



Abu Eisa At-Tirmidhi and The Science of Jarh and Ta'dil

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Abstract: This article points out jarh and ta'dil, which are the most important sciences in hadith studies, as well Abu Eisa at-Tirmidhi and his method of examining hadith narrators, his views on "jarh and ta'dil", and also his teachers in the science of narration. The science of "jarh and ta'dil" discusses the verification of the narrators of hadiths and reports in order to distinguish the acceptable hadith from the rejected ones, and defines reliable hadiths from the weak and matruk ones.

Keywords: Muhaddith, Narrator, Jarh And Tadil, Hadith, Narration, Tirmidhi, Acceptable, Munkar.

Introduction

One of the first sciences that muhaddiths should know when narrating hadiths is the science of "jarh and ta'dil" (Yusuf, 2021, p. 268). Muhaddith scholars carefully studied the biography of the narrator who narrated the hadith, from whom he heard the hadith, its justice, preservation and other characteristics, and accepted the narration if it was found to be fair. If it is "wounded" (damaged to justice), then they left the narration (Atar, 1970, p. 235). In this way, false and misguided news were prevented from entering religious affairs

Methodology

Abdullah ibn Abbas, Ubadah ibn Somit, Anas ibn Malik from the Companions, Saeed ibn Musayyab, Amir ibn Sharahbil Sha'bi and Muhammad ibn Sirin from the followers spoke about the narrators of hadith. However, there are few reports about the narrators being "wounded" (injured). Because the Muslim Ummah have testified that all the Companions are fair and most of the subordinates are trustworthy.

By the second century of the Hijri, the religion of Islam had reached the far corners of the world, and the Arabs had mixed with other peoples. As the number of Muslims

increased, a variety of sects began to appear. In addition, with the aim of breaking up the Muslims, the influence of external factors increased, as a result fake hadith tellers appeared, leading to a great deal of disputes among Muslims.

In order to overcome these problems, Muslim scholars, especially muhaddiths, developed special criteria to check the identity of the person who conveyed the message, from whom he heard the message, his piety, morals, and the strength of his memory. If the narrator is fair, they accept his narration ("maqbul"), if it is "injurious" (damage to his justice), they reject it ("munkar"). These rules and principles are called "Usulul Hadith" or the science of "Jarh and Ta'dil".

Shu'ba ibn Hajjaj (died 196 AH), Ma'mar ibn Rashid (died 153 AH), Sufyan al-Sawri (died 161 Hijri) and Abdurrahman ibn Mahdi (died 198 Hijri) are the scholars who lived and worked in the field of jarh and ta'dil in the 2nd century AH.

Compilation of hadiths into separate books began in the 2nd century and reached its peak in the 3rd century of the Hijri. Ali ibn Madini (died 234 AH), Yahya ibn Ma'in (died 233 AH), Muhammad ibn Sa'd (died 230 AH), Muhammad ibn Ismail Bukhari, Muslim lived during this period. Ibn Hajjaj, Abu Zura'ar-Razi (died in 264 AH), and Abdullah ibn Abdurrahman Dorimi (died in 255 AH) are the leading imams in the field of jarh and ta'dil (Atar, 1970, p. 235). In particular, the great muhaddith Abu Eisa at-Tirmidhi is one of the eminent scholars who attained the status of imam in the field of jarh and ta'dil. His work called "Sunani Tirmidhi" includes a lot of information about narrators. Additionally, it is recorded in historical sources that the scholar wrote the works "Kitab fil jarh wa ta'dil" and "Tarikh" on the science of "jarh wa ta'dil". But these works have not reached us. Moreover, the scholar's works "al-Ilal al-saghir" and "al-Ilal al-kabir" contain important information about the science of "jarh and ta'dil".

Many scholars have testified that Tirmidhi was a great scholar and possessor of virtues.

Ibn al-Imad al-Hanbali says in his book called "Shajarat al-Zahab": "He was a miracle in terms of preservation and itqan (memory, priority and stability) among his peers (contemporaries and peers)" (Kenjabek, 2017, p. 127).

Abu Ya'la Khalili's work "Kitab al-irshad fi marifati ulamoi al-hadith" and Is'ardi's works "Fazail al kitab al-Jame'" stated that Tirmidhi is a reliable narrator (Tiba', n.d., p. 171). Abu Isa al-Tirmidhi learned about the narrators from his academic debates with great scholars such as Imam Bukhari, Imam Dorimi and Abu Zur'a. Allama says in his book called "al-Ilal al-sagheer": "I got information about the hadiths, the vices of the narrators and the history in this book (Jame') from the history books. I discussed this information with Muhammad ibn Ismail Bukhari, Abdullah ibn Abdurrahman, and Abu Zur'a. Most of the time, I consulted Muhammad ibn Ismail Bukhari on this matter, and sometimes I consulted Abdullah ibn Abdurrahman and Abu Zur'a. I have not seen a person in Iraq and Khorasan who is more knowledgeable in the knowledge of ilal, history and isnads than Muhammad ibn Ismail Bukhari" (Hamroqulov, 2017, p. 126).

Result and Discussion

The book written by Imam Bukhari - "Tarikhul Kabir" is one of the authoritative sources regarding the science of "Jarh and Ta'dil". There is no doubt that when Imam

Tirmidhi said, "I got information about the vices of narrators and history from history books", he also meant this book of his teacher.

In his book called "Fathul Mughis", Imam Sakhovi stated that the science of jarh and tadil is a very difficult and responsible science and says: "The science of jarh and tadil is dangerous. Because if you add a narrator to the list of narrators whose word can be taken without checking it properly, and if he is the opposite, then it will cause something that does not exist in the religion to appear because of the false hadiths he narrated. Also, if you include a reliable narrator among the narrators whose word is not reliable because you did not check it well, first of all, you will destroy everything in the religion and you will make an innocent Muslim guilty and commit a sin" (Khan, 2017, p. 73).

Imam Tirmidhi states that "keeping the record and witnessing" are the most important conditions for the hadith narrator. That is, a narrator had to be able to tell the news they heard from their sheikh without missing a single word whenever they were asked. Tirmidhi says in his book called "al-Ilal al-Soghir": "There are some people who are righteous, but they cannot bear witness and cannot protect it. Most of the Imams of the hadeeth opine that it is not accepted any hadith narrations from whom falsely raises suspicion or makes many mistakes due to negligence in the matter of narration of hadith. Abdullah ibn Mubarak can be a great example in point. He always narrated from people who are knowledgeable. However, when he noticed their wrongdoings, he would stop narrating from them" (Chotmatov, 2019, p. 68).

We mentioned above that Imam Tirmidhi often relied on the opinions of scholars such as Imam Bukhari, Imam Dorimi, and Abu Zur'a regarding the interpretation and modification of hadiths. At the same time, he does not limit himself to quoting the words of the scholars, but also expresses his views. There are some examples from "Sunani Tirmidhi".

In the chapter of hadiths about complete ablution, the scholar narrates the hadith and expresses his opinion about the narrator of the hadith: "al-Ala ibn Abdurahman – he is Ibn Ya'qub al-Juhanni al-Haraq, and according to the hadith scholars, he is a reliable man".

In the chapter of hadiths about rubbing above and below the two mahs, the hadith of Mughira ibn Sho'ba (may God be pleased with him) is narrated: "The Prophet, may God's prayers and peace be upon him, rubbed above and below the mahs".

Abu Isa at-Tirmidhi cites this hadith and explains the views of mujtahid scholars regarding it. Then this hadith goes into the isnad separately. "This hadith is a "ma'lul" – unhealthy, its sanad has been attributed to al-Walid ibn Muslim by no other (narrator) than Sawr ibn Yazid.

Abu Isa (at-Tirmidhi, may God bless him and grant him peace) says: I asked Abu Zur'a and Muhammad ibn Ismail (al-Bukhari) about this hadith. Then they said that both of them are not authentic..." (Tirmidhi, 2021, p. 168).

There are many such examples in "Sunani Tirmidhi". Odob Mahmud al-Shams in his work "al-Imam al-Tirmidhi wa manhajuhu fi kitabihi al-jame'" gave detailed information about the reforms used by Imam Tirmidhi in terms of jarh and ta'dil and his style

Conclusion

Some critical scholars have added Tirmidhi to the ranks of “mutasahil” (light judgement) scholars. However, popular scholars have stated that Imam Tirmidhi is the best imam in narrating hadiths, paying special attention to the bad aspects of hadiths, and explaining the situation of the narrators. That’s why the scholar’s work called “Sunani Tirmidhi” is included among the most reliable collections of six hadiths. In short, Imam Tirmidhi is one of the great mujtahid scholars who has his own style of interpretation of narrators. He is a great muhaddith who preserved the hadiths narrated by Muhammad (pbuh) from lies and heresies and served to reach them in a pure state. His work “Sunani Tirmidhi” is recognized as one of the main sources for solving social and religious problems of Muslims.

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- The word “jarh” is an infinitive derived from the verb “jaraha” and in the dictionary it means “to injure”. In the hadith science, this word is used to indicate that the hadiths are flawed and means “wounded in his justice”, “injured in his justice”, or “defective”.
- The word “ta’dil” is an infinitive from the verb “adala” (“to be fair”, “to correct”), “to correct”, that means like In Mustalahul hadith science, this word is used to check the fairness of narrators and means “determining the fairness.” See: Sheikh Muhammad Sadiq Muhammad Yusuf. Mustalahul hadith. – Tashkent: Hilal-Nashr, 2021. – P. 268.
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