

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2022 Issue: 06 Volume: 110

Published: 22.06.2022 <http://T-Science.org>

Issue

Article



Numonjon Turaev

International Islamic Academy of Uzbekistan

Teacher, PhD in historical sciences

numonjon1989@gmail.com

SOURCES OF IMAM BUKHARI ON “AL-JARH VA AL-TA’DIL” AND “ILAL AL-HADITH” (ON THE BASIS OF “AL-TARIKH AL-KABIR”)

Abstract: *Al-Tarikh al-Kabir*, written by Imam Bukhari, is considered to be one of the greatest works dedicated to hadith narrators and one of the first works in its genre. This does not mean that no works on the field of hadith related to the selection of narrators and narrations have been created before him. Indeed, the sources include books on the biographies of the narrators from the second half of the first century AH, Lays ibn Sa'd's (d. 175/791) “*al-Tarikh*” and Imam Abdullah ibn Mubarak's (d. 181/797) “*al-Tarikh*” is one of the oldest of them. However, Imam Bukhari did not write this work without relying on any work or author. The article discusses the sources of this work.

Key words: *al-Tarikh al-kabir*, *al-jarh va al-ta'dil*, Yahya ibn Main, *al-Tarikh*, Sufyan ibn Uyayna, Abdullah ibn Mubarak, *Kitab al-zuafa*, *al-Ilal va ma'rifa al-rijal*.

Language: English

Citation: Turaev, N. (2022). Sources of Imam Bukhari on “*al-jarh va al-ta'dil*” and “*ilal al-hadith*” (on the basis of “*Al-Tarikh al-Kabir*”). *ISJ Theoretical & Applied Science*, 06 (110), 330-332.

Soi: <http://s-o-i.org/1.1/TAS-06-110-55> **Doi:**  <https://dx.doi.org/10.15863/TAS.2022.06.110.55>

Scopus ASCC: 3300.

Introduction

Imam al-Dhahabi mentions the hadith scholar Walid ibn Muslim (d. 195/811) as the first author of a book about narrators [6, V.1, p. 221]. It is also mentioned that Haysam ibn Adi (d. 207/822) and Muhammad ibn Umar al-Waqidi wrote books called “*Tabaqat*” [9, p. 27]. However, since these works have not survived to this day, it is not possible to compare them with *al-Tarikh al-Kabir*.

The oldest sources of “*ilm al-rijal*” to date are Ibn Sa'd (d. 230/844) and Khalifa ibn Hayyat's (d. 240/854) “*Tabaqat*”, and Yahya ibn Main's (d. 233/847 y.) “*al-Tarikh*”, Ali ibn Madini's (d. 234/848) “*Ilal al-hadith*”, and Ahmad ibn Hanbal's (d. 241/855) “*al-Ilal and ma'rifa al-rijal*” can be cited.

Although Khalifa ibn Hayat's “*Tabaqat*” gives important information about the names, patronymics, *tafaqahs* and dates of death of the narrators, it does not contain any information about the narrators' “*jarh* or *ta'dil*”. Among them is Ibn Sa'd's “*Tabaqat*”, which contains the rulings on the narrators of “*jarh* and *ta'dil*”. Ali ibn Madini's “*Ilal al-hadith*” is also significant in that it contains a great deal of

information about the narrators, along with “*jarh* and *ta'dil*”, as well as “*ilal al-hadith*”. The work of Imam Ahmad ibn Hanbal is one of the most excellent works on narrators and hadith.

Imam Bukhari's “*al-Tarikh al-Kabir*” is a source enriched by the results of the author's scientific work related to the critical study of hadiths, covering the most important parts of the information contained in these works. The book contains important information about the personal data of the narrators, their value in the “*jarh* and *ta'dil*”, their affiliation, teachers and students, and this information is one of the most important tools in determining the authenticity of the hadiths.

The narrations of the muhaddiths such as Yahya ibn Said Qattan, Ali ibn Madini, Ahmad ibn Hanbal, Sufyan ibn Uyayna, Abdurrahman ibn Mahdi, Abdullah ibn Mubarak and Yahya ibn Main (d. 233/847) can be included in the list of sources of “*jarh* and *ta'dil*” of “*al-Jarh va al-ta'dil*”. Although Imam al-Bukhari does not mention the use of any work in “*al-Tarikh al-Kabir*”, his sources in his commentary include Yahya ibn Main and Ibn Barqi (d. 249/863)'s “*Kitab al-Zu'afa*”. Comparing Ibn Main's views on the

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

narrators quoted in "*al-Tarikh al-Kabir*" with his "*al-Tarikh*", it is determined that they are compatible in two places [11, p. 66, 85; 5, v. 1. p. 372, v. 2. p. 257]. The discrepancy between Ibn Main's views on the narrators quoted by Imam Bukhari and his views in "*al-Tarikh*" may be because the work was not written by Yahya ibn Main himself. It can be cited that Ali ibn Madini (d. 234/848), Yahya Qattan, Waki', Abdurrahman ibn Mahdi, Sufyan ibn Uyayna and Sufyan al-Sawri are also among the sources on "*al-Tarikh al-Kabir*".

In "*al-Tarikh al-Kabir*", the history of the narrators, along with the "*al-jarh and al-ta'dil*", is also extensively covered in "*ilal al-hadith*", with an emphasis on the selection of hadith-based narrations to show that they are reliable and unreliable. In determining Imam Bukhari's sources of "*ilal al-hadith*", it is necessary to focus on the original works on this science and their specific features.

The first works on "*ilal al-hadith*" date back to the end of the 2nd/8th centuries, and there is no evidence that the muhaddiths of the period before that classified their views on "*ilal al-hadith*" as a special book. By the end of the 2nd/8th centuries, the narrations of the hadith scholars about "*ilal al-hadith*" began to be compiled into books by their students. In particular, Ali ibn Madini (161-234 / 778-849), described by al-Dhahabi as the author of nearly 100 works, states that Sufyan ibn Uyayna summed up his views on "*Ilal al-hadith*" and compiled them into 23 volumes [6, v. 9. p. 104; 8, v. 2. p. 339; 3. v. 2. p. 302]. The first books on "*ilal*" include Yahya ibn Sa'id Qattan's (d. 198/813) "*al-Ilal*" and Yahya ibn Main's (d. 233/847) "*al-Ilal*".

Based on the information that Imam Bukhari's teachers also wrote works on "*ilal al-hadith*", such as Abdullah ibn Mubarak's "*al-Ilal*", Yahya ibn Said Qattan's "*Ilal al-hadith*", Ali ibn Madini's "*Ilal al-Musnad*", and "*Ilal al-hadith*" Ibn Uyayna's "*al-Ilal al-mutafarriqa*", "*al-Ilal*", "*al-Ahadis al-muallalat*", "*Ilal al-hadith*" and "*al-Ilal al-Kabir*", Ahmad ibn Hanbal's "*al-Ilal*", Muhammad ibn Abdullah ibn Ammar's "*Ilal al-hadith and ma'rifa ash-shuyukh*" it can be said that they played a role of sources of "*al-Tarikh al-Kabir*". However, the fact that these works have not survived to this day, and that Imam Bukhari did not add any note that he took views of his teachers from the books or himself, does not allow to verify this conclusion.

Among the works of Imam Bukhari's teachers that have survived to the present day are Yahya ibn Main's "*al-Tarikh va al-ilal*", Ali ibn Madini's "*Ilal al-hadith va ma'rifa al-rijal*", Ahmad ibn Hanbal's "*al-*

Ilal va ma'rifa al-rijal" in which it is possible to conclude the source basis of this work by comparing the information about "*ilal al-hadith*" with "*al-Tarikh al-Kabir*" [10, p. 30].

A comparative analysis of the information about "*ilal al-hadith*" in "*al-Tarikh al-Kabir*" with Ali ibn Madini's "*Ilal al-hadith va ma'rifa al-rijal*" revealed similarities in several places. In particular, Imam Bukhari referred to the issue of "ittisol as-sanad" and said in his biography of Hasan ibn Abu Hasan that Ali asked Quraysh ibn Anas, who asked Habib ibn Shahid from whom Hasan heard the hadith about the aqiqah, and he heard it from Samura (ibn Jundub). Then he noted that Ali ibn Madini said that what Hasan heard from the Samura was "*sahih*" [5, v. 2. p. 289]. This narration can be seen in detail in Ali ibn Madini's "*Ilal al-hadith va ma'rifa al-rijal*" [2, p. 197].

"*Al-Tarikh al-Kabir*" also cites several other narrations by Ali ibn Madinah, some of which are flawed [5, v. 3. p. 68, 248, 338, 345, v. 4. p. 455, v. 5. p. 291, 347, v. 7. p. 206]. However, they are not found in "*Ilal al-hadith and ma'rifa al-rijal*".

Ahmad ibn Hanbal is one of the sources of "*al-Tarikh al-Kabir*". However, his narrations on "*ilal al-hadith*" are rare in the work. Imam Bukhari didn't limit himself to quoting these narrations but also added notes about their "*ilal*"s [5, v. 1. p. 329, v. 3. p. 403, 444].

From the above, it can be said that books on hadith narrators began to be written in the last quarter of the second century AH, became popular in the first half of the third century, and the most popular sources in this genre were described. Imam al-Bukhari's "*al-Tarikh al-Kabir*" is the most reliable and authoritative source on narrators, and its scope is not found in the works of other muhaddiths of this period.

Although before Imam Bukhari, the hadith scholars have created sources on "*ilm al-ruvat*", "*al-jarh va al-ta'dil*" and "*ilal al-hadith*", most of them have not survived to this day. Because there are "*al-Tarikh*" among them, it can be concluded that Imam Bukhari followed the path of his teachers in naming his work.

Among the sources of "*al-Tarikh al-Kabir*" on narrators, "*al-jarh va al-ta'dil*", and "*ilal al-hadith*", Imam al-Bukhari's teachers' books called "*asma*", "*kuna*", "*ansab*", "*alqab*", "*tabaqat*", "*vafayat*" were the basis. Although he does not mention that he quoted from any of the books of the muhaddith's teachers, there are places in the book where they are used. It can be said that this was because Imam Bukhari focused on the information and narrations received directly from his teachers.

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	PIHII (Russia) = 3.939	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.771	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

References:

1. Ahmad ibn Hanbal. (1989). *Al-Ilal va ma'rifa al-rijal*. – Riyaz: Maktaba al-maarif.
2. Ali ibn Madini. (2005). *Ilal al-hadith and marifa ar-rijal and at-tarikh*. - Cairo: Dar Ibn Jawzi.
3. Baghdadi, Abu Bakr Ahmad ibn Ali ibn Khatib. (n.d.). *Al-Jame li akhlaq al-ravi and adab as-sami'*. - Riyadh: Maktaba al-Ma'arif.
4. Bukhari, Muhammad ibn Ismail. (2001). *al-Jome' al-sahih*. Beirut: Dar tuq an-najat.
5. Bukhari, Muhammad ibn Ismail. (n.d.). *Al-Tarikh al-Kabir*. Hyderabad: Doira al-maarif al-usmaniyya, year of publication not specified.
6. Dhahabi, Shamsiddin Muhammad ibn Ahmad. (1992). *Al-Muqiza fiy'ilm mustalah al-hadith*. Aleppo: Maktaba al-Press al-Islamiyya.
7. Ibn Sa'd, Muhammad ibn Sa'd ibn Muni'. (1988). *Al-Tabaqat al-kubra*. – Medinah: Maktaba ulum va al-hikam.
8. Sahawi, Muhammad ibn Abdurrahman. (2003). *Fath al-Mughis bi-sharhi alfiya al-hadith lil-Iraqi*. - Egypt: Maktaba as-Sunna.
9. 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.
10. 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.
11. Yahya ibn Main. (n.d.). *Tarikh ibn Main (Narrated by Darimi)*. (p.66,88). Damascus: Dar al-Ma'mun li al-turas, year of publication not specified.