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AL-IMĀM AL-BUKHĀRĪ'S WORK «AT-TA'RĪKH AL-KABĪR» – IS AN SIGNIFICANT SOURCE ON IDENTIFYING THE COMPANIONS

Abstract: In the science of *ḥadīth*, the place of *ṣaḥāba* (the companions) is incomparable, they are the people who deliver the *ḥadīth* of the Prophet (PBUH) to Muslims who come after them, that is, they are the ones who are at the base of *isnād* (chain of transmitters) of *ḥadīth*.

Al-Imām al-Bukhārī's (194/810-256/870), recognized as "the leader of the believers in *ḥadīth*", work "*at-Ta'rīkh al-Kabīr*" (the Great book of history) written as a result of his research on narrators, their history and personal qualities, is also one of the main sources for identifying companions. For this reason, the article examines *Al-Imām al-Bukhārī's* method of showing companions and determining their position in this work.

Key words: *at-Ta'rīkh al-Kabīr*, *ṣaḥāba*, companion, *ṣaḥība*, to have a conversation with someone, *sami'a*, to hear, *raā*, to see, *adraka*, to reach, *adalatu-l-rāwiy*, fairness of a narrator.

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Introduction

Muhaddiths focused on knowing *ṣaḥāba* (the companions) for several reasons. In particular, since all of them are considered to be *ādil* (fair), *adalatu-l-rāwiy* (fairness of a narrator) who is identified as a companion is not checked. In this case, *muhaddith* is content with checking the narrator's companionship. At the same time, unlike other narrators, it is still accepted even if a companion hears a narration from another companion and narrates it as from the Messenger of Allah (PBUH). Also, companions' activities, words, and attitudes are accepted as *ḥadīth*. After all, they comprehended *ḥadīth* better than others.

When it comes to companions in *ilmul-ḥadīth*, they are first divided into those who narrated *ḥadīth* and those who did not. Because, although it is said in the sources that there are more than 100 thousand companions, among them there are no more than 1500 who narrated *ḥadīth*. Commenting on this, *Dhahabī*, quoting *Abu Zur'a ar-Razī*, notes that when the Prophet (PBUH) died, there were more than 100,000

companions, and *Hākim an-Naysābūrī* said that the number of companions who narrated *ḥadīth* was 400. *Dhahabī* disagrees with *Hākim's* opinion and states that the number of the Companions who narrated the *ḥadīth* is about 1500 people [2, p. 1, 3].

Al-Imām al-Bukhārī, like other *muhaddiths*, paid great attention to distinguishing the Companions from others. For example, in "*at-Ta'rīkh al-Kabīr*" several special expressions are used to indicate the Companions.

Among them, *lahū ṣuḥba* (the owner of the conversation), which indicates that the narrator is a companion, is the most used. In the book it was used in 340 places [6, v. 2, p. 29, 44, 46]. The word *ṣaḥība* which indicates that the narrator had a conversation with someone, is used in the form of *ṣaḥībun-Nabīyyi* (PBUH) in 18 places to show that the narrator is one of the Companions [6, v. 2, p. 76, 371, v. 3, p. 66, 67, 213, 265, v. 4, p. 135, v. 6, p. 83, 139, v. 7, p. 63, 135, 136, 316, 415, v. 8, p. 75, 106, 429, 445], and in other places, it is used in the form of *ṣaḥību fulān* to show that the narrator had a conversation with some famous

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person. Therefore, the word *sāhib* is not always used to indicate that the narrator is a companion, and wherever this conversation refers to the Prophet (PBUH), it indicates that he is a companion.

It can also be seen that several other verbs are used in the work to refer to companions. For example, the word *sami'a* (to hear) is usually used in places where it is clear that the narrator himself heard the *ḥadīth* from the sheikhs who are narrating it, and it shows the continuity of the chain of transmitters. During the monitoring of the work, it was found that this phrase was mentioned in more than 6 thousand places. When analyzing the places of their use and content, it was found that this term is also used to indicate that the narrator is one of the Companions.

It is known that to become a companion, it is enough to see the Prophet (PBUH) as a Muslim and die in this condition. However, Imam Bukhari focused on showing that the Companions had heard the words of the Prophet (PBUH). After all, only some of them who saw him narrated the *ḥadīth*.

In several places of the work, the expression *sami'a* is used together with the expression *lahū ṣuḥba* (the owner of the conversation), and in most cases, it is used separately. For example, *Anas b. Ḥarith*, *Bar b. 'Abdullāh*, *Ḥārith al-'Ash'arī*, *Ḥasan b. Abi Ṭālib*, *Ḥakam b. Mu'awiya an-Numayrī*, *Ḥakam b. Mu'awiya*, *Sulāimān*, *Salāma b. Qaisar al-Ḥadramī*, *Sukayn ad-Damrī*, *Shurahbīl b. Aws*, *Shurahbīl al-J'ufī*, *Sunābih b. al-Athar*, *'Abdullāh b. Sabāra*, *'Abd al-Malik b. 'Abbād b. J'afar*, *'Arfaja b. Shurayḥ*, *Malik b. Rabī'a*, *Malik b. 'Ubāda*, *Mu'awiya b. Ḥayda*, *N'umān b. Rāzi'a*, *Nu'aym b. Mas'ūd*, *Wahb b. al-Qays b. 'Ābān*, *Waḥshi*, *Yazīd b. Sāib*, *Yazīd b. Asad*, *Yasār b. Sh'uba* used the word *sami'a* to confirm the companionship of narrators such as Ibn Firāsī [6, v. 2, p. 30, 146, 260, 286, v. 3, p. 11, 11, v. 4, p. 1, 194, 198, 250, 250, 327, v. 5, p. 27, 404, v. 7, p. 64, 300, 301, 329, v. 8, p. 75, 92, 161, 180, 316, 317, 420, 444].

The work also uses the word *raā* (to see) in order to indicate the Companions. This phrase is used by *Al-Imām al-Bukhārī* in places where there is a possibility that a narrator may not have heard a narration directly from him while seeing the narrator himself was also used in several places to distinguish the Companions.

For example, *Al-Imām al-Bukhārī* mentioned *Ḥabīb b. Fudaik* in the book and showed that he saw the Prophet (PBUH), but he was a *mursil* (who narrates hadiths as he heard from Prophet (PBUH) which he didn't) [6, v. 2, p. 310].

Bukhārī reported that *Sahl b. S'ad raā* (saw) the Prophet (PBUH) at the age of 15. At the same time, a narration from *Ibn Shihāb* is also given. In it, it is narrated that *Sahl adraka* (reached) the Prophet (PBUH) at the age of 15 [6, v. 4, p. 97]. Based on this narration, it can be said that sometimes the word *raā* is used in the same sense as *adraka* (reached).

In the work, it was found that the word *raā* (to see) is used to show that 5 more narrators in total 7 are

from the Companions [6, v. 6, p. 310, 312, v. 7, p. 56, 253, v. 8, p. 140].

It can be seen that the word *adraka* (reached) is also used in the work to indicate the Companions. This expression is used to show that the narrator saw or lived in the same century and did not narrate from this person, and in most cases, it is used in the work to emphasize that the narrator is one of the Companions.

For example, about *Muḥammad b. Ḥātib al-Qurashī* [12, v. 3, p. 256; 10, v. 2, p. 84; 11, v. 3, p. 16; 8, v. 19, p. 239; 1, v. 1, p. 170]: "He saw the Prophet (PBUH) when he was a young child. He heard it from 'Alī", and quoted 2 narrations related to him. One of them is the narration of his birth from his mother, and the other is the narration of Abu *Ishaq as-Sabī'iy* from *Abul-Malik al-Ashja'iy*. In this narration: "I was sitting with *Muḥammad b. Ḥātib*. Then he said: "The Messenger of God (PBUH) said: "I see a land with date palms" [6, v. 1, p. 17]. In this place, although the narrator is considered one of the Companions, he did not narrate any hadith from *Muḥammad* (PBUH) because he saw him when he was young.

Al-Imām al-Bukhārī about the narrator *Muḥammad b. 'Abdullāh b. Muḥammad b. 'Abd al-Raḥmān b. Abū Bakr as-Siddīq*: "The surname of his grandfather *Muḥammad b. 'Abd al-Raḥmān: Abū 'Atīq, Qurashī*. He reached *Nabī* (PBUH)" [6, v. 1, p. 128]. Here it is shown that the person who succeeded the Prophet (PBUH), his grandfather *Muḥammad b. 'Abd al-Raḥmān*. In the narration of *Abū Nu'aim* from *Mūsā b. 'Uqba*, *'Abd al-Raḥmān b. Abū Bakr as-Siddīq* and his son *Muḥammad* are mentioned as two of the four people who were not known to be companions [1, v. 2, p. 171]. *Ibn Hibbān* pointed out that he was a Companion [12, v. 3, p. 366]. So, there is a conflicting opinion among *muḥaddiths* regarding whether *Muḥammad b. 'Abd al-Raḥmān* is one of the Companions or not, *Al-Imām al-Bukhārī* and *Ibn Hibbān* considered him to be a Companion, and *Hākīm an-Naysābūrī* considered him a narrator whose companionship is not clear.

Al-Imām al-Bukhārī said about the narrator *Aswad b. Khalaf b. 'Abd Yāghūs*: "They reached the Prophet (PBUH)" [6, v. 1, p. 444]. After that, he quoted the hadith of *Muḥammad b. Aswad* on the authority of his father. In it, *Aswad* came to the Prophet (PBUH) on the day of *al-Fath* (Conquest), when people were pledging allegiance, and he saw him. In this narration, it is mentioned that the sufficient condition for one to be considered one of the Companions is to see the Prophet (PBUH) as a muslim. Here the verb *adraka* (to reach) is given as a synonym with the verb *raā* (to see). *Ibn al-Qān'is* mention [11, v. 1, p. 19] of him among the Companions also supports the above opinion.

Al-Imām al-Bukhārī said about the narrator *Ḥabis b. S'ad at-Tāī*: "He reached the Prophet (PBUH)" [6, v. 3, p. 108]. *Muḥaddiths* such as *Ibn S'ad*, *Ibn Hibbān* and *Ibn Ḥajar* mentioned this

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narrator among the Companions [4, v. 7, p. 431; 12, v. 3, p. 94; 8, v. 4, p. 32; 3, v. 1, p. 27], which means that they agree with *Al-Imām al-Bukhārī* on the issue of the companionship of this narrator.

Al-Imām al-Bukhārī said about the narrator *Sa'īd b. 'Amir b. Huzaim al-Jumahī*: "He reached the Prophet (PBUH)" [6, v. 3, p. 453]. *Ibn Hibbān*, *Ibn al-Qān'ī*, *aṭ-Ṭabarānī*, and *Abū Nu'aim* mentioned [9, v. 4, p. 48; 12, v. 3, p. 155; 8, v. 6, p. 58; 11, v. 1, p. 263] him among the Companions. Therefore, this narrator is also considered a companion.

Al-Imām al-Bukhārī said about the narrator *Sāib b. Aqrā al-Thaqafī*: "He is a companion (*lahu ṣuḥba*). He reached *an-Nabī* (PBUH). *Muḥammad* (PBUH) stroked his head" [6, v. 3, p. 101]. In this place, Imam Bukhari mentioned the companionship of the narrator separately and that he reached the Prophet (PBUH). About this narrator, *Ibn Abū Hātim* and *Ibn Hibbān* also reported this narration [9, v. 3, p. 240; 12, v. 3, p. 155].

In the biography of *Sunain Abū Jamila*: "He reached the Prophet (PBUH)... *Abū Jamila* reached the Prophet (PBUH) and went on *ghazas* (battles) with him in the year of *al-Fath* (Conquest)" [6, v. 4, p. 209]. *Ibn Abū Hātim*, *Ibn Hibbān* and *Abū Nu'aim* mentioned this narrator as one of the Companions, while *Ibn S'ad* and *al-'Ijlī* mentioned him as one of the *tāb'ūn* (followers) [9, v. 5, p. 63; 12, v. 3, p. 179; 1, v. 3, p. 1434; 7, p. 208].

In the biography of *Shaqīq b. Salama*: "He came to the Prophet (PBUH), but did not hear anything from him" [6, v. 4, p. 245]. Other *muhaddiths* have mentioned that this narrator did not see the Prophet (PBUH) and did not narrate anything.

In the biography of *Farqad*: "He reached *Nabī* (PBUH). He said: "I saw Prophet Muhammad (PBUH) and ate from his table" [6, v. 7, p. 130]. *Ibn Abū Hātim* also commented on this narration [9, v. 7, p. 81]. However, he did not mention *Farqad's* narration. And cited that *Abū Hātim* also supported this faction.

In the biography of *Mālik b. Zāhir*: "They reached the Prophet (PBUH). *Sa'īd b. Abū Shamr* narrated a hadith from him" [6, v. 7, p. 304].

In the biography of *Maḥmūd b. ar-Rabī'ī al-*

Khazrajī al-Anṣārī: "He reached *an-Nabī* (PBUH)" [6, v. 3, p. 482]. After that, he brought the information narrated by *az-Zuhrī's isnād*. Imam Bukhari also mentions this narration in "*aṣ-Ṣaḥīḥ*" [5, v. 1, p. 26]. For example, it is mentioned that when *Maḥmūd* was 5 years old, *an-Nabī* (PBUH) took water from a bucket and splashed it on his face. Based on this narration, *Ibn Abū 'Āthim*, *Ibn al-Qān'ī* and *Abū Nu'aim* mentioned *Maḥmūd* among the companions. *Abū Hātim* mentions *Maḥmūd* not as the owner of *ṣuḥba* (companionship) [11, v. 3, p. 117; 1, v. 5, p. 2523], but as the possessor of *ru'ya* (vision) [9, v. 8, p. 289; 7, v. 5, p. 2523] due to the fact that he was 5 years old when he reached the Prophet (PBUH). So, in this place, Imam Bukhari included him among the Companions based on the fact that the narrator saw *Muḥammad* (PBUH). *Abū Hātim ar-Rāzī* noted that he was underage when he saw the Prophet (PBUH).

In the biography of *'Amr b. Salama Abū Yazīd al-Jarmī*: "*Abū Qulāba and Ayyūb* narrated from him. He reached the time of the Prophet (PBUH)" [6, v. 6, p. 313].

Based on the above, it can be said that *Al-Imām al-Bukhārī* in "*at-Ta'rīkh al-Kabīr*" emphasized the importance of distinguishing the Companions from other narrators. For example, expressions such as *lahū ṣuḥba*, and *ṣāhibun-Nabīyyi*, derived from the verb *ṣaḥiba*, were used only in relation to the companions.

Sami'a is also used in the work to show that the narrator is one of the companions, and it is used to show that the companion not only saw the Prophet (PBUH), but also heard his words.

The word *raā* is also used to indicate that the narrator may not have heard the hadith from the *sheikh* he is narrating while he himself has seen it, and in some places, it is used to state that the main condition of companionship is found.

Although Imam Bukhari used the word *adraka* to indicate that some of the narrators reached *an-Nabīyyi* (PBUH) and entered the ranks of the Companions, it represents a lower level than *sami'a*. After all, this word was used in the biographies of people who had doubts about their companionship status or who had reached it but did not hear their words.

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