

Impact Factor:

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

SIS (USA) = 0.912
PIHII (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: 2023 Issue: 01 Volume: 117

Published: 14.01.2023 <http://T-Science.org>

Issue

Article



Numonjon Turaev

International Islamic Academy of Uzbekistan

Senior teacher, PhD

11, A.Kadiri, Tashkent, 100011, Uzbekistan

+99897 470-04-03

n.toraev@iiu.uz

IMAM BUKHARI'S METHODOLOGY ON THE CONTROVERSY OF NARRATIONS

Abstract: Imam Bukhari's work "al-Tarikh al-Kabir" (the Great book of history) received the recognition of scholars as it contains important information about ilal al-hadith. Considering that this work is the author's largest book of his views on the science of hadith, it is the main source for studying the author's views on ilal al-hadith.

The term "ikhtilaf al-hadith" is used to refer to the difference between narrations, that is, the meaning appears to be contradictory to each other. And giving priority to one of them requires additional research. This type of difference was given great importance by the muhaddiths, and the comparative study of narrations was considered preferable to recording many hadiths. For example, it is narrated that Abdurrahman ibn Mahdi said, "knowing the 'illa' (fault) of one hadith which I have is more beloved to me than writing down twenty hadiths that I do not know"[4, p. 359].

Key words: Imam Bukhari, al-Tarikh al-kabir, illa, ilal al-hadith, ikhtilaf al-hadith, mawsul, mursal, mawquf, marfu'.

Language: English

Citation: Turaev, N. (2023). Imam Bukhari's methodology on the controversy of narrations. *ISJ Theoretical & Applied Science*, 01 (117), 414-417.

Soi: <http://s-o-i.org/1.1/TAS-01-117-25> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.01.117.25>

Scopus ASCC: 3300.

Introduction

Muhaddiths studies narrations on the same topic comparatively. When a conflict of meaning is found among the narratives, they are analyzed by dividing them into several types related to their causes. There are different types of differences in hadith, such as the controversy between *mawquf* and *marfu'*, *muttasil* and *munqati'*, difference in the narrator's sheikh, the addition of one narrator to one of the two isnad ways, difference in the name and *nasab* of the narrator, and doubt about the *siqa* (reliable) and *zaif* (weak) narrators [6, v. 2, p. 778].

In the books of "ilal" it is stated that the hadiths are a *mawzu'* (fabric), that the narrator gets lost in the narration, makes a mistake, that it is against the authentic *sunnah* or *mutawatir* hadiths, that these narrations cannot be coordinated, summarized, or interpreted. Also, no uniform rules have been developed to determine the *illahs* of hadiths, and each

hadith is studied separately.

Below, the places of use of these types of *ikhtilafs* in Imam Bukhari's work "al-Tarikh al-Kabir" (the great book of history) will be studied.

a) The controversy between the "*mawsul*" and "*mursal*" narrations is the first of them, and it is assumed that the narration that reached the Prophet (PBUH) contradicts the hadith that the companions have lost. A number of terms related to this can be seen in the work. For example, "*al-mursalu asahhu*" (the mursal is more authentic), "*wa haza ma'a irsalih ashahhu*" (and this is also more authentic besides it's mursal), "*wa huwa mursulun bi-irsalihi asahhu*" (and this mursal is also more authentic besides it's mursal), "*wa al-awwal asahhu wa la yusbitu haza anin-Nabi*" (the first one is more authentic. It is not proven from this Prophet (PBUH), "*wa haza bi-irsalihi ashbahu*" (and this is more doubtful due to its authenticity), "*wa haza bi-inqitaihi asahhu*" (and this is more authentic

Impact Factor:

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

SIS (USA) = 0.912
 PIHII (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

even with the break in the isnad), "*wa haza asahhu bi-irsalih wa inqitaihi*" (and it is also more reliable despite of that it's *mursal* and break). From the analysis of the places where these terms are used, it is known that they are sometimes used to show that the *mursal hadith* is more reliable than the *mawsul hadith*. For example, in the biography of Muhammad ibn Suqa Ghanavi Kufi, Imam Bukhari quotes narration and describes its 3 ways of narration. Including:

- Muhammad ibn Suqa from Ibn Dinar, he from Ibn Umar, he from Umar, he from the Prophet (PBUH);

- Yazid ibn Had from Ibn Dinar, he from Ibn Shihab, he from Umar, he from the Prophet (PBUH);

- from Ibn Dinar, he from Abu Salih. After that, he states that the hadith of Ibn Had in the second chain of transmitters is *mursal*, but nevertheless it is more authentic [3, v. 1, p. 102].

Imam Bukhari states that one of these ways of narration is *muttasil* and the other is *muqati'*. The break in the isnad is between Ibn Shihab and Umar, and this break does not seriously affect it. Here the preference of one way over the other relates to the preference of Yazid ibn Had over Muhammad ibn Suqa. For example, Yazid ibn Abdullah ibn Osama ibn Had Laysi was one of *followers*, and it is narrated that he was an imam, hafiz, and hujja in the hadith [16, v. 6, p. 188].

In his biography of Muhammad ibn Abdullah ibn Ulasa, Imam Bukhari quotes two chains of narrators of the same narration. They are:

- from Awsi Ibn Ulasa, he from Hisham, he from Ibn Sirin, he from Abu Hurairah, from Prophet (PBUH);

- Abdul Qahir from Hisham, he from Umar ibn Muhammad ibn Munkadir, he from his father, he from Abu Hurairah, he from Nabi (PBUH). After that, Bukhari says that the second chain, along with being more authentic, is *mursal* [3, v. 1, p. 132].

These phrases are also used to show that the *mawsul hadith* is more reliable than the *mursal hadith*. For example, in the biography of Bilal ibn Harith Muzani, the author cites a hadith and describes its 4 chains. After mentioning the chain of narrators of the first 2 narrations, he determines the more reliable among them. Including:

- From Abdullah bin Muhammad Muhammad ibn Bishr, he from Muhammad ibn Amr, he from his father, he from his father Alqama, he from Bilal ibn Haris, he from Nabi (PBUH);

- From Malik Muhammad ibn Amr, he from his father, he from Bilal, he from the Prophet (PBUH). Malik omitted Alqama ibn Waqqas in this narration. Imam Bukhari says that the second narration, that is, the hadith with a continuous chain of transmission, is more authentic [3, v. 2, p. 106].

From the above, it can be concluded that Imam Bukhari uses this expression in most cases to show that the *mursal* narration is more reliable than the

muttasil narration.

b) The conflict between *waqf* and *raf'* is the second type of conflict described in the work. In many places of al-Tarikh al-Kabir, Imam Bukhari mentions several chains of narrators of the same hadith. Note that in some of these cases it is not stated which of the two ways is more reliable, in others it is stated that the *mawquf* is more reliable than the *marfu'* and in other places it is stated that the *marfu'* is more reliable than the *mawquf*. Each of these cases will be discussed below. Including:

- in some places, the controversy between *mawquf* and *marfu'* is indicated, but it is not stated which of them is reliable. For example, in the biography of Ibrahim ibn Nashit, there is a narration about the virtue of planting saplings, and 2 chains of narrations of this hadith, narrated by Abdullah ibn Abdurrahman Ato ibn Abu Rabah, from Jabir ibn Abdullah, and from Abdumalik Ato, who narrated from Jabir ibn Abdullah, are *marfu'*. And the third chain that Ibn Jurayj narrated from Ata, he from Jabir ibn Abdullah is of *mawquf*. Imam Bukhari defines the *marfu'* narration has is *muallal* (flawed) because of the more reliable narrator in the *mawquf* narration. At the same time, it is stated in the relevant narration that Jabir ibn Abdullah doubted when he heard this narration from the Prophet (PBUH) himself, but it is clear that he heard it from companions [3, v. 1, p. 331].

- sometimes, it can be seen that *mawquf* narration is shown to be more reliable than *marfu'*. For example, in the biography of Muhammad ibn Bayan Taghlib, his narration is given that Ibn Umar disliked giving dirhams in debt and taking them back in dinars, but this was not the case in trade. After that, it shows that Said ibn Musayyab and others narrated this narration from Ibn Umar: "*la ba'sa bihi*" (no malice) and this narration is more reliable. Then, in order to show that the isnad of a more reliable narration is permissible, he cites the narration of Hammad ibn Salama on the authority of Simak, Said ibn Jubayr, and Ibn Umar from Prophet (PBUH) saying "*la ba'sa bihi*". After that, he mentions that Dawood from Said, he from Ibn Umar, he said "*la ba'sa bihi*" [3, v. 1, p. 45-46]. In this narration, Imam Bukhari shows that the *mawquf* is more reliable than the *marfu'*. The following is known from the analysis of the isnad of this narration and the ways of narration: Ayyub narrated this hadith from Ibn Umar as *mawquf*; Qatada from Said Ibn Musayyab, from Ibn Umar as *mawquf*; Yahya ibn Abu Ishaq from Salim, from Ibn Umar as *mawquf*, and only the narration of Simak ibn Harb was quoted as *marfu'*. However, the muhaddiths did not accept the reports narrated only by Simak ibn Harb as a *shar'i* basis [7, v. 3, p. 70; 8, v. 4, p. 204-205]. In this case, the reason that the *mawquf* narration is more reliable than the *marfu'* one is that the narrator of the *marfu'* has been criticized and the *mawquf* narrations are narrated from several isnad chains and reliable narrators.

In the biography of Ibrahim ibn Ismail ibn

Impact Factor:

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

SIS (USA) = 0.912
 PIHII (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

Mujammi, he cites 2 chains of isnads of the narration about "Giving a Gift". For example, Waki' from Ibrahim, he from Amr ibn Dinor, he from Abu Huraira, as *marfu'*; Ibn Uyayna narrated from Amr, he from Salim, he from Ibn Umar, he from Umar as *mawquf*. After that, Imam Bukhari shows that the second way is more reliable. Taking into account that this narration is given in the biography of Ibrahim ibn Ismail ibn Mujammi and that it stands on the path of the first narration, it becomes clear that one of the reasons for the *marfu'* being *muallal* (defective) is that this narrator made many mistakes in the narration of the hadith.

- in some places, the *marfu'* narration is shown to be more reliable than the *mawquf* one. "*Tarjih*" in this form can be observed only in 1 place of the work. For example, in the biography of Abdurrahman ibn Abu Labid, the author quoted his narration from Abu Juhaifa in the form of *mawquf*. After that, quoting Shu'ba's narration from Awn (ibn Abu Juhaifa), he from his father, he from the Prophet (PBUH), he states that he is more famous. The reason for the "*illa*" (defect) of *marfu'* is that its narrator - Abdurrahman ibn Abu Labid was among the "*maskutun anhu*" (about whom there is silence) [3, v. 5, p. 342; 5, v. 5, p. 280].

c) The fact that the narrator's sheikh's name is contradictory is the third type of controversy in the work. In some places, narrators may mention the name of their shaykh by mistake for various reasons. This causes the hadith to be "*muallal*" (flawed). In "*al-Tarikh al-kabir*" you can also find controversy of this type. The narration given in the biography of Ibrahim ibn Muhammad ibn Talha ibn Ubaidullah Qurashi can be cited as an example of this type. For example, in the first isnad chain, Ibn Aqil narrates from Ibrahim ibn Muhammad, he from *Imran ibn Talha*, and he from his mother Hamana bint Jahsh. In the second isnad chain, it is stated that Ibrahim ibn Muhammad's shaykh is *Umar ibn Talha*. Imam Bukhari shows that the first is more reliable among these two isnad chains, that is, the name of Sheikh Ibrahim ibn Muhammad is not Umar ibn Talha, but Imran ibn Talha [3, v. 1, p. 315].

d) The addition or omission of the narrator in the isnad is the fourth type of disagreement in the hadiths listed in "*al-Tarikh al-Kabir*". In this case, one hadith is narrated with two isnad chains, and in one of them, one narrator may be added somewhere. The absence of this narrator in the chain of narrators of the second narration makes it necessary to research the narrations and determine the most reliable of them. Muhaddiths also paid serious attention to this issue and explained them in their works. It is known that Khatib al-Baghdadi wrote the work "*Tamyiz al-mazid fi muttasil al-isnad*" (the book that divides the excess in continuous isnad) on this topic. Ibn Jama'a says that

the addition of a narrator in an isnad occurs due to doubt or fault on the part of one of the narrators in the chain [9, p. 71].

In the work "*al-Tarikh al-Kabir*" many narrations were found to be "*muallal*" (defective) due to the addition or omission of a narrator in the isnad. For example, in the biography of Ibrahim ibn Murrah, he cited two chains of isnad of one hadith, and in one of these ways, Ibrahim ibn Murrah narrated from Zuhri, he narrated from Abu Salama ibn Abdurrahman, and he narrated from Abu Hurairah. In the second way, Abu Hurairah in the first way is not mentioned. Imam al-Bukhari says that the first of these ways, which is narrated as *marfu'*, is reliable [3, v. 1, p. 329].

In the biography of Bilal ibn Harith, two chains of isnads of the same narration are mentioned. One of these chains is narrated from Muhammad ibn Amr from his father, that from his father Alqama, that from Bilal ibn Harith, and that from Nabi (PBUH). In the second way, Muhammad ibn Amr narrated from his father, who narrated from Alqama. Imam Bukhari shows that the first isnad chain is reliable, and considers the second chain, which is a break in the isnad, "*muallal*" (defective) [3, v. 2, p. 106].

In the above two examples, Imam Bukhari explained the chain of transmitters of narration that was found to be "*muallal*" (defective) due to the omission or addition of isnad, and he explained the reliable one by the word "*asahhu*" (more authentic).

While observing the work, it can be seen that in several places, Imam Bukhari cited narrations with added narrators in one of the isnad chains and did not state which of them is reliable. For example, in the biography of Muhammad ibn Nil Fihri, a hadith is quoted from the Prophet (PBUH) that says: "*Let those of you who are here convey to others that there are only two rak'ahs of prayer after morning*". In the first part of this narration, it is noted that the second part of the hadith, that is, the part "*There are only two rak'ahs of prayer after morning*", was narrated by Muhammad ibn Nil Abdullah ibn Umar. In the second part, the first part of the hadith is quoted, and Abu Bakr ibn Yazid ibn Sarjis is also mentioned in the isnad between Muhammad ibn Neil and Abdullah ibn Umar [3, v. 1, p. 251].

Based on the above, it can be concluded that Imam Bukhari has given many examples of hadiths being found to be "*muallal*" (flawed) from the point of view of differences in chain of isnad. Among them, the conflict between *mawsul* and *mursal*, the conflict between *mawquf* and *marfu'*, the conflict between the name of the shaykh of the narrator, the addition or omission of the narrator in the isnad, and the muhaddith paid serious attention to the "*ikhtilaf al-hadith*" (controversy of narrations) which is one of the sciences related to the "*ilal al-hadith*" (defects of hadith).

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. Amonov, B. M. (2020). History of the emergence and development of the science of hadith in Transoxiana (arabic: Mawarannahr). *Aktual'nye nauchnye issledovaniya v sovremennom mire*, (5-11), 81-92.
2. Binasdevi, M., & Armizi, A. (2020). Metodologi Imam Al-Bukhari dalam Menentukan Cacat sebuah Hadis pada Kitab At-Tarikh Al-Kabir Jilid II. *Al-Aulia: Jurnal Pendidikan dan Ilmu-Ilmu Keislaman*, 6(1), 52-65.
3. (n.d.). *Bukhari Muhammad ibn Ismail. Al-Tarikh al-Kabir*. Hyderabad: Daira al-maarif al-usmaniyya.
4. (1997). *Hakim Naisaburi Abu Abdullah Muhammad ibn Abdullah. Ma'rifa Ulum al-Hadith*, Beirut: Dar ihya al-ulum.
5. (1953). *Ibn Abu Hatam Abdurahman ibn Muhammad. al-Jarh and at-ta'dil*, Beirut: Dar al-kutub al-ilmiya.
6. (1984). *Ibn Hajar Asqalani Abulfazl Ahmad ibn Ali. An-Nukt 'ala kitab ibn as-Salah*, Medina: al-Jami'a al-Islamiyya.
7. (1989). *Ibn Hajar Asqalani Abulfazl Ahmad ibn Ali. at-Talkhis al-hubair fi tahrij ahadis ar-rafi' al-kabir*, Beirut: Dar al-kutub al-ilmiya.
8. (1984). *Ibn Hajar Asqalani Abulfazl Ahmad ibn Ali. Tahzib at-tahzib*, Beirut: Dar al-fikr.
9. (1986). *Ibn Jama'a Muhammad ib Ibrahim ibn Sadullah. al-Minhal ar-Rawi fi mukhtasar al-ulum al-hadith an-Nabawi*, Damascus: Dar al-fikr.
10. (2002). *Ibn Salah Abu Amr Usman Ma'rifa anwa' ulum al-hadith*, Beirut: Dar al-kutub al-ilmiya.
11. Muratov, D., & Yusupiv, Q. (2021). Contribution of hadith scholars from uzbekistan to the development of hadith science. *Theoretical & Applied Science*, (6), 363-368.
12. Tajiev, A. S. (2022). Features of the written collections of Hadith in the VII-VIII centuries. *Asian Journal of Multidimensional Research*, 11(6), 17-21.
13. Tajiyev, A. (2018). Hadith in the early period of islam and its impact on the companions'spiritual life. *The Light of Islam*, 2018(1), 5.
14. Taş, M. (2017). Buhârî'nin Cerh-Ta'dil Metodu. *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi*, 6 (12), 393-395. <https://dergipark.org.tr/en/pub/rteuifd/issue/32133/356813>
15. Turhan, H. İ., & Taş, M. (2016). Buhârî'nin ehl-i bid'at râvileri ile ilgili metodu. *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi*, 5 (9), 69-116. <https://dergipark.org.tr/en/pub/rteuifd/issue/28232/299742>
16. (2001). *Zahabi Muhammad ibn Ahmad. Siyar a'lam an-nubala*, Beirut: Muassasa al-risala.