'indahum"	2/64/1810 "Laisa bi al-qavi 'indahum"	71/151 "Laisa bi al-qavi 'indahum"
4.	Suhayl ibn Mihron, Abu Hazm, Quta'iy Basriy	4/106/2129 "Laisa bi al-qavi 'indahum"	2/167/2175 "La yutobiъ fiy hadisihi"	72/158 "Laisa bi al-qavi 'indahum"
5.	Tarif ibn Shihob, Abu Sufyon, Ashal Utoridiy	4/357/3134 "Laisa bi al-qavi 'indahum"		77/178 "Laisa bi al-qavi 'indahum"
6.	Abdulaziz ibn Husayn ibn Tarjumon, Abu Sahl	6/30/1586 "Laisa bi al-qavi 'indahum"	2/200/2299 "Sakatu 'anh"	88/232 "Laisa bi al-qavi 'indahum"
7.	Abdulg'affor, Abu Maryam, Kufiy Ansoriy	6/122/1905 "Laisa bi al-qavi 'indahum"		
8.	Amr ibn Sobit ibn Hurmuz, Ibn Abu Miqdom, Abu Sobit	6/319/2514 "Laisa bi al-qavi 'indahum"		100/269 "Laisa bi al-qavi 'indahum"

It is clear from the table that all the narrators interpreted as "laisa bi al-qavi" in the book were rated "laisa bi al-qavi" by unnamed hadith scholars. There are 8 such narrators, 4 of whom (50%) are mentioned in al-Tarikh al-awsat and 6 (75%) in al-Zuafa al-saghir. One of the narrators mentioned again in al-Tarikh al-awsat is interpreted with the same term. It can be seen that the muhaddiths were "sakatu 'anh". In al-Zuafo al-saghir, it can be seen that all the six narrators mentioned above are interpreted with the same phrase. The number of narrators who were wounded in all three books are 4 (50%).

Below is a review of the coming of narrations in Hadith collections from these 4 narrators. After all, it is through this that one can know whether or not narrations have been accepted by Imam Bukhari from the narrators, first of all his own, and then by other muhaddis, and determine the level of this term in the sight of Imam Bukhari.

Although Hisam ibn Misak Abu Sahl Basri was mentioned in all three works, it can be seen that several narrations came from him in the Hadith collections. In particular, in the chapter on the time of death of Imam Termizi's "Sunan" one hadith was narrated from him [12, p. 300]. One of his narrations was cited in Ibn Abu Shayba's "Musannaf" in the chapter "permission to poetry" [8, p. 272].

Sa'd ibn Tarif Iskaf al-Kufi is the only narrator in this group who is quoted in all three works with the same phrase. In the Sunan of al-Tirmidhi, in the chapter "The Gift of the Fasting", one of the narrations states that this hadith is "strange" and that Sa'id ibn Tarif and 'Umayr ibn Ma'mun are "weak" in the isnad [12, p. 156]. Imam Hakim narrated two narrations from him in the Mustadrak, which contains hadiths that meet the conditions of the two sheikhs but are not included in their Sahihs [6, v.3, p. 455; v. 4, p. 357].

Abu Hazm Suhayl ibn Mihran Quta'i al-Basri is one of the narrators in this group, and it is possible to see several narrations from him in the collections of hadith. In particular, one of his narrations is narrated in Abu Dawud's Sunan [2, p. 320]. In Imam Nasai's "Sunan" there is narration from Abu Hazm Suhayl [10, p. 286].

Abu Sahl Abdulaziz ibn Husayn ibn Tarjuman is the last of the narrators in this group, and although in the six books there isn't any of his narrations, it can be seen that several narrations have been narrated in other collections. In particular, in the Mustadrak of Imam Hakim, one of his narrations states that the narrator is a "siqa", but the two sheikhs did not narrate a hadith from him [6, v. 1, p. 63].

From the above, it can be concluded that the term "laysa bi al-qavi" does not meet the requirements of the sahih hadith narrators of the early hadith scholars, such as Imam Bukhari and Imam Muslim. That is why they did not narrate such ravis' narrations in their collections. Imam al-Tirmidhi and other hadith scholars have studied the narrations of these narrators and noted that not all of them are weak, and some of them can be accepted after analysing.

According to Imam Bukhari, the term "laysa bi al-qawi" does not mean a serious jarkh. This is confirmed by the fact that the muhaddith did not use the word "weak", which can be used as a synonym for this phrase, and chose the phrase "not strong". This means that the narrations of these narrators were abandoned before the term "hasan" was used by Imam al-Tirmidhi because they did not meet the conditions of the sahih hadith.

References:

1. Abdulhay, L. (1987). *Ar-Raf'u and at-takmil fi al-jarh and al-ta'dil.* Aleppo: Matba al-matbuaat al-Islamiyya.
2. (2009). Abu Dawud, Sulayman ibn Ash'as Ibn Ishaq Azdi Sijistani. Sunan Abu Dawud. *Dar ar-risola al-alamiyya*, V. 3.
3. Bukhari, M.I. (2001). *al-Jome' al-sahih.* Beirut: Dar tuq an-najat.
4. Bukhari, M.I. (n.d.). *Al-Tarix al-kabir.* Hyderabad: Doira al-maarif al-usmaniyya, year of publication not specified.
5. Dhahabi, Sh.M.A. (1992). *Al-Muqiza fiy'ilm mustalah al-hadith.* Aleppo: Maktaba al-Press al-Islamiyya.
6. (1990). *Hakim Naysaburi, Abu Abdullah Hakim Muhammad ibn Abdullah. Al-Mustadrak 'ala as-Sahihain.* Beirut: Dar al-kutub al-ilmiyya, V. 1, 3, 4.
7. (1953). *Ibn Abu Hatam, Abdurrahman ibn Muhammad ibn Idris ibn Munzir Tamimi Hanzali Razi. Al-Jarh and al-ta'dil.* Beirut: Dor al-kutub al-ilmiyya, V. 2.
8. (1989). *Ibn Abu Shayba, Abu Bakr ibn Abu Shayba. Al-Kitab al-musannaf fi al-ahadith and al-osor.* Riyaz: Maktaba al-Rushd, V. 5.
9. (n.d.). *Ibrahim ibn Abdullah ibn Abdurahman Madiyhash. Mustalahot aimma al-hadith al-xassa and yalihi al-qarain al-musila ila fahmi maqosidihim fi al-jarh and at-ta'dil.*
10. (2001). *Nasai, Ahmad ibn Shuayb ibn Ali Khurasani Nasai. Al-Sunan al-kubra.* Beirut: Muassasa al-risola, V. 7.
11. Tajiyev, A. (n.d.). Hadith in the early period of Islam and its impact on the companions' spiritual life. *The Light of Islam,* 26-29.
12. (1975). *Termizi, Abu Isa Muhammad ibn Isa. Sunan.* Egypt: Mustafa Babi Halabi, v. 2.
13. To'rayev, N. (n.d.). The appearance of the science of «jarh and ta'dil» and its development in the first two centuries. *The Light of Islam*, 29-34.