



IMAM BUKHARI'S VIEW ON THE "SIQA" (RELIABLE) NARRATORS OF HADITH (ON THE BASIS OF AL-TARIKH AL-KABIR)

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ABSTRACT

"al-Tarikh al-kabir" is an important work of Imam Bukhari, which covers most of the hadith sciences and written as the result of many years of work. In this work, along with a brief biographical information about the narrators, there are notes on their assessments according to other scholars of "jarh and ta'dil" (field of hadith sciences about narrators' faults and personal positive qualities). In the article the use of the term and its place according to Imam Bukhari, as well as the acceptance of the author's view by other hadith scholars are analyzed. At the same time, the issue of the fact that the narrations of the narrators praised by this term in the al-Tarikh al-kabir are quoted in the hadith collections of Imam Bukhari and other famous muhaddiths also studied. After all, these two aspects are also important in knowing the specific method of Imam Bukhari, as well as in determining its recognition by other muhaddiths.

KEY WORDS: *al-Tarikh al-kabir, jarh and ta'dil (criticism and praise) siqa, sahih, hasan, sahihayn (the two sahihs), siyah sitta (the most reliable six books).*

DISCUSSION

The term "Siqa" (reliable) is considered to be one of the expressions related to the adjustment of the narrator, that is, their personal qualities, such as justiceⁱ and memory. The word "siqa" means "trusted" in Arabic and is used by the scholars of "mustalah al-hadith" to refer to a narrator who embodies such qualities as justice, conquest and perfection. These qualities have been used in places where it can be said with full confidence whether one can trust him in the acceptance of narrations of the narrators, whether he is from the fabricators or not, whether he has forgotten the narrations he has heard, whether he can narrate as he heard the narratives. Imam al-Zahabi elaborated on the necessity of these three qualities. In particular, in the science of hadith, the justice of the narrator is as important as the fact that the witness must be fair in order to be heard. According to him, if the narrator has personal qualities such as conquest and perfection along with justice, he is called "siqa". If he is told to know the hadiths and narrate a lot, he is called a hafizⁱⁱ. It is clear from this that the fact that the narrator is considered a "siqa" is the basis for the acceptance of his narrations as basis to sharia ruling despite the fact

that the narrator is either alone narrates inconsistently with the narration of other narrators. The hadith scholar Ibn Abu Hatim also touched on the issue of accepting the narration of the Siqa narrator and said that his narration will undoubtedly be accepted as an evidenceⁱⁱⁱ.

There is also one more subtle aspect to this issue, which is that "siqa" does not require the narrator to be free of all negative qualities. That is, the narrator's personal shortcomings, which do not detract from his justice, reduce his narrations from the level of "sahih" to the level of "hasan", but do not lower him from the level of "siqa". At the same time, this refers to the fact that the definition given by Imam Zahabi to the "siqa" is not one of the same accepted definitions by all muhaddiths. For example, Ali ibn Madini said about Ayman ibn Nabil, "He was siqa, but not strong," while Ya'qub ibn Sufyan said about Ajal ibn Abdullah Kindi, "Siqa. There is a weakness in his hadith"^{iv}. The degree of "ta'dil" to which the term "Siqa" is considered by scholars can also be seen in the validity of this view. In particular, the mukhaddiths such as ibn Abu Hutim, Ibn Salah and Navawi put the term "siqa" in the first rank of "ta'dil", while Zahabi and Iraqis put it in the second



rank, Ibn Hajar and Suyuti puts it in the third rank, while Sakhawi and Sindi marked it as the fourth rank of "ta'dil". The reason for this discrepancy is that these hadith scholars added other words to the term "siqa" and considered it to have divided itself into several levels. For example, al-Zahabi added "sabt" to the word "siqa" and put it in the first level of "ta'dil"^v.

A study of the use of the term "siqa" by Imam Bukhari in relation to the narrators in al-Tarikh al-Kabir revealed that 42 narrators were praised by the term.^{vi} Of these 42 narrators, 9 (21%) were from Yahya ibn Said Qattan, 5 (12%) were from Waqi, 4 (10%) were from Ali ibn Madini, 3 (7%) were from Muhammad ibn Ishaq, 2 (5%) from Sufyan ibn Uyayna, 1 (2%) from Abu Laman, Abu Hafs Tinnisi, Ahmad, Ishaq, Yahya ibn Main, Habban, Sufyan, Abdullah Jufi, Abdullah ibn Numayr, Abdulwahid, Amr ibn Ali, Muhammad ibn Abu Bakr, Muslim, Yazid ibn Zuray, narrated from Yazid ibn Harun as "siqa". About 4 (10%) the author of the sentence is not mentioned. This leads to the conclusion that the ruling on these 4 narrators belongs to Imam Bukhari himself.

It can be seen that the imams of "jarh and ta'dil" gave different assessments about Muhammad ibn Dirham, who is described in the book as "siqa". For example, Ibn Main narrates in Tarikh that Yahya said about Muhammad ibn Dirham, "laysa bi-siqa" (not siqa)^{vii}. According to Ibn al-Jawzi, Yahya al-Azdi said about this narrator, "Laysa bishay," while Murra called him "not siqa." Dorakutni called him a "weak" narrator^{viii}. Although Imam Bukhari and Imam Muslim did not narrate from this narrator, it can be seen that his only narration from Ka'b ibn Abdur-Rahman was included in the hadith collections by hadith scholars such as Abu Dawud, Ibn Khuzaymah, Tabarani and Bayhaqi^{ix}. Based on the above, it can be said that Imam Bukhari did not agree with the assessment of Yahya ibn Main and put forward his own view, that is, Muhammad is "siqa". Hadith scholars such as Abu Dawud, Ibn Khuzaymah, Tabarani and Bayhaqi followed the opinion of Imam Bukhari and included the narration of Muhammad ibn Dirham in their hadith collections. Those who followed Ibn Main's opinion did not include the narration of this narrator in their collections.

There are no narrations in the hadith collections from Muhammad ibn Abdullah ibn Talha al-Khuzai, who is assessed to be "siqa" by Ali ibn Madini in the book.

Muhammad ibn Abdullah ibn Abdurrahman Abu Sa'sa'a, mentioned by Imam Bukhari as one of the "siqa" narrators, can be seen in the books about hadith narrators and collections of hadiths as referring to his grandfather and not to his father, and in the form of Muhammad ibn Abdurrahman^x.

Various terms for this narrator have been used in the works of several hadith scholars. For example, in Ibn Shahin's "Tarikh asma al-siqat", he was praised as "siqa"^{xi}. Daraqutni mentioned that according to Imam Bukhari and Muslim, he was a person whose narration was authentic^{xii}. The Hadith collections contain the narration of Muhammad ibn Abdurrahman about Sadaqah (Zakah), and this narration is presented in the collections such as Imam Bukhari's Al-Jome' al-Sahih, Ibn Maja's Sunan, Nasai's al-Sunan al-Kubra^{xiii}. The fact that no criticism is used about this narrator in the sources of "jarh and ta'dil" is also the reason why Imam Bukhari included his narration in his collection.

In the al-Tarikh al-kabir, Muhammad ibn Abdul Wahhab Kufi is also described as a "siqa" narrator. Al-Bukhari narrates that Aaron was the son of Ibrahim, that he came from Isfahan to Kufa and was Abu Yahya Sa'laba ibn Qays Qannad's mawla^{xiv}. After that, he cites the narration narrated by Mis'ar from Ismail ibn Abu Khalid, from Sha'bi, from Yahya Ibn Talha, from his mother Su'da Murriya. In this narration, 'Umar passed by Talha ibn Ubaydullah and said to him, "I heard the Messenger of Allah, may Allah bless him and grant him peace, saying "There is a saying that a slave did not say when he died. If (there is) a light on his page". He said, "I know him, he meant his uncles." It is clear from this commentary that the hadith refers to Abu Talib, and that this word is the word of faith. Ibn Qaysarani commented on this hadith narrated by Muhammad ibn Abdul Wahhab and said that it was a "strange" hadith. In particular, it was narrated only by Misar ibn Kidam from Ismail, and only Harun ibn Is'haq narrated it from Muhammad ibn Abdul Wahhab^{xv}. According to the definition of the term 'siqa', its "gharib" (strange) hadith is can be assessed as a hasan or a sahih hadith and can be the basis for a sharia ruling. The hadith scholars who spoke about this narrator said that he was also known as "Sukkari" and that he was one of the narrators whose assessed a "siqa" and "la basa bihi"^{xvi}. In the book "Al-Wafi bil-wafayat" it is noted that he was praised as a "righteous person" and Termiziy, Nasai and Ibn Majah were narrated from him^{xvii}.

The Imam Bukhari quoted Ibn main's "siqa" assessment on Abdullah ibn Muaz. At the same time, he accentuated that Abdurazzak assessed him as "kazzab" (liar) and Hisham ibn Yusuf called him "saduq"^{xviii}. Hafiz Mizzi also refers to this narrator and quotes the contradictory assessments of several famous hadith scholars about him. For example, Abu Zur'a Razi described 'Abdullah ibn Mu'az as a "liar" and at the same time said that he was "more reliable" than Abdurazzaq. Imam Muslim described him as "siqa, saduq." Abu Ahmad ibn Adi said that he hoped that Abdullah was "la basa bihi". Ibn Hibban included him in his al-Siqat, while Imam Ahmad ibn



Hanbal said that he saw him in Makkah and did not write anything from him^{xix}. From the above, it can be concluded that the hadith scholars have used contradictory terms about Abdullah, that is, some have praised him, while others have criticized. There are several narrations of Abdullah in the hadith collections. The reason for the absence of his narration in "Sahihayn" may be the contradictory assessments of hadith scholars about him. However, his narrations are included in al-Tirmidhi's "Sunan" which one of "sifah sitta" (the most reliable six books) and Hakim Naisaburi's al-Mustadrak, a collection of hadiths that meet the requirements of two sheikhs, but are not included in their "sahih"s. In particular, in the Sunan of Imam al-Tirmidhi, there is a narration from Mu'adh ibn Jabal, which was narrated from 'Abdullah ibn Mu'adh from Ma'mar. The author emphasizes that this narration is on the level of "hasan, sahih"^{xx}. Hakim cited three of his narrations and accentuated that all of them are "sahih" according to the terms of the "two sheikhs", but are not included any of 'Abdullah's narrations^{xxi}.

From the analysis of the above 5 narrators, it can be said that narrations of the "siqa" narrator are acceptable and can be used as sharia's evidence. The fact that the narrator has some negative qualities does not mean that his narrations should be rejected, lowering him from the level of "siqa". This is the reason why the hadith scholars have placed this term on different levels of the praise of the narrators. Narrations of hadith narrators who assessed as "siqa" in Imam al-Bukhari's "al-Tarikh al-Kabir" and praised by other hadiths scholars are included in "two sahih"s, otherwise they are not included in these two collections.

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^{iv} *See: Ibn Madinah, Ali ibn Abdullah ibn Ja'far. Sualat Ibn Abi Shayba. Riyaz: Maktaba al-ma'arif, 1984. - P. 145. Abu Yusuf, Ya'qub Ibn Sufyan Ibn Javan. al Ma'rifa wa al-tarikh. Beirut: Muassasa al-risala, 1981. - V. 3. - P. 104.*

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2/219/2255; 2/315/2597; 2/351/2717; 3/147/500; 3/193/653; 3/201/685; /201/685; 3/428/1423; 4/40/1897; 4/101/2103; 4/171/2373; 4/175/2397; 4/307/2930; 4/314/2959; 4/339/3052; 5/212/682; 5/394/1272; 5/408/1319; 6/79/1770; 6/95/1817; 6/213/2199; 6/406/2799; 6/458/2985; 6/514/3164; 7/22/99; 7/195/866; 7/201/884; 7/326/1402; 7/334/1435; 7/425/1863; 8/272/2970; 8/424/3574.

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^{viii} *See: Ibn Jawzi, Abulfaraj Abdurahman ibn Ali. Az-Zu'afu and al-matrukin. Beirut: Dar al-kutub al-ilmiiyya, 1986. - V. 3. - P. 57.*

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