



IMAM BUKHARI'S METHODOLOGY OF CRITICISM AND PRAISE OF NARRATORS IN HIS FAMOUS BOOK AL-TARIKH AL-KABIR.

***Dr Muhammad Qayyum Khan**

Chief Executive Officer School Education Department Punjab Pakistan.

Email: mqayyumkhan31@gmail.com

****Dr Manzoor Ahmad**

Assistant Professor, Department of Islamic Studies & Arabic, Gomal Univesity, D.I.Khan, Pakistan.

Email: drmanzoor67@yahoo.com

*****Dr Hafiz Muhammad Usman**

Assistant Professor, Department of Islamic Studies, NCBA&E (Alhamra University), Lahore, Multan Sub-Campus, Multan, Punjab, Pakistan. (Corresponding Author).

Email: dr.h.m.usmanshaikh@mircpk.net

ABSTRACT

Muhadithins'(محدثين) have played a pivotal role in the collection, compilation and preservation of Hadith of the prophet (ﷺ) and saved Muslim ummah from a gigantic problem. Among them services of Imam Bukhari are remarkable and praiseworthy in the field of Hadith collections and its sciences. He is considered as "Imam" and "authority" in both fields(compilation of Hadith and its sciences). His famous book "Sahih Bukhari" is the most reliable work in Hadith and his book "Al-Tarikh Al-Kabir" is considered as one of the authentic and ancient books in the field of Hadith sciences like biographies of narrators, criticism and praise of narrators of Hadith. This paper will describe Imam Bukhari's method of criticism(jarh) and praise(Tadil) in AL-Tarikh Al-Kabir. In this book he described biographies of thirteen thousands seven hundred and seventy nine narrators only(13997) in alphabetical order. Although his methodology was to mention names of the narrators alphabetically but in respect of the prophet(ﷺ) he mentioned eleven narrators among the companions whose names started with "Muhammad". In criticism and praise (Jarh o Tadil) of narrators of Imam Bukhari(R.A), it is found that either the narrators are rejected or given authenticity, on the basis of not only of his own observations or information but he relied on the sayings of other experts of this science as well. It is also pertinent to mention that he awarded degree to a little number of the narrators while left over most of the narrators undecided because the main objective of the book was to portray the biographies of narrators rather to make analysis of all the narrators.

Keywords: Imam Bukhari, Biography, Method, Criticism, Praise, Narrator, Al-Tarikh Al-Kabir.

INTRODUCTION

The Holy Quran and the Hadith of the Prophet (peace be upon him) are the basic foundations of religion. Allah Almighty has taken the responsibility of protecting them both. The interpretation of the Holy Qur'an and revelation is infallible. The responsibility of its protection also lies with this tribe. Among the muhaddithin are the jurists and the companions of the jurisprudence. The jurists have preserved the meaning of these hadiths. Books of this art are available in large numbers and there is great diversity in them. Some of these books are only about the condition of trustworthy narrators. Some books have only the condition of weak and accused narrators. There are some books which have the condition of both trustworthy and weak narrators. There are some books which mention only the narrators (rijal) of a particular book of Hadith (such as Tirmidhi) and there are some books which mention all kinds of narrators instead of any particular book. The greatness and importance of this work of the Imam of Jarh and Ta'dil can be gauged from the fact that he has narrated the translations (ie the conditions of life) of all the narrators of the hadith (except a few) and decided to praise or criticize them. From which narrator did



a narrator get the knowledge of hadiths and then which narrator got the knowledge of hadiths from this narrator? Which city did the narrator travel to?

When and where did a narrator meet which narrator, etc.? These gentlemen performed a feat in their time which no one could have done before them and even in the present age (despite the printing and computer resources) no nation has been able to do such a feat. He has accomplished this feat by preparing huge encyclopedias of the narrators of the hadith. He deserves praise for this great deed and Imam Bukhari has a prominent place among these gentlemen. Just as he wrote the book Sahih Bukhari in Hadith, he also wrote an excellent book "Al-Tarikh Al-Kabeer" that is the biography of narrators of Hadith.

INTRODUCTION OF IMAM BUKHARI

His name is Muhammad Bin Ismail and his surname is Abu Abdullah. He belongs to the area of Bukhara and for this reason he is called Bukhari. He was born on Friday, Shawwal 2 AH (July 3, 6) after Asr or Isha prayers. The lineage of Imam Bukhari is as follows: Abu Abdullah Muhammad Bin Ismail Bin Ibrahim Bin Mughairah Al Bukhari Al Jafi and his titles are Amir al-Mu'minin fi al-Hadith, Tabib al-Ahadith, Ustad al-Astazin, Imam al-Muhaddithin and Shaykh al-Hifaz. Imam Bukhari's father Hazrat Ismail also had the privilege of being a disciple of great scholars and Imam Malik. Imam Bukhari's ancestor Bardzbah was a fire worshipper and he died in this condition. Ibrahim, son of Bardzba, converted to Islam at the hands of Yaman Jafi, ruler of Bukhara. In the Arabian Peninsula, because it was customary to have a special relationship with the person on whose hand Islam was brought, which was interpreted as "villa" and its branches spread so far that the relationship was established. Imam Bukhari is also called Jafi with the same relationship, otherwise Imam Bukhari was not from this family. Imam Bukhari was still young when his loving father passed away and only his mother's support remained for education and training. After loving father's death his mother started upbringing Imam Bukhari and Arranged training for him. Imam Bukhari had not even opened his eyes well enough when he lost his sight. His mother was deeply shocked by this tragic tragedy. She sighed and prayed in the presence of God, spread the word of humility and pray for the sight of his incomparable son. The prayers of an anxious, restless and helpless mother were accepted. One night she saw Hazrat Ibrahim Khalilullah in a dream. He was saying, "Go, O righteous ones: Your prayers have been accepted. Allah has blessed your son with the light of his eyes again." She wakes up in the morning and sees that the light in her son's eyes has returned.¹

He started acquiring knowledge at a very young age and started memorizing hadiths and at the age of ten he attained a high position in hadith. He would attend meetings of various muhaddiths of the city and inform them of their mistakes. He is highly regarded among the Imams, so they have acknowledged his status. Along with his influence in jurisprudence and hadith, he was also a devotee and respondent to prayers. He died in 5 AH.

INTRODUCTION OF AL-TARIKH AL-KABEER

Imam Bukhari was not only a great muhaddith but he was also incomparable in the art of Asma-ul-Rijal. He himself says that there have not been any notable personalities in history about whom I have no information. At a very young age, he wrote a book on the art of Asma-ul-Rijal. He wrote Al-Tarikh Al-Kabeer at the age of 18.²

Imam Bukhari (may Allah have mercy on him) in this book has relied on the names, genealogy and surnames in the narration. Imam Bukhari has mentioned the narrations of thirteen thousand seven hundred and ninety narrators in it. In the first and second volumes two thousand eight hundred and ninety four, in the third and fourth volumes twenty one



thousand seven hundred and seventy one, in the fifth and sixth volumes three thousand four hundred and fifty two, In the seventh and eighth volumes, three thousand two hundred and sixty-seven, while at the end, under the title of Bab-ul-Kani, the narrations of nine hundred and ninety-three narrators are mentioned.

Al-Tarikh al-Kabeer gained general popularity from the very beginning. Ishaq ibn Rahawiyah, the teacher of Imam Bukhari, when he saw this book, expressed his happiness and surprise and presented this book to Khalid bin Ahmad Al-Dhahli He also expressed surprise and happiness.³

Abu Sahl Mahmoud al-Shafi'i says:

سمعت اكثر من ثلاثين عالماً من علماء مصر، يقول: حاجتنا من الدنيا النظر في تاريخ محمد بن اسماعيل.⁴

"I have heard more than thirty Egyptian scholars say that our need in the world is to read the history of Muhammad ibn Isma'il."

The popularity of this book can be gauged from the fact that after seeing the acceptance of this book among the knowledge-lovers, other narrators also started naming their works as "Al-Tarikh-ul-Kabeer" and the life of Imam Bukhari and his Subsequent narrators have used this book in one way or another. Most of the narrators are of the opinion that the main source of this book is Al-Tarikh Al-Kabeer.

Imam Ibn Khair said:

بنى على خريج البخارى وزاد فيه عن ابيه و ابي زرعة.⁵

"Abi ibn Hatim based his book on Bukhari's book and added to it with his father and Zara." Ibn Rajab writes:

اي التاريخ كتاب جليل لم يسبق الى مثله لما وقف عليه ابو زرعه ابو حاتم الرازيان رحمهما الله صنفا على منواله كتابين احدهما: كتاب

الجرح والتعديل والثاني: كتاب العلل.⁶

"Al-Tarikh is a great book. A book like this has never been written before. When Abu Zara'a Razi and Abu Hatim Razi (may Allah have mercy on them) saw this book, they wrote two books on its method. One is the book Al-Jarh wa Al-Ta'dil and the other is Al-Allal."

Imam Tirmidhi's style of using the books of Imam Bukhari and especially Al-Tarikh Al-Kabeer is unique from other narrators. He generously admit that I have consulted the books of Imam Bukhari. And what is mentioned in it about the causes, narrators and history of the hadith, I have taken it from his book of history (Al Tarikh Al Kabir).⁷

ARRANGEMENT OF AL-TARIKH AL-KABEER

Imam Bukhari started the book in the name of the Holy Prophet Muhammad (peace be upon him). And in accordance with the name of the Prophet (peace and blessings of Allaah be upon him), Imam al-Bukhari is the first to mention in the book all the narrations whose name begins with Muhammad. Imam Bukhari has narrated the genealogy of Hazrat Muhammad (PBUH) up to Hazrat Adam (PBUH) along with his chain of transmission. This is followed by the surname of the Holy Prophet (saw), his stay in Makkah and Madinah, his migration to Madinah, his revelation and his blessed death. This book has been compiled in alphabetical order and the narration of the narrators of a name has been compiled in the alphabetical order of the names of their fathers. The first chapter mentions the eleven companions whose name is Muhammad. After that the chapter "Muhammad" is subdivided in which the names of the fathers of the narrators are mentioned in order. The first sub-chapter of "Chapter Muhammad" is "Chapter A" in which the first narrator is Muhammad bin Osama bin Zayd bin Haritha. Imam Bukhari cares for the first letter of the narrator's name in sequence and does not take into account the second or third syllable.

After Bab Muhammad, the book begins in its regular order. The first chapter in chapter A is "Chapter of Ibrahim. After chapter of Ibrahim is chapter of Ismail.

Regarding the methodology of Imam Bukhari in Al-Tarikh Al-Kabeer, Imam Dhahabi is of the opinion that Imam Bukhari has established keeping in view the names of the fathers of the narrators under a separate chapter of each name. There is another order in the sub-chapters and this order is by class. He first mentions the names of the Companions, then mentions the followers and the rest of the narrators after them in order.⁸

Imam Bukhari has adopted the method of abbreviation in Al-Tarikh Al-Kabeer. He himself has explained that all the narrators I have mentioned in this book, except for a few, I have detailed information and a story, but I did not mention them, disliking the length and thickness of the book.⁹

The Literal Definition of Criticising (Jarah)

"Jarh means to inflict a wound on the tongue. These meanings are common to the lexical."¹⁰ In dictionary "Jarh" has a variety of meanings in Arabic, such as injury, sarcasm, and acquisition. Jarh means to injure with a weapon and if Judge rejects the evidence of a witness on the basis of his falsehood that is called Jarh.¹¹

The real meaning of 'Jarah' is to be wounded and injured by a weapon."¹²

Terminological definition of discrediting(Jarah)

Narrating the defects of the narrators of the hadith due to which the authenticity of the narrator is annulled and the hadith narrated by him is declared weak or rejected.¹³

To describe the defects of the narrators which would destroy their authenticity and memory power or make them defective which would invalidate their narration.

Hafiz Ibn Al-Athir Jazri says:

هو وصف الراوى بما يقتضى تليين روايته او تضعيفها اوردها.¹⁴

"It(jarrah) is an attribute if it is associated with the narrator or the witness, then he is void and his practice becomes void."

This means that the narrator who has been criticized is not trustworthy and the hadith narrated by him will be considered invalid and if any witness is criticised (he has been cross-examined) then his testimony is not trusted and his testimony will not be accepted.

The Literal Definition of Taadil (Praising)

In Arabic language word "Ta'dil" is from the word, "adl" (justice), which means to balance or straighten what is bent. In the Terminology of hadith sciences, "ta'dil" is to accept the righteousness of a narrator leading to the acceptance of his or her hadith or testimony, but in the science of rijal, "ta'dil" has a more precise meaning. It means to consider a transmitter of hadiths as reliable, that is to take them to be both righteous and accurate, because these are the two properties that undergird the acceptance of a transmitter's hadith.

Ta'dil is derived from the Arabic word,"Adl"(justice) or "Adalat". "Adl", refers to the opposite of oppression in the dictionary, and refers to the person who is admissible for testimony.

Ta'dil means "correcting someone." "Ta'dil"(praising) of witnesses" means to declare them (witnesses) just.¹⁵

The root of the word "Ta'dil" in Arabic is justice. This word is the opposite of oppression.

"العدل من الناس : الترضيق قوله وحكمه."¹⁶

"Adil", is the name given to those whose words are pleasing and acceptable."



According to Ibn Manzoor, the "Adalat", is the matter about which the heart testifies that it is true, it is against oppression. Ta'dil means to declare someone just. The word adil is used in many meanings by the Arabs. For example, adil means to straighten an arrow. The thing that stays in the heart is straightforward, and justice is the antithesis of oppression, and its meaning is to make the right decision. For example, the ruler did justice in the decision, and decided with the truth, man is just and worthy of testimony.¹⁷

Terminological Definition of Ta'dil (Praise).

"To decide about the narrator that he is just and has memory power."¹⁸

"Explain that the narrator of the hadith is just and has good memory. Verify them and to decide that he is just or has good memory so his narration is acceptable."¹⁹

Hafiz Ibn Hazm has defined "Adl" in the following terms:

"العدل هو القيام بالفرائض واجتناب المحارم والضبط لما روى واخبره فقط"²⁰

"Adl" means the establishment of duties and avoidance of haraam things. And he remembers well what he narrates."

"Al-Ta'dil is an attribute if it is associated with the narrator and the witness, his words should be obeyed and accepted."²⁴

To decide about the narrator of the hadeeth that he is "Adil"(just) and "Zabit"(has good memory), so that his narration is acceptable, and adil means that the narrator should be a Muslim, sane and mature, protected from the causes of immorality, bound by Islamic manners and morals. "Zabit" means that the narrator should be strong in his memory. There no flaw in his memory and he does not oppose other reliable and trustworthy narrators. Also, do not be a liar, negligent, misleading and do not suffer from too much delusion.

The Art of Jarah and Ta'dil (Criticism and Praising)

The art of "jarah and Ta'dil is one of the most important of the sciences of hadith. The art of "Jarah and Ta'dil" is the art of debating the condition of the narrators in terms of accepting or rejecting their narrations. It is as if the knowledge of "jarah and Ta'dil", is a mirror of the condition of the narrators. This is the knowledge by which it is known whether the narrator is truthful or false, has good memory or is mixes narrations?

Imam Ibn Hajar Asqalani (may Allah have mercy on him) says about the science of criticism and praising(of narrators of hadeeth):

"اظهر أحوال أهل العلم من كان ثقة أو غير ثقة."²¹

"The emergence of the sayings of scholars in this capacity to know who is trustworthy or untrustworthy."

Explaining the science of criticism and praising, Ibn Hajar further writes:

It is very important to know the condition of the narrators in the sense that they are just, incredible or ignorant because either the justice of the narrator is known or his incredibility will be known or nothing will be known about him.²²

It is as if the conditions of the narrators of the hadith, their way of life, their names, genealogy, teachers and students, their knowledge of justice and truthfulness and their status are known as "Ilm-e-Jarh wa-Tadeel" and "Ilm-e-Asma-e-Rijal". The general conditions of the narrators of the hadith are discussed in the science of the names of the narrators, and the criticism and authenticity of the narration of the hadith is discussed in the science of "Ilm-e-Jarh wa-Tadeel" These two art are inseparable. Jarh means to describe the defects of the narrators of the hadith which cause their justice to be annulled and the hadith narrated by them to be rejected and Ta'dil means that the narrator of the hadeeth is

just and decide that he is just and has good memory. Imams of Hadith and scholars of the principles of Hadith have written many books on this subject.²³

Method of Imam Bukhari in Jarh (Criticism)

1. The method of Imam Bukhari in the words of jarh(Criticism)

i. When Imam Bukhari says about a narrator "saktwa anh", it means that he is obsolete, which is the fourth degree of "Jarah"(Criticism). " He does not take the narration of the narrators about whom the words of Saktawa Anhu are used by him."²⁴

ii. Imam Bukhari, while attacking the narrators, also uses the words "lais baqawiyat fi hadeeth", "munkar hadeeth"(denier of Hadeeth), "laes bashiyaen"(Nothing), "huwa dajjal"(He is the Antichrist) and , "maroof bil kizb"(Famous as liar)etc. When questioning the hadiths of the narrator and the chain of transmission, he uses the words asnaad majhul, la yarif isnaada, fi haditha mana'kir, dhahab haditha, ahaditha maroofat, etc., the examples of which are as follows.

LES BAQAWIYYAH IN HADITH.(ليس بقوى في الحديث)

Imam Bukhari applies this to the weak narrator.²⁵

As about Abdul Aziz bin Al-Hussein says:

عبدالعزیز بن الحصین بن الترجمان ابوسہل من اهل مرو عن الزهري، ليس بالقوى عندهم.²⁶

"Abd al-Aziz ibn al-Husayn ibn al-Tarjuman Abu Sahl Ahl al-Marw who narrates from Al-Zuhri is not strong according to the scholars of Hadith".

Similarly, Abdul Ghaffar says about Abu Maryam Al-Kufi:

عبدالغفار ابومريم الكوفي الانصاري ابن القاسم ابن قيس بن قهد، ليس بالقوى عندهم.²⁷

"Abdul Ghaffar Abu Maryam Kofi Ansari Ibn Al-Qasim Ibn Qais bin Qahd is not strong according to the scholars of Hadith."

MUNKIR UL HADITH (منكر الحديث)

It is usually used for severe criticism which is mostly used by Imam Bukhari and it refers to severe criticism to which he himself has pointed out that when I call a narrator munkar al-hadith It is not correct to narrate from him.²⁸

In the case of Imam Bukhari, munkar al-hadith means that the narrator's narration remains in the level of trust and sometimes it means severe criticism. It is not permissible to take narration from such a narrator as is said about Talha bin Zayd:

طلحه بن زيد الشامي، منكر الحديث.²⁹

"Talhah ibn Zayd al-Shami is a denier of hadith".

And mention Asim bin Abdullah:

عاصم بن عبدالله العمري المدني منكر الحديث.³⁰

Asim bin Abdullah Al-Omari Al-Madini denied the hadith.

Says about Saleh bin Abdullah:

صالح بن عبدالله بن صالح المدني، منكر الحديث.³¹

Saleh bin Abdullah bin Saleh Al-Madani is a denier of Hadith.

FIH NAZAR (فيه نظر)

From the apparent meaning it is understood that there is some doubt in it and the narrator is suspicious even though this is not the purpose. On the contrary, when Imam Bukhari says 'fih nazar' about a narrator, it means to be obsolete according to him. Which is the worst case of criticism.

Imam Dhahabi says:

"Imam Bukhari usually applies 'fih nazar' to a narrator when he is a liar."³²

Imam Bukhari himself says:

إذا قلت في حديث. نظر فهو متهم واه.³³

Some researchers believe that this is not a general rule, but rather a common one. On the contrary, it has happened that the narrator is not in this level of interrogation. For example, regarding Tmam bin Najih, Imam Bukhari has said, " 'fih nazar' and a hanging Hadith from him, himself has narrated that Umar bin Abdul Aziz used to perform "Rafa Ya-Dain" while bowing in prayers.³⁴

According to Imam Bukhari, fih nazar means that he is criticizing the narrator. If he talks about companions of The Holy Prophet, then it is a criticism on narration.

As about Ibad bin Abdul Samad says:

عباد بن عبد الصمد ابو معمر، فيه نظر.³⁵

The same is said about Ibn Shu'bah

عن ابن شعبة: عن يحيى بن عبد الواحد الثقفي، وقال معاذ حدثنا شعبة: عن ابن عبد الواحد: فيه نظر.³⁶

FI ASNAADO HO NAZAR (في اسناده نظر)

This means that the narrator is not weak, but weakness is in the chain of transmission attributed to him.³⁷

Iraqis say that Imam Bukhari used the terms 'fih nazar' and 'saktwa anhu' to refer to the narrators who have been barred from taking hadiths.³⁸

SAKTWA ANHO (سكتوا عنه)

This word is often used by Imam Bukhari and its apparent meaning is that people did not say anything about his chain of narration. Rather, remained silent. In such a case, he is called "Majhool", which is the lowest level of interrogation. But the fact is that according to Imam Bukhari, this is not the meaning here, but when he says "saktwa anhu" about someone, it means that he is obsolete, which is the fourth degree of 'Jarh'. On the contrary, Allama Ibn Katheer says that this is the worst degree of "Jarh" according to Imam Bukhari. But Imam Dhahabi says that Istiqarah indicates that it means "Tarkah". That is, he has abandoned it.³⁹

Imam Sakhawi says that most of the time Imam Bukhari has taken it to mean obsolete.⁴⁰

As says about Qasim bin Abdullah:-

القاسم بن عبدالله بن عمر العمري عن عبدالله بن محمد بن عقيل سكتوا عنه.⁴¹

As says "Saktwa Anho" about Qasim bin Abdullah bin Umar Al-Omari who narrated from Abdullah bin Muhammad bin Aqeel.

YORAFO WA UNKERO (يعرف وينكر)

Imam Bukhari uses these words for a narrator who sometimes narrates well-known hadiths and sometimes narrates munkar and unknown hadiths. For the hadith narrated by such a person, it is necessary that he be tested with trustworthy and disciplined narrators. For example, he said about Bashar bin Amara:

"يعرف وينكر."⁴²

Get to know him or deny him.



1. Imam Bukhari criticise the narrators in different ways at the end of the translation of the narrator. Imam Bukhari often directly criticise on his behalf. As writes while criticising Muhammad ibn Zadan:-

محمد بن زادن، منكر الحديث لا يكتب حديثه.⁴³

Muhammad ibn Zadan is a denier of hadith. His hadith should not be written.

2. When mentions the opinion or sayings of any of the pioneers, write their sayings with their names. As writes about Alharis:-

الحارث بن شبيل عن ابن النعمان سمع منه هلال بن فياض ليس بمعروف الحديث.⁴⁴

Harith ibn Shibal narrates from Ibn Nu'man that Hilal ibn Fayyaz heard a hadith from him who is not a well-known about hadith narration.

3. Imam Bukhari, after mentioning the translation of the narrator, usually does not say "Jarh wa Ta'deel" but only mentions the translation. Because he is of the view that the narrator from whom some narrations have been narrated, whether in large numbers or in small numbers, should be mentioned as Imam ibn Udai writes:

قد بينت مراد البخارى عن ذكر كل راو وليس مراده أنه ضعيف أو غير ضعيف وإنما يورى كثرة الاسامى ليذكر كل من روى عنه شيئاً كثيراً أو قليلاً وان كان حرفاً.⁴⁵

By mentioning every narrator, I have explained the meaning of Imam Bukhari. By this he does not mean that he is weak or not weak. Do something from which there is some tradition, whether it is many or few, even if it is only one letter.

4. Imam Bukhari has made it clear in Tarikh-e-Kabir that if a narrator is criticize able (Majroh), then he must be declared as "Majroh". Either he has criticized himself or if this narrator has been criticized by another Imam then he has copied his criticism. For example, while criticizing Muhammad ibn Isma'il himself, he writes:-

قال ابو عبدالله، منكر الحديث.⁴⁶

He said that Abu Abdullah is a denier of hadith.

Similarly, while criticizing Ibrahim ibn Isma'il, he mentions the saying of Ibn Shaybah:-

سماه ابن شعبية منكر الحديث.⁴⁷

Ibn Shaybah has called him Munkar al-Hadith.

5. Sometimes, instead of questioning the narrator, they criticize his narration.

قال ابو عبدالله بن عبد الوهاب حدثنا خالد ابن الحارث سمع المسعودى سمع حوط سمع زيد بن ارقم قال: ليلة القدر ليلة تسع عشرة وهى ليلة القرآن وهذا منكر لا يتابع عليه.⁴⁸

Abu Abdullah ibn Abdul Wahab said: Khalid ibn Harith told us that he heard Mas'udie, he heard Hout, He heard Zayd ibn Arqam say that Laylat al-Qadr is the night of the 29th. And this is Laylat al-Quran. This is a munkar hadeeth and is not verified by any other Hadith.

6. Sometimes, instead of questioning the narrator and the narration, he has also cross-examined the chain of narration himself and mentioned the cross-examination of other Imams about the chain of Narrations. As about Salma ibn Shari'ah writes:-

سلمة بن شريع عن عبدة بن الصامت، قال ابو عبدالله: لا يعرف اسناده.⁴⁹

Abu Abdullah said about Salma ibn Shari'ah who narrates from 'Abd ibn Samit that his chain is not known.

7. Imam Bukhari sometimes interrogates the same narrator himself and also quotes the opinions of others. As he writes about Abdul Razzaq bin Amr:

عبدالرزاق بن عمر ابو بكر الثقفى الدمشقى، منكر الحديث؛ قال يحيى: ليس بشئ.⁵⁰



Abdul Razzaq bin Umar Abu Bakr al-Thaqafi al-Damasqi is a denier of hadith. Yahya said he is nothing.

IMAM BUKHARI'S METHOD OF PRAISE OR JUSTIFICATION

1. When Imam Bukhari justifies (praise) a narrator, he utters the following words: "Saduq" (very true), "Siqah" (reliable and trustworthy), "Siqah", "Siqah" (holds high rank. Or very trustworthy)," Saduq Hafiz" (holds high rank, well remembered).
2. If a narrator is trustworthy, then Imam Bukhari himself mentions his being trustworthy, as he mentions the biography of Saif bin Sulaiman and writes at the end:

وكان سيف بن سليمان احيا سنة خمسين عاماً وكان عندنا ثقة ، ممن يصدق ويحفظ.⁵¹

Saif ibn Sulayman revived the Sunnah for fifty years and he was one of the trustworthy among us who is confirmed and whose Narration is memorized.

صفوان بن سليم مولى حميد بن عبدالرحمن وكان ثقة.⁵²

Safwan bin Saleem who is a slave of Hamid bin Abdul Rahman and is trustworthy.

3. Imam Bukhari, while justifies a narrator, also mentions the sayings of other Imams, as he writes about Sahl ibn Abi As-Salat:

سهل بن ابي الصلت المراح العيشي ، سمع الحسن ، قال مسلم : وكان ثقة.⁵³

Regarding Sahl ibn Abi al-Salhat al-Marah al-'Aishah, who heard from Hasan, Muslim said that he was a trustworthy narrator.

When he calls a narrator just, he uses the following words:

MUSTAKIM UL HADITH (مستقيم الحديث)

In Imam Bukhari's Tarikh-ul-Kabeer, this phrase is used for the authenticity of the narrator and it means that the narrator is generally trustworthy.⁵⁴

And his hadiths are acceptable.

As about Zafar ibn Zayd mentions:

" زفر بن زيد بن عبدالرحمن مستقيم الحديث." ⁵⁵

Zafar bin Abdul Rahman is a trustworthy narrator.

Siqah (ثقه)

In the dictionary, "Siqah" means trustworthy. Muhaddithin call such narrator trustworthy in which the attributes of justice and good memorization are found. Imam Bukhari uses this word in the same sense as he writes about Sulaiman bin Wahab:

" سليمان بن وبب الابناوى شيخ من جشم ثقه." ⁵⁶

Sheikh Sulaiman bin Wahab Al-Abnavi of Jashm is trustworthy.

Similarly writes about Quraysh Bin Anas.

قريش بن انس ابوانس الانصارى البصرى سمع ابن عون وحبیب بن الشهيد ، قال على وكان ثقة.⁵⁷

About Ayaz bin Dinar says:

عياض بن دينار الليثي قال محمد بن اسحق وكان ثقة.⁵⁸

Regarding Ayyaz ibn Dinar al-Laithi, Muhammad ibn Ishaq said that he was a trustworthy narrator.

HASAN UL HADITH

Imam Bukhari uses the word Hasan al-Hadith in its well-known meaning to justify a narrator, as he says about Saif ibn Wahb:

سيف بن وبب، ابو وبب كان حسن الحديث.⁵⁹

Saif ibn Wahab, the father of Wahab, is 'Hasan ul Hadith.



Sudooq (صدوق)

According to critics, this word is used for a narrator who is less than trustworthy. That is to say, he has all the attributes of confirmation, only some reduction in confiscation and in some cases, confusion arises in his narration. According to Imam Bukhari such narrators are trustworthy.⁶⁰

As about Saeed bin Zakariya says:-

سعيد بن زكريا المدائني القرشي ابو عمر ، صدوق.⁶¹

Saeed bin Zakaria Al Madaini Al Qurashi Abu Umar is very truthful.

Imam Bukhari, while justifying authentic narrator, also calls him Amir al-Mu'minin fi Hadith:

كان سفيان يقول: شعبة امير المؤمنين في الحديث.⁶²

Sufyan said that Shabat is Amir-ul-Momineen in the department of Hadith.

4. He also compares the two narrators while narrating the justification, as he has compared Saeed bin Marzban and Abdul Kareem as:

معيد بن مرزبان ابوسعد البقال الاعور مولى حذيفه العبسي، سمع انسا وعكرمه، قال الحميدي نا ابن عيينه قال: كان عبدالكريم احفظ منه.

Mueed bin Marzban Abu Saad Al-Baqal Al-Awwar who is a slave of Hudhaifah Al-Abbasi, who has heard the hadiths from Anas and Ikrimah, Hamidi said that he (Sa'id ibn Marzban) was more memorable than 'Abd al-Karim.

CONCLUSION

1. Al-Tarikh Al-Kabeer is a great work of Imam Bukhari in the books of Asma Al-Rijal. A study of this book reveals that when Imam Bukhari mentions a narrator, he mentions him with the full rate of the president, and wherever there is the slightest doubt about a narrator, he makes it clear that I'm not sure about him.
2. In this book, Imam Bukhari has also collected the narrations of the narrators in terms of their surnames which have not been mentioned by anyone before him. Just as Sahih Al-Bukhari, 'Imam Bukhari's collection of hadith', is a masterpiece, so Al-Tarikh Al-Kabeer is a testament to Imam Bukhari's mastery of the art of rijal.
3. This book reflects Imam Bukhari's skill in Rijal art and his broad view on vocabulary. Because sometimes if an unknown word appears in the narration of a narrator, Imam Bukhari also explains it or if a wrong word has become famous, he also explains its correct pronunciation.
4. Al-Tarikh al-Kabeer also indicates accessibility in the genealogy of Imam Bukhari, because if there is a mistake in the surname or name of the narrator, he explains it by mentioning his genealogy.
5. Imam Bukhari has also introduced new terms, in the art of criticism and praise, in this book.



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