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METHODOLOGY OF IMĀM IBN ABĪ SHAIBAH REGARDING CRITICISM ON THE TRANSMITTERS OF HADĪTH (NAQD-E-RIJĀL)

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ABSTRACT

Imām Ibn Abī Shaibah belongs to the 2nd/3rd century AH. He attained a high position in the science of ḥadīth. In his books of ḥadīth, he has adopted a special style of Jarḥ wa-l-ta' dīl and has formulated specific terms for this art. Some of his characteristics are such that it has a unique place in the books of ḥadīth “Al-Muṣannaf. In addition, there are many other differences which are very important in the art of ḥadīth and which are a mirror of the valuable services of Imām Ibn Abī Shaibah in the art of ḥadīth. The knowledge of criticism has a great importance in the field of Ulūm al-Hadīth. It shows the validity, reliability and authenticity of the Hadīth. In this knowledge, Transmitters or Narrators of Hadīth are scanned in respect of renowned human qualities and decisions are made about their wisdom, piousness, honesty and retention. In a chain of experts of this field, Imām Ibn Abī Shaibah was a well reputed personality who established his unique approach to criticize the transmitters of Hadīth of the Holy Prophet (Peace Be Upon Him). In this research paper, efforts are made to highlight the distinguish features of Imām Ibn Abī Shaibah 's methodology regarding criticism of Narrators of Hadīth. He used different terms to elaborate the status and level of Narrators. After a critical review of relevant material, it was found that Imām Ibn Abī Shaibah adopted a moderate approach for character's surgery. He also allocated different meanings to different Terms which were used in different sense by the other experts of Naqd-e-Rijāl. This article illustrates a pen picture of Imām Ibn Abī Shaibah 's contribution towards the knowledge of Naqd-e-Rijāl.

INTRODUCTION OF IMĀM IBN ABĪ SHAIBAH

Abū Bakr Ibn Abī Shayba was an exemplary member of the “Companions of ḥadīth” His primary scholarly activity consisted of collecting tens of thousands of Companion and Successor opinions complete with isnāds, along with a

substantial corpus of prophetic ḥadīth. Most of his major teachers were prominent Iraqi ḥadīth scholars whom Ibn Qutayba (d. 276/889) classified as “Companions of ḥadīth” in his Kitāb al-ma‘ārif.⁽¹⁾ He was born in Kufah, Iraq in 59H. He was the author of large voluminous works such as Musannaf Ibn Abi Shaybah, Al-Musnad and others. He heard from a large group of the scholars from the reliable and trustworthy Imaams, such as Sufyaan bin 'Uyainah, 'Abdullaah bin Al-Mubaarak and 'Abdur-Rahmaan bin Mahdee. Imaam Ahmad Bin Hanbal and his son, 'Abdullaah, reported on his authority and he is from the shuyookh (teachers) of the famous Imaams: Al-Bukhaari, Muslim, Abu Dawood and Ibn Maajah. Abu 'Ubayd Al-Qaasim bin Salaam said: "The leading scholars of Hadeeth are four: The most knowledgeable of them of the Halaal and the Haraam (Lawful and Unlawful) is Ahmad bin Hanbal. The best at listing hadeeth and placing them in the right context is Ali ibn al-Madini. The best at writing a book is Ibn Abee Shaybah. And the most knowledgeable of which hadeeth are authentic and which are weak is Yahyaa bin Ma'een." He added that: "(Knowledge of) the Hadeeth ultimately goes back to four (people): to Abu Bakr Ibn Abee Shaybah, Ahmad bin Hanbal, Yahya ibn Ma'in and 'Alee Ibn Al-Madeenee. So Abu Bakr (Ibn Abee Shaybah) is the best among them at presenting it (i.e. the hadith). Ahmad is the one with the most Fiqh (understanding) of it among them. Yahyaa is best among them at gathering and collecting it. And 'Alee is the most knowledgeable amongst them of it." Al-'Ijlee said: "He is reliable (thiqqah) and a Haafidh." Al-Khateeb Al-Baghdaadee said: "He was precise in his narration (mutqin), memorized many ahaadeeth (haafidh), and produced many works (mukthir). He wrote the books Al-Musnad, Al-Ahkaam, and At-Tafseer." Al-Haafidh Ad-Dhahabee described him as: "The Grand and unique Haafidh, and the one who is reliable (in narration)." He died at the age of 76 (235H) ⁽²⁾

INTRODUCTION OF TPOIC

The second main source of Islam is Hadith. In order to preserve and preserve this collection of hadith, the muhaddithin introduced the art of Asma-ul-Rijal. The purpose of which is to make a comprehensive critical examination of the judgment and restraint of all narrations in the context of Hadith-e-Taiba. In order to keep it free from falsehood, slander, adulteration, distortion, tampering, defect and abuse, knowledge of rijal, knowledge of Jarḥ wa-l-ta‘dīl is of great importance. The hadith is protected by this great and high level of knowledge. The important principles and rules of jurisprudence that the muhaddithin have set and the high standard of recognizing the authentic traditions have remained authentic and Muslim among the scholars of all times. It is a well-known fact that there is no better standard in the world for examining traditions.

The Ilm-e- Jarḥ wa-l-ta‘dīl, correction and criticism of rijal is the way of Muslims. Criticism is the only knowledge through which one can know the

1. Ibn Qutayba, al-Ma‘ārif, ed. Tharwat ‘Ukāsha (Cairo: Wizārat al-Thaqāfa, 1960), 501-28.

2. For biographies of him, see al-Khaṭīb al-Baghdaadī, Tārīkh madīnat al-salām, ed. Bashshār ‘Awwād Ma‘rūf, 17 vols. (Beirut: Dār al-Gharb al-Islāmī, 2001), 11:259-67; Shams al-Dīn al-Dhahabī, Siyar a‘lām al-nubalā’, ed. Shu‘ayb al-Arna‘ūt, et. al., 11th printing, 28 vols. (Beirut: Mu‘assasat al-Risāla, 2001), 11:122-7; “Ibn Abī Shayba, The Encyclopaedia of Islam, CD-ROM Edition (Leiden: Brill, 2004). See also the extensive editors’ introduction to Ibn Abī Shayba, al-Muṣannaf, ed. Ḥamad al-Jum‘a and Muḥammad al-Laḥīdān, 2nd printing, 16 vols. (Riyadh: Maktabat al Rushd, 2006), 1:13-127.

causes of the hadiths and the knowledge of their validity and weakness. Therefore, its need and importance has remained undeniable in every age. In order to preserve the hadiths of the Prophet, various types of books have been written on the subject of cash rijal in every age. Some scholars have written books only on trustworthy narrators and some have written detailed books on weak narrators and there are some who have written general works by combining both types of narrators. However, some scholars and narrators did not write books on this art permanently but mentioned them from time to time in their books of hadith. As Imām Ibn Abī Shaibah (may Allah be pleased with him) has commented on the narration of Hadith in various places in his writings. Therefore, Imām Ibn Abī Shaibah, according to his vastness, performed great services in the field of “*Ilm-e-Jarḥ wa-l-ta’dīl*”. Imām Ibn Abī Shaibah had researched and modified Rao at a time when this art was going through its initial and evolutionary stages. In the following chapter, the specific and distinctive style of Imām Ibn Abī Shaibah's *Jarḥ wa-l-ta’dīl* should be reviewed. Therefore, before describing the method of *Jarḥ wa-l-ta’dīl* of Imām Ibn Abī Shaibah, the meaning and importance of *Jarḥ wa-l-ta’dīl* is highlighted.

Ilm-e-Jarḥ wa-l-ta’dīl

Ilm-e-Jarḥ wa-l-ta’dīl is in fact a valuable knowledge that comes into being for the purpose of preserving the hadith. Which test the narrators of the hadith to see if they meet the criteria that is necessary to accept any hadith or not. Thus keeping in view every narrator of the hadith, its conditions are present in the books of *Asma-ul-Rijal* which were compiled by the narrators after a great deal of sweating. The knowledge of *Jarḥ wa-l-ta’dīl* is in the name of ruling that it is valid and unreliable.

The concept of Jarḥ wa-l-ta’dīl

Jarh is actually a statement of the defects and defects of the narrator due to which his judgment is revoked and his narration is rejected. The statement that this narrator is just and disciplined on the basis of which his narration is justifiable. In addition, scholars of the arts have made various interpretations. Here are some of them:

- Imam Ibn Al-Athir Al-Jazri wrote:

((الجرح : وصف متى التحق بالراوى والشاهد سقط الاعتبار بقوله و بطل العمل به، والتعديل: وصف متى التحق بها اعتبر بقولها و اخذ به))⁽¹⁾

“Jarh” is an attribute that when it is attached to a narrator or a witness, the validity of his statement is lost and his action is invalidated. And *Ta’dīl* : It is an attribute that when it is attached to a narrator or a witness, his opinion becomes valid and it is accepted. ”

- Haji Khalifa writes:

1.Ibn al-Athir al-Jazari, Abu al-Hassan Ali ibn Muhammad ibn Muhammad ash-Shaybani, *Jāmi’ al-Asool* (Beirut: Dār al Kitāb al ‘Arabiyyah 1992)1/126

((هو علم يبحث فيه عن جرح الرواة وتعديلهم بالفاظ مخصوصة وعن مراتب تلك الالفاظ))⁽¹⁾

"It is a knowledge in which the narrators' argument and their Ta'dīl are discussed with specific words and the ranks of the narrators are arranged on the basis of the difference between these words."

- Dr. Subhi Saleh has defined this knowledge in these words:

((هو علم يبحث عن الرواة من حيث ماورد في شانهم ممايشينهم او يزيكهم بالفاظ مخصوصة))⁽²⁾

"Jarḥ wa-l-ta'dīl is the knowledge that discusses the narrators with specific words, in that whatever has been narrated about their condition reveals their defects or purifies them. "

The implication of these definitions is that jurisprudence is the knowledge in which the narrators are debated and through this discussion it is concluded whether they are just or not and whether their narration is acceptable or not.

- Hafiz Ibn Al-Salah has written about the importance of this knowledge: The narration of the hadith is about the knowledge of strengths and weaknesses. This is the glorious and sublime kind of knowledge of Hadith. This is the development of the authenticity of the hadith and its cognition. Historians have written many books on this subject.⁽³⁾

The importance of 'Ilm Jarḥ wa-l-ta'dīl

In the art of hadith, the narrator is given great importance. If the narrator is just, disciplined and trustworthy, his narration is accepted. If his memory is weak and he gets confused, then his narration is not accepted. True traditions can be distinguished from weak ones.

The science of Jarḥ wa-l-ta'dīl is very glorious and accurate knowledge in the science of hadith. Acceptance of hadith and non-acceptance of hadith depend on this knowledge and it is not possible without acceptance, rules and regulations. Therefore, the scholars of this art followed the history of rijal and got the most accurate information about their newspaper. He was bold and fearless in his statement of truth. He did not care to blame anyone for this. Imam Ali ibn al-Madini called his father "weak" ⁽⁴⁾ "ضعيف" and Imam Abu Dawood called his own son a "liar"⁽⁵⁾. He found it justifiable on the basis of his arguments and principles, modified it and cross-examined what he found injured. In this

1.Haji Khalifa,Kashf al-Zunun 'an Asami al-Kutub wa al-Funun(Beirut,Mu'assasat al-Risāla,2004),1/582.

2.Sobhi Saleh,Dr,*Uloom al-ḥdīth w Muṣṭlḥih*,(Beirut: Dār al Kutub Al-Islamī,1998)P:109

3.Ibn al-Salah, Abū 'Amr 'Uthmān ibn 'Abd il-Raḥmān al-Shahrazūrī *Muqadimah Ibn al-Salah* (Beirut: Dār Iḥyā' al Turath al 'Arabī,2001)P:194.

4.Muhammad ibn Hibban al-Busti , Tarikh al-Thiqat,Page:251

5.adh-Dhahabī ,Shams ad-Dīn , Abū 'Abdillāh Muḥammad ibn Aḥmad, *Tazkirat ul Hufaaz*,(Beirut: Dar al-Garb al-Islami.1994)2/383

regard, they did not pay any attention to the personal credibility of any person as their purpose was sincerity for Allah and protection of the hadith of the Prophet (saw). When they are interrogated, they are not modified or interrogated because of their personal relationship with someone, but they do it with complete honesty and responsibility. No concessions were made to anyone.

The concept of Criticism on the Transmitters of Ḥadīth (Naqd-e-Rijāl)

In the science of hadith, "Naqd" means to separate the authentic and weak hadiths, to interrogate the people who are making hadith and to explain the modifications.

- Mustafa Azmi, while defining " Naqd-e-Rijāl " according to the narrators, has written:

”يمكن تعريفه بأنه تمييز الأحاديث الصحيحة من الضعيفة، والحكم على الرواة توثيقاً وتجريراً“⁽¹⁾

"Criticism is to separate the authentic and weak ḥadīths to verify the narrators of the ḥadīths and to interrogate them."

The position of Imām Ibn Abī Shaibah in Jarḥ wa-l-ta'dīl

Imām Ibn Abī Shaibah was a great muhaddith of his time, and he also has an extraordinary reputation in the field of Naqd-e-Rijal. We were contemporaries; they were very respectful of you and appreciated your scholarly virtue and dignity. Imam Yahya ibn Mu'in was a reference creator in his time in Naqd-e-Rijal. The great scholars used to take training from him in this art. Similarly, the number of narrators and narrators of the hadiths of the Prophet (sws) is innumerable, but Imām Ibn Abī Shaibah has a special place among those who criticize and debate the hadiths as well as the art of rijal.

Imām Ibn Abī Shaibah (may Allah be pleased with him) has adopted the method of moderation in the critique of rijals. In this regard, he has criticized many rijal hadeeths. And many scholars of Ahlul-Hadeeth have relied on Imām Ibn Abī Shaibah to confirm and amend the rijal. Ibn 'Uday, in his book Al-Kamil, has quoted the sayings of the Imams regarding the interpretation of hadith⁽²⁾

Imam Sakhawi has counted Imām Ibn Abī Shaibah among the trustworthy and authentic Imams⁽³⁾ Imam Dhahabi has quoted the sayings of Imām Ibn Abī Shaibah regarding the critics of rijal in Tahzeeb-e-Tahzeeb, some of which are as follows:

- Imām Ibn Abī Shaibah has quoted Yazid bin Haroon's confirmation:

1. Al-A'zami, Muhammad Mustafa, Dr, *Manhaj an-Naqd 'ind al-Muhaddithin*, (Riyad: Maktaba al-Kusar. 1990) P: 05.

2. Imam Al-Hafiz Ibn Uday, *Al-Kamil fi Dhu'afa' al-Rijal* (Beirut: Dār al Kutub al 'Ilmiyyah, 1422), 1: 138

3. Al-Sakhawi, Muhammad bin Abd al-Rahman bin Muhammad, Shams al-Din, Fath Al-Mughith, P: 234

” ما رايته اتقن حفظاً من يزيد“،⁽¹⁾

"I did not see Yazid bin Haroon more than the pious and the memorizer."

• Similarly, Imām Ibn Abī Shaibah says about Hameed bin Abdul Rahman Al-Rawasi:

”قلّ من رايته مثله“،⁽²⁾

"I've rarely seen anything like it."

• Imam Mazi narrates in Tahzeeb-ul-Kamal that Imām Ibn Abī Shaibah has endorsed Imam Muhammad ibn Ismail Bukhari. In this regard, he quotes a joint statement of him and Abdullah bin Numair:

• ”وقال عبد الله بن نمير ، وابو بكر بن ابي شيبة: ما رايانا مثل محمد بن اسماعيل“،⁽³⁾

And Abdullah ibn Numair and Imam Abu Bakr Imām Ibn Abī Shaibah say that we have not seen anyone like Muhammad ibn Isma'il.

• Regarding the method of criticizing rijal of Imām Ibn Abī Shaibah , Dr. Ahmad bin Ibrahim Al-Lahiydan writes:

• ((وله كتاب في التاريخ على منوال المحدثين، ضمن ”المصنف“، يذكر فيها لتواريخ الهامة ، لمعرفة اتصال الرواة و انقطاعهم ، ويبين اسماء بعض المشهورين بكناهم، او العكس. وذكر وفيات بعض المشاهير من الصحابة و التابعين و من بعدهم و لن اذكر امثلة كل ذلك ؛ لانها كثيرة جداً، ولانها موجودة ضمن هذا الكتاب و الاطلاع عليه يسير“،⁽⁴⁾

Imām Ibn Abī Shaibah in his “Al-Musnaf” has mentioned Kitab-ul-Tarikh on the methodology of the narrators. In addition, along with the names of many famous narrators, their nicknames are mentioned. He also mentioned the date of death of some of the Companions, the great followers and followers. There are many examples in this regard in the book of history.

• Similarly, Dr. Abdul Aziz Al-Omari has written in the case “Al-Maghazi”

((فان ابن ابي شيبة يشتغل بعلم الجرح والتعديل اشتغاله بحفظ الحديث وروايته و تدوينه))⁽⁵⁾

1. Ibn Hajar al-‘Asqalānī, *Tahdī al-tahdīb*, (Beirut: Dār al M’arifah, 1994), 2/225

2. Ibid, 2/30

3. Al-Qāḍī Muḥammad Ibn ‘Iyāḍ ibn Mūsá, *Al-Ilma` ila Ma`rifá Usul al-Riwaya wa Taqyid al-Sama`*, (Beirut: Mo’assasah al Risalah, 1994) P: 114.

4. Ibn Abī Shayba, *Muṣannaf Ibn Abī Shayba*, Ḥamad bin Abdullāh al-Jum`a and Muḥammad Ibrāhīm al-Laḥīdān, (Riyāḍh: *Maktabāt al-Rushd*, 2004, *Bāb fīl-jānb yam`r fī.ālmāsjid qbal Ūn yagtsīl*, Vol: 1, page: 115

5. Ibn Abī Shayba, *Kitāb. al-māgẓī*, Research: Dr. Abdul`azīz `umrī, (Riyāḍh, Dār Ishbīlīyā Il nshar w. tozī`a, 1999) Page: 19.

Of course, Imām Ibn Abī Shaibah used to be engaged in the preservation, narration and compilation of the hadith as well as in the knowledge of jurisprudence and revision.

It is known from them that Imām Ibn Abī Shaibah was well versed in jurisprudence and criticism. He devoted all his mental and practical energy to distinguishing between the authentic and non-authentic narrations and to know the character of the narrators of the hadith. This has been acknowledged by historians and biographers.

Justice and trustworthiness of Imām Ibn Abī Shaibah

Imām Ibn Abī Shaibah has been described in the books of classes and translations of rijal with the attributes of Imamate, excellent memory and excellence in compilation and compilation. Although these titles have been used for other narrators as well, the special feature of Imām Ibn Abī Shaibah is that these titles and attributes have been used for him in comparison with the top scholars of that time. Ibn Udai in his book *Al-Kamil* has counted Imām Ibn Abī Shaibah among these Imams. Whose speech has the status of sanad and hujjat. (1) There are numerous scholars' opinions regarding the endorsement of Imām Ibn Abī Shaibah, some of which are as follows:

- Imam Ajli has said "trustworthy and memorizer of hadith". (2)
- Imam Abu Hatim Razi, a great artist who is recognized as the Imam of this art, has also called Imam Ibn Abi Sheba trustworthy. (3)
- Imam Khatib Baghdadi has bestowed upon him the titles of "Muttaqan and Hafiz Hafiz". (4)
- In addition, Imam Dhahabi has written the following words about him: "الحافظ، الكبير، الحجة، اليه المنتهى في الثقة". (5)
- Imam Yahya ibn Mu'in testified to the justice and trustworthiness of Imām Ibn Abī Shaibah in these words:

• ((قال محمد بن عمرو بن العلاء الجرجاني: سألت يحيى بن معين عن سماع ابي بكر بن ابي شيبة من شريك: فقال: ابو بكر عند صدوق ولو ادعى السماء من اجل شريك لكان مصدقا فيه)) (6)

Muhammad ibn Amr ibn al-'Ala al-Jarjani asked Imam Yahya ibn Mu'in, "What is the ruling on Imām Ibn Abī Shaibah when he hears his co-narrator?" So Imam Yahya bin Mu'in said: Imām Ibn Abī Shaibah is Saduq with us. And if they

1. *Al-Kamil fi Dhu'afa' al-Rijal*, 1/138

2. *Tarikh al-Thiqat*, Page: 276

3. Ibn Abī Ḥātim al-Rāzī, Abū Muḥammad 'Abd al-Raḥmān, *Kitāb al-Jarḥ wa-l-ta'dīl* (hyd: Daeratul Ma'arif, 1982) 5/160.

4. Al-Khaṭīb al-Baghdādī, *Tārīkh madīnat al-salām*, ed. Bashshār 'Awwād Ma'rūf, 17 vols. (Beirut: Dār al-Gharb al-Islāmī, 2001), 10:66

5. Shams al-Dīn al-Dhahabī, *Siyar a'lām al-nubalā'*, 2/290

6. Ibn Ḥajar al-'Asqalānī, *Tahḍīb al-tahḍīb*, 6/03

narrate it in a participatory way, then that too is verifiable. "

Apart from this, great scholars like Imam Suyuti, Imam Ibn Hajar Asqalani, Imam Ibn Habban, Imam Ibn Qane and Ibn Taghri have testified to the authenticity and justice of Imām Ibn Abī Shaibah

The style of Imām Ibn Abī Shaibah in modifying rijal

Imām Ibn Abī Shaibah has spoken a lot in Naqd Rijal. Some of these words of criticism you have received from your contemporary critics and narrators. However, in most of his writings, the Prophet (peace and blessings of Allaah be upon him) has spoken about the judgment and restraint of the rijal hadeeth and the authenticity and weakness of the hadeeth and has spoken from his personal opinion. In this way, thanks to your personal opinion and research efforts, many new aspects have come to light which we see in the methodology and style of Imām Ibn Abī Shaibah. In this way, two basic sources of Imām Ibn Abī Shaibah are formed in Naqd Rijal. On the one hand, the views of contemporary critics, which are few in number, and on the other, the personal views of Imām Ibn Abī Shaibah regarding the critics of rijal, are often of the same method.

Amendment in Naqd Rijal means confirmation of narration. There are two basic attributes in confirmation of any narrator: one is court and the other is confiscation. The narrator's tradition is accepted only because of these two attributes. The consensus of the ummah is on the condition that the narrator of the hadith be just and disciplined. Imām Ibn Abī Shaibah has used different words in the modification of the narration of the hadith which shows the status and degree of justice and discipline of the narrators. He has described their modifications keeping in view the court of rijal and narration, restraint, trustworthiness, truthfulness, negation of falsehood and degree of difference.

Terminology of Imām Ibn Abī Shaibah

Imām Ibn Abī Shaibah is one of the trustworthy Imams of Jarh and Ta'dil. In this regard, Imām Ibn Abī Shaibah has specific terms and the degrees of these terms are also different. These terms used by Imām Ibn Abī Shaibah are as follows:

- Imam Ibn Abi Sheba's terminology in criticism is the highest level of words in which Imam Ibn Abi Sheba has confirmed and amended the rijal sanad in clear words. Such as: ثقة ثبت، ثقة، وكان ثقة، ect.
- There are also some terms that seem a little less modified than the first level. Such as: واثنى عليه خيراً
- There are some terms that can be understood from the opposite meaning. And they are not explicitly confirmed, but according to Imām Ibn Abī Shaibah , those terms are used in a special sense, such as: " ليس به باس " لم ار به باساً،:

- When Imām Ibn Abī Shaibah uses the term “lace beh bass” or “lam ar beh bassa” (“ليس به باس” “لم ار به باساً”) about a narrator, it means that the narrator is a trustworthy narrator according to Imām Ibn Abī Shaibah . And according to Imām Ibn Abī Shaibah , this is the last time of amendment.⁽¹⁾

Examples of modifications

The method adopted by Imām Ibn Abī Shaibah in the amendment of rijal is very comprehensive and balanced. Imām Ibn Abī Shaibah 's words are appropriate and in accordance with the requirements of the art of Hadith. Here are some examples of them.

- Imām Ibn Abī Shaibah has also corrected and modified some of his shaykhs and rijal sanad with the words “Wakan Saqqat” which indicates that that Shaykh or narrator is trustworthy in your opinion and its narrations Are acceptable Here are a few examples in this regard:

- Chapter of the Book of Purification in “في المسح على الخفين كيف هو” ((حدثنا مخلد بن يزيد .وكان ثقة. عن سعيد بن عبد العزيز، قال: سالت الزهري، عن المسح على الخفين؟ ، فقال: بيده هكذا، وامر اصابعه من مقدم رجله الى فوقها))⁽²⁾

➤ In this narration, Imām Ibn Abī Shaibah has endorsed and modified his teacher and Shaykh Mukhlid bin Yazid with the words “Wakan Saqqat”. He narrates a narration in the chapter “Al-Salat Fi Al-Maqsoorah” of the Book of Salawat:

- ((حدثنا وكيع، عن قيس بن عبد الله .وكان ثقة.قال: رايت الحسن يصلى فى المقصورة))⁽³⁾

In this narration, Imām Ibn Abī Shaibah has endorsed one of the narrators of Rijal Sanad, Qais bin Abdullah, with the words “Waqan Saqqat”. In books of Imām Ibn Abī Shaibah mentioned many examples.

The style of Imām Ibn Abī Shaibah in Tajrih Rijal

In Naqd-e-Rijal, tajreeh means the weakening of the hadith. In the narration of any narrator, the presence of contradictory attributes (falsehood, slander, falsehood, innovation, disobedience, ignorance, mis-memorization, tolerance of the narrator, multiplicity of illusions, severe negligence) is studied. Goes If a narrator does not have the attributes of modification, then he is interrogated. Imām Ibn Abī Shaibah has attained a privileged position in the books of Hadith in conducting interrogation like an amendment. He has used different words according to his status in interrogating the narration of Hadith. These words differ due to differences in the degrees of jurisprudence. Considering the defects and defects of the narrators, he has described the ignorance, ugliness and defects

1.Sayūṭī, Jālal-u-Dīn, ‘Abd al Raḥmān bin Abī Bakr, *Tadreeb Ur Ravi Fi Sharah Taqreeb*, Taḥqīq: ‘abd-ul-wahab ‘abd-ul-Laṭīf,(Karachi: Mīr Muḥammad Kutab Khana,1972)1/310

2.Ibn Abī Shayba, *Muṣannaḥ Ibn Abī Shayba*, 1/310

3.Iibd,1/218

in them. This gives an idea of his excellent skill in the art of jurisprudence in the books of Hadith.

DISCUSSIONS, RESULTS AND RECOMMENDATIONS

Imām Ibn Abī Shaibah is counted among the great Imams of Hadith and also among the experts of Hadith. His contemporaries and the Imams and teachers of the art of jurisprudence are also seen praising him. His method in jurisprudence is very scientific, research and moderate. In the evolutionary and early stages of this art of jurisprudence and revision, he has adopted various and varied methods for critique the narration of hadith in his writings. In the modification of rijals, various terms have been used in the context of the status of the narrators, which makes it clear what is the status of the modification and confirmation of a narrator? So that his narrators can get the same position they deserve. Similarly, Imām Ibn Abī Shaibah has adopted different methods in relation to tajrih rijal. This gives a good idea of their narration on the narrator or the narrator of the hadith. In this chapter, a scholarly and research review of the specific and distinctive method and style of Imām Ibn Abī Shaibah has been presented. Imām Ibn Abī Shaibah holds a unique position who has used the terms of jurisprudence and modification in the text books of Hadith apart from the books of Art of Hadith.