

A Fact-Finding Analysis Of Imam Bukhari's Term **سكتوا عنه** “Sakatū 'Anhu” In Al Tārīkh Al Kabīr

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Abstract

The Qurān is the book of guidance and its interpretation lies in the Aḥādīth of the Messenger of Allah, Muhammad ﷺ. Allah has ordained people from time to time to who have paid their services to the preservation of Aḥādīth and have configured such a body of knowledge with the help of which fabricated Ḥadīth is found out at once. And this knowledge is called “FUN ASMĀ‘ AL RIJĀL”. The adepts of FUN ASMĀ‘ AL RIJĀL have proclaimed different terms of “Jarḥ Wa Ta’dīl” for pronouncing the authenticity or inauthenticity of the narrator’s which determine reliability or unreliability of such narrator. Imām Bukhārī with his book “Al Tārīkh Al Kabīr” enjoys the leading role in the discipline. One of the terms Imām Bukhārī uses while determining the reliability of narrator in Al Tārīkh Al Kabīr, ‘Sakatū 'Anhu’ has been brought under discussion in this research treatise. What is the meaning and objective of this term with Imām Bukhārī? What type of investigation does he intend from it? Whether other scholars of Jarḥ Wa Ta’dīl use this term or not? And what meaning they intend from it in Jarḥ? These are the few questions an endeavor has been made to answer in this treatise.

Keywords: Al Tārīkh Al Kabīr, Imām Bukhārī, Sakatū 'Anhu.

Sakatū 'Anhu (سكتوا عنه):

The Term "سكتوا عنه" has been coined by Imām Bukhārī and other famous Muḥaddithīn for the Disapproval. Scholars have classified Jarḥ "Disapproval" into six categories. On one hand, Imām 'Irāqī¹ and Imām Dhahabī² both have considered the word "سكتوا عنه" as extreme level of Jarḥ, as Imām 'Irāqī and Imām Sayūfī³ referred it to the 2nd category while Dhahabī considered it of 3rd category. On second hand, Imām Sakhāwī has placed it on the last and 6th category and called it a slighter edge.⁴

Decree of Sakatū 'Anhu "سكتوا عنه"

Sakatū 'Anhu "سكتوا عنه" is considered as an extreme level of Jarḥ except Imām Sakhāwī who proclaimed it as minor one. Imām, adīthī While dealing with critique on narrators of the⁵ Bukhārī also used the word Jarḥ. Now the question is what did he mean by the word "سكتوا عنه"? To elaborate let us have a bird eye view on the following various opinion of scholars:

Imām Dhahabī urged that most of the critiques have not operated this term "سكتوا عنه" for cross examination and approval purposes, but after a detailed assessment he said that this term is used by Imām Bukhārī in the meaning of leftover "ترکوه", which is used for extreme level of Jarḥ and critique.⁶

Imām Ibn-e-Kasir states that when Imām Bukhārī uses the word "سكتوا عنه" and "فيه نظر", by this he means a profound level of Jarḥ and the narrator is not significant value.⁷

Imām Al 'Abnāsī states that when Imām Bukhārī used these words "سكتوا عنه" and "فيه نظر", means that such a narrator has been left over by the scholars.⁸

Imām Sakhāwī urges that when Imām Bukhārī used the words "فلان سكتوا عنه" and "فيه" regarding a narrator, it means that the particular narrator has been ignored by the Muḥaddithīn and he is of no value.⁹ Same was the opinion of Imām Sayūfī, and¹¹ 'Irāqī al Dīnain Z Imām¹⁰ Shaykh Thānwī¹² as well. Not only had this but Imām Ibnī Kathīr stated that these words are of lower level of criticism.

Imām Ṣan'ānī states that: Imām Ṣan'ānī has put "سكتوا عنه" and "فيه نظر" in the second level of Jarḥ. These opinions of the various scholars show the status and position of word سكتوا عنه being used by Imām Bukhārī.¹³

The opinions of other Imāms of Ḥadīth regarding the evaluation of disapproved narrators by the word "Laysa Bilqawīyyi" in Al Tārīkh al Kabīr:

In Tārīkh al Kabīr, the number of the narrations in which the word "Sakatū 'Anhu" has been mentioned is seventeen. Now let's look at some of these narrators in the light of the sayings of other Imāms, what is their opinion about them? Is their discrediting is counted a severe one or soft Jarḥ? From which Imam Bukhari's word, "Sakatū 'Anhu's" intention will be also disclosed that the word Jarḥ has been used for soft method or sever one?

1. Muḥammad bin Marwān (محمد بن مروان)

The Jarḥ of Imām Bukhārī : “سكتوا عنه”¹⁴.

The Jarḥ of other Imāms and critics:

- Imām Yaḥyā bin Muʿīn says: ¹⁵ ليس بثقة. (Severe Jarḥ).
- Imām jūzjānī says: ¹⁶ ذاهب. (Severe Jarḥ).
- Imām Ibn Munayr says: ¹⁷ كذاب. (Severe Jarḥ).
- Imām Nisā,ī says: ¹⁸ متروك الحديث. (Severe Jarḥ).
- Imām Abū Ḥātam says: ¹⁹ متروك الحديث. (Severe Jarḥ).
- Imām Ibn Ḥibān says: ²⁰ لا يجوز الاحتجاج به بحال. (Soft Jarḥ).
- Imām Ibn ʿAdī says: ²¹ عامة ما يرويه غير محفوظ والضعف على رواياته بين. (Soft Jarḥ).
- Imām Dār Quṭnī has counted him among the weak narrators²². (Soft Jarḥ).
- Imām Ibn Qaysarānī says: ²³ متروك الحديث. (Severe Jarḥ).
- Imām Shams al Dīn Dhahabī says: ²⁴ تركوه واتهم. (Severe Jarḥ).
- Imām Ibn Ḥajar says: ²⁵ متهم بالكذب. (Severe Jarḥ).

2. Ibrāhīm bin ʿUthman (ابراهيم بن عثمان)

The Jarḥ of Imām Bukhārī : “سكتوا عنه”²⁶.

The Jarḥ of other Imāms and critics:

- Imām Ibn Saʿad says: ²⁷ ضعيف الحديث. (Soft Jarḥ).
- Imām jūzjānī says: ²⁸ ساقط. (Severe Jarḥ).
- Imām Tirmidhī says: ²⁹ ذاهب الحديث. (Severe Jarḥ).
- Imām Nisā,ī says: ³⁰ متروك الحديث. (Severe Jarḥ).
- Imām Abū Ḥātam says: ³¹ ضعيف الحديث سكتوا عنه وتركوا حديثه. (Severe Jarḥ).
- Imām Ibn ʿAdī says: ³² ضعيف. (Soft Jarḥ).
- Imām Dār Quṭnī has counted him among the weak narrators³³. (Soft Jarḥ).
- Imām Ibn Qaysarānī says: ³⁴ متروك الحديث. (Severe Jarḥ).
- Imām Dhahabī says: ³⁵ ضعيف. (Soft Jarḥ).
- Imām Ibn Ḥajar says: ³⁶ متروك الحديث. (Severe Jarḥ).

3. Qāsim bin ʿAbdullāh (قاسم بن عبد الله)

The Jarḥ of Imām Bukhārī : “سكتوا عنه”³⁷.

The Jarḥ of other Imāms and critics:

- Imām Yaḥyā bin Muʿīn says: ³⁸ ليس بشئى. (Severe Jarḥ).
- Imām Ibn Madīnī says: ³⁹ ذاك ضعيف عندنا ليس بشئى. (Severe Jarḥ).
- Imām Aḥmad bin Ḥambal says: ⁴⁰ أف أف ليس بشئى. (Severe Jarḥ).
- Imām ʿAjalī says: ⁴¹ متروك الحديث. (Severe Jarḥ).
- Imām Abū Ḥātam says: ⁴² متروك الحديث. (Severe Jarḥ).
- Imām Ibn Ḥibān says: ⁴³ كان رديء الحفظ كثير الوهم. (Severe Jarḥ).

- Imām Dār Quṭnī has counted him among the weak narrators⁴⁴. (Soft Jarḥ).
- Imām Ibn Qaysarānī says: متروك الحديث⁴⁵. (Severe Jarḥ).
- Imām Dhahabī says: تركوه⁴⁶. (Severe Jarḥ).
- Imām Ibn Ḥajar says: متروك⁴⁷. (Severe Jarḥ).

4. Musayyib bin Sharīk (مسيب بن شريك)

The Jarḥ of Imām Bukhārī : “سكتوا عنه”⁴⁸ .

The Jarḥ of other Imāms and critics:

- Imām Ibn Sa’ad says: كان ضعيفاً في الحديث لا يحتج به⁴⁹. (Soft Jarḥ).
- Imām Yaḥyā bin Mu’īn says: ليس بشئ⁵⁰. (Severe Jarḥ).
- Imām Aḥmad bin Ḥambal says: ترك الناس حديثه⁵¹. (Severe Jarḥ).
- Imām jūzjānī says: سكت الناس عن حديثه⁵². (Severe Jarḥ).
- Imām Muslim says: متروك الحديث⁵³. (Severe Jarḥ).
- Imām Nisā,ī says: متروك الحديث⁵⁴. (Severe Jarḥ).
- Imām Abū Ḥātam says: ضعيف الحديث كأنه متروك⁵⁵. (Severe Jarḥ).
- Imām Ibn Ḥibān says: لا يجوز الاحتجاج به⁵⁶. (Severe Jarḥ).
- Imām Ibn Qaysarānī says: أجمعوا على كذبه، وترك حديثه⁵⁷. (Severe Jarḥ).
- Imām Dhahabī says: تركوه⁵⁸. (Severe Jarḥ).

5. Haytham bin ‘Adī (بيثم بن عدي)

The Jarḥ of Imām Bukhārī : “سكتوا عنه”⁵⁹

The Jarḥ of other Imāms and critics:

- Imām Yaḥyā bin Mu’īn says: ليس بثقة كان يكذب⁶⁰. (Severe Jarḥ).
- Imām jūzjānī says: ساقط⁶¹. (Severe Jarḥ).
- Imām ‘Ajalī says: كذاب⁶². (Severe Jarḥ).
- Imām Nisā,ī says: متروك الحديث⁶³. (Severe Jarḥ).
- Imām Abū Ḥātam says: متروك الحديث⁶⁴. (Severe Jarḥ).
- Imām Abū Zur’ah says: ليس بشئ⁶⁵. (Severe Jarḥ).
- Imām Ibn Qaysarānī says: متروك الحديث⁶⁶. (Severe Jarḥ).
- Imām Dhahabī says: واه⁶⁷. (Severe Jarḥ).

6. Yuṣuf bin Khālīd (يوسف بن خالد)

The Jarḥ of Imām Bukhārī : “سكتوا عنه”⁶⁸

The Jarḥ of other Imāms and critics:

- Imām Yaḥyā bin Mu’īn says: زنديق كذاب لا يكتب عنه شيء⁶⁹. (Severe Jarḥ).
- Imām Aḥmad bin Ḥambal says: كذاب خبيث⁷⁰. (Severe Jarḥ).
- Imām ‘Ajalī says: متروك، ليس بثقة⁷¹. (Severe Jarḥ).

- Imām Abū Ḥātam says: ⁷² ذاهب الحديث. (Severe Jarḥ).
- Imām Abū Zur'ah says: ⁷³ ذاهب الحديث. (Severe Jarḥ).
- Imām Ibn Ḥibān says: ⁷⁴ كان يضع الحديث. (Severe Jarḥ).
- Imām Dār Quṭnī has counted him among the weak narrators ⁷⁵. (Soft Jarḥ).
- Imām Ibn Qaysarānī says: ⁷⁶ متروك الحديث. (Severe Jarḥ).
- Imām Dhahabī says: ⁷⁷ متروك. (Severe Jarḥ).
- Imām Ibn Ḥajar says: ⁷⁸ تركوه. (Severe Jarḥ).

Summary of the research

In the light of Judgment being passed by various Muḥaddithīn , i.e, Imām Dhahabī, Imām Ibnī Kathīr, and Imām 'Irāqī etc, regarding the word **سكتوا عنه** being used by Imām Bukhārī in his Al Tārīkh al Kabīr for the purpose of disapproval “Jarḥ” is of extreme level of Jarḥ. Due to this reason such narrators regarding whom Imām Bukhārī has issued the decree of Jarḥ with words **سكتوا عنه** are also abandoned by other Muḥaddithīn as well.

Conclusion

1. The word **سكتوا عنه** is used 17 times in Al Tārīkh al Kabīr for Jarḥ.
2. **سكتوا عنه** is not only prescribed for Jarḥ by Imām Bukhārī but used as well by other scholars.
3. The term **سكتوا عنه** is classified as of 2nd level of Jarḥ by Imām Sayūṭī and 'Irāqī, of 3rd category by Imām Dhahabī, and of 6th by Imām Sakhāwī.
4. Only Imām Sakhāwī considers the term **سكتوا عنه** as mild one while the remaining scholars consider it to be extreme level of Jarḥ.
5. According to Imām Dhahabī, Imām Bukhārī has used this word **سكتوا عنه** as **تركوه**, which is used for the extreme level of Jarḥ.
6. According to Imām Al Abnāsī , Imām Sakhāwī , Imām 'Irāqī , Imām Sayūṭī, Imām Ṣan'ānī, Shaykh Thānwī, Imām Bukhārī have used the word **سكتوا عنه** for those narrators who's Ḥadīth has been given up by early scholars. It is evident from this discourse, that Imām Bukhārī considered **سكتوا عنه** to be at extreme level of Jarḥ, as mentioned by various Muḥaddithīn. Due to this reason such narrators regarding whom Imām Bukhārī has issued the decree of Jarḥ with words **سكتوا عنه** are also abandoned by other Muḥaddithīn as well.

Referances

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- ⁵⁸ **Al Mughnā Fī al Ḍuʿafāʿ**, Vol:2, P:659
- ⁵⁹ **Al Tārīkh al Kabīr**, Vol:8, P:218
- ⁶⁰ **Tārīkh ibn Muʿīn (Riwāyah al Dawrī)**, Vol:3, P:363
- ⁶¹ **Aḥwāl al Rijāl**, Vol:1, P:339
- ⁶² ʿAjalī, **Maʿrifah al Al Thiqāt Min Rijāl ahlil ʿilmi wal Ḥadīth wa Min al Ḍuʿafāʿ, wa dhikru Madhāhibihim wa Akhbārihim**, Vol:2, P: 210
- ⁶³ Nīsāʿī, **Al Ḍuʿafāʿ wal Matrūkūn**, Vol:1, P:104
- ⁶⁴ Ibn Abī Ḥātam, **Al Jarḥ wal Tʿdīl**, Vol:9, P:85
- ⁶⁵ Abū Zurʿah, **Al Ḍuʿafāʿ, Labī Zurʿah al Rāzī**, (Nāshir: ʿImādah al Baḥṭh al ʿIlmī Jāmiʿah Islāmiyyah, Madīnah Munawwrah, 1st Edition, 1402ah), Vol:2, P:431
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- ⁶⁸ **Al Tārīkh al Kabīr**, Vol:8, P:388
- ⁶⁹ **Tārīkh ibn Muʿīn (Riwāyah al Dawrī)** Vol:4, P:133
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- ⁷³ **Al Ḍuʿafāʿ, Labī Zurʿah al Rāzī**, Vol:2, P:384
- ⁷⁴ Ibn Ḥibān, **Al Majrūḥīn min al Muḥaddīthīn wal Ḍuʿafāʿ wal Matrūkīn**, Vol:3, P:131
- ⁷⁵ Dāra Quṭnī, **Al Ḍuʿafāʿ wal Matrūkūn**, Vol:3, P:137
- ⁷⁶ **Dhkhīrah al Ḥuffāz**, Vol:2, P:696
- ⁷⁷ **Al Muqtanā Fī Sard al Kunā**, Vol:1, P:211
- ⁷⁸ **Taqrīb al Tahdhīb**, Vol:1, P:610