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**The ability of AlBukhari to preserve the harmony between the Principles of the Science of History and the Science of Hadith in his book AlTarikh AlKabir “the Grand History”**

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**Abstract**

This research deals with a very important subject: the ability of AlBukhari to preserve the harmony between the science of history and the science of Hadith in his book AlTarikh AlKabir “The Grand History”. In addition to explaining the nature of criteria of Hadith collection adopted by AlBukhari in the mentioned book.

For example, AlBukhari used to incorporate in each biography one chain of narration to refer through it or through the Matn (text) to the narrator. He may mention one chain of narration which is the most common. Sometimes he may use a group of chains of narration. He may increase them to reach ten which is very few in his book. Using such Hadith approach by AlBukhari has certain objectives: some are related to the biography of the narrator, others related to the persons mentioned in the chain of narration, and others related to the text, using relevant terminology etc.

AlBukhari didn't only report the chain of narration without knowledge. He was a critique in most cases and gives his opinion. Sometimes he says, “the chain of narration isn't acceptable” or “not strong”, or “there is something wrong with the chain of narration”. AlBukhari may have doubt about the authenticity and correctness of the narration, or may have a doubt about the Shaikh's meeting the student. Sometimes, he says “I do not know of he heard from Abi Al Zinad or not “. This means that Al Bukhari as a Hadith scholar used his incredible skills to add a lot to the science of history, through the process of criticism, assessment, analysis of content of texts and the scrutiny of chains of narration. Such basics transfer History from its general narrative context to an established science.

The aim of this research is to clarify the scientific approach of AlBukari, with regards to texts he used in his book, AlTarikh AlKabir “The Grand History”. Sometimes he used to use the text in full, sometimes in parts, and then he repeats it with same chain of narration or with another chain, or uses many chains of narrations, and may only refer to the text, saying:(Thus, meaning, so forth, so on...).

Also, we aim to show the scientific approach of AlBukhari in mentioning the names of Shaikhs from whom the Hadith narrated, saying “It was heard from, from, it was heard, heard from”. Also, mentioning the names of narrators, saying “It was heard from him, it was narrated from him, from him”.

In addition to that AlBukhari used a group of words on amendment and documentation when mentioning the biography of narrators, such as saying “Trustworthy, his Hadith is well known, sincere”. Also, we will show his scientific approach on discretion and endorsement, using 53 words. One of the qualities of AlBukhari that he was extremely discrete and endorse in his remarks and opinions about men and scholars. Seldom did he brand the reporter of a false or inaccurate Hadith as a liar or forger, but simply called him “Untrustworthy”. He might use words like “It may be taken into consideration, they abandoned it, not strong, weak, not important, abandoned, they ignored it” and similar words which are not sharp, stating that there is weakness in the narrator. The word liar was mentioned only once in the book “The Grand History”.

The above shows that our objective of the research is to highlight the relation of sciences of Hadith with the science of history, on the light of the book AlTarikh AlKabir “The Grand History” authored by AlBukhari, focusing on his scientific approach, and the uses and the terms of the science of Hadith in this book.

This research is divided into the following topics:

**1 – First Topic: Attitude of the Hadith scholar in dealing with the Historical narratives.**

1 – 1 how did Al Bukhari deal with chain of narration (Sanad) and texts (Matn).

1 – 2 His approach on discretion and endorsement (AlTajreeh wa AlTaadeel).

**2 – Second Topic: His Scientific approach as a multi disciplines historian:**

2 – 1 His approach in using Hadith Sciences in historical writing.

2 – 2 His approach on biography of narrators.

The research will use necessary resources, references, and Hadith studies.

**First Topic: Attitude of Hadith scholar on Dealing with Historic narratives**

**1 – 1 how did Al Bukhari deal with Documentation “Asanid” (chain of narration) and Text “Matn”**

AlBukhari used different methods in verifying the chain of narration and texts, using Hadith terminology in his book “The Grand History”. He didn’t rely on one method from the start of the book to the end. In chain of narration, sometimes he narrates the Hadith in ten

chain of narration or less which is rare in his book. In other cases, he uses one chain of narration, when mentioning the biography, which was most commonly used, or a group of chains of narration less than ten. This notably exists as the average in his book. He may give comments on the chain of narration, and this is very rare. Persons who are familiar in the technique of AlBukhari in discretion and endorsement and verification of narrations understand why AlBukhari diversifies his techniques in verifying the chains of narration, as there is a reason for each technique (Hammadi, 1998, p.58)

It is notable that AlBukhari used to criticize and evaluates the chain of narration, and mostly discusses the situation of narrators. He wasn't only a scholar who only transmits or a historian who only collects whatever he hears. He was an experienced Hadith scholar who has the skills to verify chains of narrations and texts, as saying “Omar Bin Othman Bin Afan AlQurashi AlAmawi, he heard Othman saying that Ibrahim Bin Omar said from Aban from his father **“There is something wrong in his chain of narration”** (AlBukhari, 2007, Ch.6, p.178) and “from Ata AlKharasani from Bint Thabet, from Thabet Bin Qais and Salem the slave of Abu Hadifa, who were both among those who fought in the day of Mosaylma, they fought till they died, in the era of Abu Bakr **“his chain of narration is not strong”** (AlBukhari, 2007, Ch.2, p.167) or “Saleh Bin Abdullah Bin Abi Farwa Abu Orwa, slave of Othman Bin Affan AlQurashi AlAmawi, from Amer Bin Saad, AlZohari narrated from him, he is the brother of Abd AlAila, and Abdulhakim, Ammar, Ishaq and ammar, **their Hadith is not correct**” (AlBukhari, 2007, Ch.4, p.285), or “from Al Asabi who said “we said, the prophet of God” his chain of narration is not **correct**” (AlBukhari, 2007, Ch.3, p.264).

AlBukhari may refer to type of Sanad “chain of narration”, as saying “Monqati (cut)<sup>1</sup> (AlBukhari, 2007, Ch.1, p.122) or “Mursal”<sup>2</sup>(AlBukhari, 2007, Ch.2, p.96) (narrated by a companion of the prophet) or “Marfo” (traceable)<sup>3</sup> (AlBukhari, 2007, Ch.1, p.50) and so on.

This is typical to the technique of AlBukhari in mentioning the text (matn). Sometimes, he mentions the whole text, sometimes parts of it, and sometimes he doesn't mention the text expressly, but mentions words that refer to the text (**in that meaning, so on, similar**

<sup>1</sup> Monqati: discontinued: Has a discontinuation of chain of narrators, e.g. second-generation narrator is missing before the name of companion of the prophet), (died in 752 AH), please see [Shaker \(1994, p. 44\)](#).

<sup>2</sup> Mursal: Attributed to the prophet by a second-generation narrator (the companion of the prophet). see: [Al Ithimin \(2002, p. 160\)](#)

<sup>3</sup> Marfo is Hadith attributed at the end to the prophet (PBUH), please see [Al Ithimin \(2002\)](#).

**to that, and so forth**) (AlBukhari, 2007, i.e., Ch.3, p.262 and , Ch.1, p.160). There is an objective in each of such words. This approach was accepted by some scholars and rejected by others. Still this is the approach of AlBukhari on narration, always taking the right choice (Hammadi, 1998, p. 59).

Also, AlBukhari, criticized texts as he criticized the chain of narration, such as saying: “Janada son of Abi Omayya AlDosi, the name of Abi Omayya is trustworthy, Amro Bin Ali told: Janada died in the year sixty seven, one day his relative Mansor Bin Mojahis addressed us... **there is something wrong in the story of his death**, Most of his Hadith is from Egyptians and Syrians” (AlBukhari, 2007, Ch.2, p.232), or he may say “Ismaeel Bin Abdullah Bin Zarara AlRiqi was in Baghdad, heard Khaild AlTahan, saying we heard from Mohammad Bin Amro from Abi Salama from Abi Hurarira said “Only Awwab (most repentant) preserves AlDhoha prayer”, Mosa Bin Ismaeel told us and said: Hamad told us from Mohammad from Abi Salam he narrated, and the same was said with our friends.. **This is similar and this is the right thing**” (AlBukhari, 2007, Ch.1, p.366).

AlBukhari used words like (**it was narrated from, from, heard from, heard**) (AlBukhari, 2007, i.e., Ch.1, p.48 and Ch.3, p.343), and usually after mentioning the name of the narrator. Sometimes he mentions the Shaikh of the narrator, during the biography or at its end.

He also mentioned the names of persons who heard from the narrator and his students. In this regard, the following words were used: (**narrated from him, heard from him, from him**) (AlBukhari, 2007, i.e., Ch.5, p.32 and Ch.1, p.197), otherwise, he may not mention any of that which is very rare (Hammadi, 1998, p. 62).

**Second Topic: AlBukhari’s approach with regard to discretion and endorsement.**

The reader and examiner of the AlBukhari’s approach with regard to discretion and endorsement, as clarified in his book AlTarikh AlKabir “The Grand History” will find out that he used many Hadith terminologies. AlBukhari used his outstanding knowledge of Hadith sciences in writing this book on biography of men. He adopted the rules of Hadith scholars on discretion and endorsement, whom we find their sayings in more than one place in his book. The most important scholars from whom AlBukhari benefited were AlShabi<sup>4</sup>, Yahya Bin Maeen<sup>5</sup>, Ali Al Madini<sup>6</sup> and Ahmad bin Hanbal, etc.

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<sup>4</sup> He is Amer Bin Shrahbil Bin Eid AlShaabi, from Hamdan from the people of Al Kofa; His nickname is Abu Amro. He was older than Abi Ishaq AlSibie by two years. People narrated his Hadith. He was a scholar and a poet. He was born in the

However, most judgments issued on discretion and endorsement in the book of AlTarikh AlKabir “The Grand History” were issued by AlBukhari himself. This proves the vastness of his science and knowledge of the positions of the narrators (Hammadi, 1998, p. 61).

Looking into the words and terms used by AlBukhari on discretion and endorsement, we will discover that they are limited and confined to saying “**well known Hadith**”, such as his saying “Ibrahim Abu Ishaq narrated from Jarir, Wakii heard from him a **well-known Hadith** (AlBukhari, 2007, i.e., Ch.1, p.273), or trustworthy, as saying “Noman Bin Rashid brother of Ishaq AlRiqi mentioned by Mohammad Bin Rashisin his Hadith, **is saying the truth**, (AlBukhari, 2007. i.e., Ch.8, p.80) and as his saying “Ibrahim Bin Mohammad Abu Ishaq, friend of Abi Hafs AlTnisi, Abu Hafs AlTnisi said, and **he is trustworthy**, as Mohammad Bin Malik heard (AlBukhari, 2007, i.e., Ch.1, p.322). As well-known verification doesn’t need a lot of details and many words, Bin Haban justified that by saying “People were not required to know things they don’t know, but were required to judge by appearance of things they do not know (Ibn Haban, 1975, Ch.1, pp.11-13). This is achieved through the process of discretion and endorsement. Therefore, we find out that AlBukhari used around fifty-three (53) words for discretion and endorsement, as saying: abandoned, stating that “Ibn Hasan Abu Abdulrahman, his **Hadith was abandoned**, he was killed due to atheism (AlBukhari, 2007, Ch.1, p.94) Or saying his Hadith was weak: “Abdul Samad Bin Habib AlAsadi AlOthi **.His Hadith is weak**, according to Ahmad (AlBukhari, 2007, Ch.6, p.106), or they said nothing about it, as saying “Abdullah Bin Ziyad Bin Salama Bin Saman slave of Um Salama, **they kept silent about it**, contributed by Ibrahim Bin AlMunther AlMdini, Malik was saying it was weak (AlBukhari, 2007, Ch.5, p.96), or people rejected his Hadith, said Jarrah Bin Mukhlid died at the start of the month of Safar, year one hundred ninety five (AlBukhari, 2007, Ch.5, p.331), or saying it is not like that as saying “Othman Bin Ataa Bin Abi Muslim AlKharasani, his father resided in Syria, Slave for AlMohalib Bin Abi Sofra AlAzadi, Haya said, Domra narrated: Othman Bin Ataa died at the year one hundred fifty

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year twenty, or twenty-one. He died in the year one hundred and nine, and it was said that he was in another date. Please see: [AlBasti \(1975\), Ch.5., p.150](#)

<sup>5</sup> Yahya Bin Moeen Bin Awn AlAtfani, their slave, Abu Zakariya AlBaghdadi, trusted and famous scholar and Hafith, in discretion and endorsement. Died in the year thirty six in Madina. His age was seventy and more, Please see: [Ibn Hajar AlAsqalani \(1995\), Ch.2, p.316](#)

<sup>6</sup> His nickname is Abu AlHasan. He was known as Ibn AlMadini – in relation to Madina of the prophet. The term Madani is more common. He died in 234 AH, Please see: [Ibn Hajar AlAsqalani \(1995\), Ch.2, p.39](#)



five, Abu Masood said it is not like that (AlBukhari, 2007, Ch.6, p.244), or they are **talking about it**, as saying: “Mohammad Bin Salem Abu Sahl AlKofi, AlThori narrating from him, saying Abu Sahl, and might say: a man said about AlShabi they are talking about it. Ibn Mobarak rejected it (AlBukhari, 2007, Ch.1, p.105). In addition to other words, such as: weak, rejected, there is weakness in it, it shall be taken into consideration, not strong, they abandoned it (AlBukhari, 2007, i.e., Ch.1, p.333) and (Hammadi, 1998, p. 61).

The word *lair* only appeared once in Sahih AlBukari (AlBukhari, 2007, Ch.1, p.112). In this regard AlThahabi said in describing AlBukhari, he rarely said a *lair* (AlThahabi, 1997, Ch.10, p.281 and after).

It was well known about AlBukhari that he was not sharp or harsh in his evaluation like other scholars of discretion and endorsement. AlBukhari, based on religious beliefs, used to say, it is not right to use sharp terms “I hope I will meet my God without being considered a backbiter (Al Mazzi, 1994, Ch.16, p.84).

## **Second Topic: His Approach as a Multi disciplines Historian**

### **1 – His approach in using sciences of Hadith in history writing**

AlBukhari (died in 256 AH) rendered extraordinary effort in compiling the materials of his book AlTarikh AlKabir “The Grand History”. He travelled a lot and visited many countries searching for any material which may boost the scientific content for his book. He used to ask about first name, family name and nickname, genealogy, texts of Hadith, and he read many important books (AlThahabi, 1997, Ch.10, p.281), he would not leave a stone unturned (AlBukhari, 2007, Ch.10, p.281) would not leave a correct Hadith without writing (AlBukhari, 2007, Ch.10, p.282).

Therefore, he had huge amounts of materials and information. His vast knowledge and science in the field of sciences of Hadith helped him extensively, and enabled him to sift and examine materials accurately. His book became a great blend of sciences of Hadith and the science of history. This is in addition to many advantages included in his book. In its compiling and gathering he didn't only benefit from Hadith scholars and historian, but he made use of experts in language, genealogy, Fiqh “jurisdiction”, and tafseer “exegesis”. Therefore, it can be said that he allocated his book AlTarikh AlKabir “The Grand History” to all scholars regardless of its documentation. Consequently, the book included credible, weak and the moderate narrators (Hammadi, 1998, p. 42), as we will see later on.

AlTarikh AlKabir “The Grand History” came as a blend between the sciences of Hadith and the science of history. The material gathered and compiled by AlBukhari for his book “The Grand History” included chains of narration, texts, names, and

biographies. It is most probable that such materials paved the road for authoring his great book Sahih AlBukhari, making AlTaerikh AlKabir of great significance.

AlBukhari adopted a scientific approach in arranging his book. He started by compiling all available chains of narrations. Then sorted out the names, inserted them in the book and arranged them alphabetically (AlBukhari, 2007, Ch.1, p.3 and after), as will be mentioned below.

We noticed that AlBukhari, reports the chain of narration, then mentions the basic historical information. If he wishes to add any information to that narration, he backs such additions with other chain of narration (AlBukhari, 2007, i.e., Ch.2, p.169 and Ch.1, p.88) Sometimes he **comments on the chain of narration** (AlBukhari, 2007,i.e., Ch.2, p.157). He rarely uses this technique of **comment**<sup>7</sup> in his book. Therefore, the reader of the book of grand history needs to understand the method used by AlBukhari in his verification of narrations. In addition to his use of **follow up and testimonials**<sup>8</sup> to help the reader understand the aim of the narrations, and how to build the historical information, in accordance with methods derived from sciences of Hadith. Therefore, AlBukhari said “some scholars may not understand how I classified the book of history, and were not familiar with it, then he added: I classified it three times (Al Mazzi, 1994, Ch.16, p.84; AlThahabi, 1997, Ch.10, p.281). AlBukhari said “Ishaq Bin Rahowaya<sup>9</sup> took the book of history which I classified, handed it to Abdulallah Bin Taher<sup>10</sup> and said “Your highness the prince, should I show magic? , I gave him the book, Abdullah looked into the book, and was surprised and said “I don’t understand its classification (AlThahabi, 1997, Ch.10, p.281).

The use of AlBukhari of the methods of sciences of Hadith in a book that included (13,792) biography, in addition to compiling historic data for each of these persons, clearly indicates the

<sup>7</sup> Hadith Moalaq: One or two persons from the chain of narration were deleted, please see: [Ibn Hajar AlAsqalani \(2009\), Ch. 1, p.99.](#)

<sup>8</sup> Follow ups and Testimonials: Methods to strengthen Hadith. If this was related to chain of narration by the existence of another Shaikh, this is a follow up. If there was another narration complying with this narrative in the text or the meaning, this is a testimonial. Follow up is strengthening the narrative through the chain of narration. Testimonial is strengthening through text (matn), please see: [Allthimin \(2002, p. 137 and after\)](#)

<sup>9</sup> He is Hadith scholar Ishaq Bin Rahoweh AlNisabori (died in 238), please see: [AlRazi \(2018\), Ch.1, p.47](#)

<sup>10</sup> Abdullah Bin Taher Bin AlHusain, Ruler of Kharasan, died in the year two hundred thirty in Nisabour. When he died, Abdullah bin Taher was forty-eight years old and forty-nine days old (please see: Abu Bakr Ahmad Bin Ali, known as AlKhateeb Al Baghdadi ([AlKhatib AlBaghdadi, 1997, Ch.9, p.490](#)))

outstanding effort rendered in authoring this book. As for the number of names mentioned in the book, they were approximately forty thousand men and women (Bin Idris AlKanani, 1980, Ch.1, p.128).

AlBukhari showed his outstanding skills in the book *AlTarikh AlKabir* “The Grand History” in arrangements of biographies. He adopted his own approach, to avoid mistakes which may take place in this regard due to similarity of names, and so forth as known in the science of Hadith as **similar and different**<sup>11</sup>, **agreed and disagreed**<sup>12</sup> and **similar**<sup>13</sup> and so forth.

The scrutinizing review of the grand history shows that AlBukhari arranged the biographies of his book alphabetically. He gave exception to whoever holds the name of Mohammad in appreciation of the name of the prophet (pbuh). AlBukhari said “these names were arranged according to a b c, however the book started with the name of the prophet, when the names of other persons having the name of Mohammad were completed, classification goes back to a b c to the end. The letter M comes in its place, the persons with the name of Mohammad according to their fathers’ name were included because they were many, except about ten names that were not classified according to a b c as they were the companions of the prophet (PBUH) (AlBukhari, 2007, Ch.1, p.3).

AlBukhari relied in his alphabetical arrangement on the first letter of the name, allocating a chapter for each name, taking into consideration also the first letter of the names of the fathers.

Also, he took into consideration mentioning the full names in the allocated chapter. AlBukhari didn’t leave such chapter till he completed all the names. However, he didn’t follow the alphabetical order in arranging the chapters (Hammadi, 1998, p. 44).

It is notable that AlBukhari didn’t follow always one approach in names arrangements. Names of some narrators are mentioned according to the names of their fathers. This only occurred in some cases along the book (Hammadi, 1998, p. 45).

It is also noted that AlBukhari mentioned the names according to nickname if he was known according to it. His name will be arranged according to his nickname (AlBukhari, 2007, Ch.1, p.31).

Sometimes, he tends to arrange the narrator according to his real name, according to his name or to his father’s, ignoring the nickname

<sup>11</sup> A great art, according to Ibn AlSalah, please see: [Ibn Katheer \(1994, p. 293\)](#).

<sup>12</sup> Names of narrators and their fathers agree while they differ in persons, whether two of them or more agree, or if two or more agree in nickname and family name, please see: [AlIthimin \(2002, p. 348\)](#).

<sup>13</sup> Names shall agree in letter and in pronunciation, while difference of names of fathers in pronunciation and agreement in letter, please see: [AlIthimin \(2002, p. 352\)](#)



or family name. Arrangement can be done alphabetically according to nickname but not according to the name (AlBukhari, 2007, i.e., Ch.7, p.196). If the narrator was known for his nickname, it will be treated as father's name (AlBukhari, 2007i.e., Ch.7, p.201).

With regard to narrator whose fathers' names are not known, he put them in special chapter (chapter: Men Afnaa AlNas) and sometimes he didn't mention such title (AlBukhari, 2007, i.e., Ch.1, p.269).

AlBukhari compiled names of persons whose names are their nicknames and arranged their names alphabetically. At the end of the book, he used an index not arranged alphabetically mentioning the names of people whose their nicknames prevailed. He mentioned them by their direct names. As for the companions of the prophet, he mentioned their names at the start of each chapter. Sometimes he states their names according to their fathers' names (Hammadi, 1998, pp. 45-46).

When AlBukhari had doubt if the name of the narrator was mentioned in more than one place, by more than one name, and he believed that he was the same person, he will indicate at the end of his second biography, "I think that he is the first", as in the case of the biography of Talha Bin Yahya AlAnsari AlMadani according to Yonis Bin Yazid (AlBukhari, 2007, Ch.4, p.350) Or "if he wasn't the first, so I don't know", as in the case of the biography of Ali Bin Salem (AlBukhari, 2007, Ch.6, p.278), using the terminology of Hadith scholars. Such approach shows the scientific personality of AlBukhari, and his interest in avoiding mistakes in his books. Therefore, he refers to each data accurately.

Ibn Abi Hatem studied in his book "the errors of AlBukhari in his history" book, and said many such cases and other related matters were considered the errors of AlBukhari (AlRazi 1961, p. 53). Actually, AlBukhari referred to the above mentioned, therefore, it is difficult to consider them his errors, as stated by AlKhateeb AlBaghdadi: "Abdulrahman Bin Abi Hatem AlRazi gathered the illusions claimed by Abu Zara against AlBukhari, in an independent book "I looked into them, and found out that a lot of them are not his responsibility. He mentioned in that book things written by him in his history which were right, and not as claimed to be wrong.

It is shocking that Ibn Abi Hatem invaded the book of AlBukhari and transferred it to his book on discretion and endorsement. He asked his father and Aba Zaraa about the names in the book, and wrote down the reply, then, gathered the illusions claimed against AlBukhari, and mentioned them, without submitting justifications to relevant scholars. We believe that he was sincere in his criticism as he was pious and religious and he was one of the best

scholars of Islam. God blesses them all”(AlKhatib AlBaghdadi, 1986, Ch.1, p.15). It is noteworthy to say that the book of nicknames is part of the book “The Grand History”, and not another book for AlBukhari. The chains of narration containing names of persons known by their nicknames, and those who had no names mentioned in the texts (matn), sometimes mentioned with first names and sometimes with nicknames, they became one when mentioning chains of narrations and texts in the two sections of regular names and nicknames (Hammadi, 1998, p. 46).

## **2 – His method of writing the Biography of Narrators**

Al Bukhari adopted in his book AlTarikh AlKabir “The Grand History” a special approach to gather and collect science of Hadith and science of history. We noticed the quantity of terms and rules related to Hadith scholars used in the above-mentioned book. AlBukhari used Hadith terms, descriptions and details related to each narrator which were never used before by any Hadith scholar and historian, taking into consideration not to make the book long. This is his well-known approach (AlThahabi, 1997, Ch.10, p.281 and after).

With regard to date of death, it was used a lot by AlBukhari, while also he was mentioning the date of birth of the narrator and his age, but this wasn't a lot. Date of death prevailed which was given a lot of attention. In many cases he used to mention the day, month, and year of the death of the narrator, sometimes specifying the time, day, or night. He used to say that he died: “Tuesday night”. For example, his saying that “Abdullah Bin Bakr AlSahmi AlBahli Bin Habib Abu Wahab AlBasri heard Humaid and hatem Bin Abi Saghira saying: He died in the year two hundred eighty, the night of Tuesday, seventeen of Moharam in Baghdad (AlBukhari, 2007, Ch.5, p.52), or he may mention a well-known day or event for the death, as saying “Ahmad Bin Asem AlBalkhi Abu Mohammad died three days before AlAdha, in the year two hundred twenty-seven (AlBukhari, 2007, Ch.2, p.5).

He might even specify the burial place, as saying in the biography of Joban: “The lives of Muslims were saved by AlJoban. The daughter of Joban was the wife of Bosaeed. She transported the body of her father to the Madina to be buried in his graveyard which he built in his school. They reached the area, but didn't get permission from the authorities, then they buried him in AlBaqee. He was killed in 728, at the age of sixty years”. Sometimes Al Bukhari explains the cause of death, whether natural, in accidents or if it was a set up (AlBukhari, 2007, Ch.1, p.322).

Sometimes, it is impossible for AlBukhari to determine the date of death; consequently, he gives an approximate date. In other cases, he may refer to a historic event occurring near the date of death or birth. In such cases, we noticed the words used by AlBukhari, as

saying: “Bishr Bin Shuaib Bin Abi Hamza Abu AlQasem AlHimsi, slave of Bani Omaya, we left him alive in the year of two hundred twelve” (AlBukhari, 2007, Ch.2, p.76), or he might say: “I met him”, as in the biography of Otba, saying “Otba Bin Mohammad Bin AlHareth Bin Nofal, heard Karaba, from Ibn Abaas, Bin Jariij heard from him, Bin Oyayana said: I met him and he was well. Manbouth narrated from Otba Bin Mohammad: from Abdullah Bin AlHarith, he is from the tribe of Quraish” (AlBukhari, 2007, Ch.6, p.523), or ,“he was the last I met”, as saying: “Ahmad Bin Ishaq Abu Abdullah AlSafar AlKofi heard Mohammad Bin Fadheel Bin Ghazwan, from Mohammad Bin Saad AlAnsari, from Habib Bin Salem, Hubaib said Abu Hurarra said: prophet (PBUH) said: (I am the last prophet and no prophet will come after me). Abu Abdullah he was the last person I met in Egypt in the year seventeen” (AlBukhari, 2007, Ch.2, p.4). and similar words that describe the approximate date of birth or death.

Orientalist Franz Rozental blamed AlBukhari for failure to verify most of the dates of births and death, or failure to estimate ages of narrators, stating “In the history of AlBukhari, in less than seven percent of biographies the date of death was mentioned, and in less than half percent of biographies the date of the time of companions of the prophet was mentioned” (Rozental, 1969, p. 24) i.e. approximately 8% only. Examining such claim, one will find that this is not accurate, because the percentage reached was 14 or 15%, ascertained by one of the researchers who examined that (Hammadi, 1998, p. 57). In addition, Al Bukhari didn't want to prolong the biographies to avoid having a long book.

With regard to home and residence place of narrators, AlBukhari was careful to mention the cities in which narrators lived and died. This can be strongly noticed when examining narrator's biographies. The number of cities mentioned in the AlTarikh AlKabir “The Grand History” was about (103) city (Hammadi, 1998, p. 52). This shows the vast knowledge of geography by AlBukhari, particularly, because of his travels to many cities and regions, in search for science and for the gathering and collecting Hadith (Al-Leheabi, 2007, p. 8).

In this regard, AlBukhari, refers to the origins and homes of narrators, as saying “Mohammad Bin Idris Abu Abdullah AlSahfii AlQurashi, was living in Egypt and died in the year two hundred four” (AlBukhari, 2007, Ch.1, p.42), or “Mosa Bin Bahr, was of Iraqi origin, lived in Marw and died in it in the year two hundred thirty, as heard from Abbad Bin AlAwam and Ziyad AlBukaii” (AlBukhari, 2007, Ch.7, p.281). Sometimes Al Bukhari mentions the bigger region of the narrator, if he was not sure of his origin, as saying “Ibrahim Bin Mohammad Bin Rifaa AlAnsari, AlHakam Bin Aban heard from him.

His Hadith is Mursal. He is from the people of AlHijaz (AlBukhari, 2007, Ch.1, p.318), or Mohammad Bin Atiya, from Abdullah Bin Abi Zaynab, from Abi Idris, from him narrated Ismaeel Bin Ayas. He is considered a Syrian (AlBukhari, 2007, Ch.1, p.197).

In other cases, AlBukhari determines the origin of the narrator from the nature of chain of narration and the text, as he knows that such narrations exist only in the people of certain cities, as saying “Aslam Bin Zaraa, heard Aba Mosa saying, narrated from Abdullah Bin Barida, he is **considered from Basra** (AlBukhari, 2007, Ch.2, p.24). This can be established from the famous story narrated by AlThahabi on the test of the people of Samarkand and how AlBukhari was skillful in arranging chain of narration and texts, according to biography of the narrator, saying “they mixed the chain of narration of Syria with that of Iraq, chain of narration of Yemen with that of AlHaramain, but AlBukhari was able to arrange things as per their origin” (AlThahabi, 1997, Ch.10, p.281 and after).

As for the biography of narrators, we noticed his careful effort in this regard. For some narrators, AlBukhari mentioned the name of his tribe, as saying about AlThahabi: “Ammar Bin Moawiya, Abu Moaaya AlDihni. Dihn is his tribe. From Bajila AlKofi heard Aba AlTofail and Saeed Bin Jubair, Ibn Oyayna narrated from him” (AlBukhari, 2007, Ch.7, p.28).

If there was a doubt about the relation of a narrator to a certain tribe, AlBukhari, did his best to clarify that, as saying: “Mohammad Bin Salim Abu Hilal was called AlRasbi, he was not from Bani Rasb, but he was living with them” (AlBukhari, 2007, Ch.1, p.105).

With regard to the genealogy of narrator, AlBukhari uses accurate details, as saying: “Bishr Bin Katheer Bin Omar AlAsadi, from him heard Abu Saeed, salve of Bani Hisham and AlNadr Bin Shameel, heard Abdullah Bin Shaqeeq: I don’t know if was he his brother or if there was a doubt about that.” (AlBukhari, 2007, Ch.2, p.83). This, if there was a hesitation about the condition and genealogy of narrator. if he was sure, he will say: “brother, cousin, uncle, nephew, and others” (AlBukhari, 2007, i.e., Ch.5, p.67 and Ch.1, p.204). Or his brother in breast feeding (AlBukhari, 2007, Ch.7, p.39), or his brother from his mother (AlBukhari, 2007, Ch.4, p.161). Sometimes he goes to more details and mentions the friends of the narrator (AlBukhari, 2007, Ch.2, p.58).

Al Bukhari deals a lot with the geographical side, describing accurate geographical data of the narrator, as saying when writing the biography of AlBarqi: “Orwa Bin Abi AlJaad AlBarqi, he is called Ibn AlJaad. Bareq is a mountain inhabited by some of AlAzd. He lived in AlKofa where he has friends” (AlBukhari, 2007, Ch.7, p.31)

In the case of genealogy, we noticed that he connects narrators to their professions. Accordingly, we can get familiar with administrative and economic situations of the era of narrators (Hammadi, 1998, p. 54).

In many cases, AlBukhari, explained the nature of profession of the narrator. For example, he says about AlBara: “Yousef Bin Yazid Abu Mashar AlBara, He was a perfumer dealing with Oud” (AlBukhari, 2007, Ch.8, p.385). As for AlQafili, he says: “Sulaiman Bin Mohamad AlQaflani, he sells broken ships” (AlBukhari, 2007, Ch.4, p.34). As for AlQatwani, he is “Khalid Bin Mukhlid AlQatwani AlBajli AlKofi Abu AlHaytham, heard Malik and Sulaiman Bin Bilal and Mosa Bin Yaqob, he was angry with AlQatwani, and said: AlQatwan was a shopkeeper.” (AlBukhari, 2007, Ch.3, p.174). this is in addition of many professions and crafts mentioned by AlBukhari, indicating the relation between profession and the narrator (Hammadi, 1998, p. 54).

### **Conclusion**

In the previous pages, we looked into the success of AlBukhari to preserve the harmony between the principles of science of History and the science of Hadith, in his book AlTarikh AlKabir “The Grand History”. Accordingly, we reached the following conclusions:

The relation between the science of History and the science of Hadith is very close. Our ancestors were aware of that; therefore, their books were full of relevant evidences in that regard. This was shown in this book AlTarikh AlKabir authored by AlBukhari. One discovers that there weren't clear differences among many sciences. There were inter connected, as much as they serve the honorable idea of contributing to the victory of Sharia, the progress of science and perfect mind.

AlBukhari was able to develop a scientific method to write down biographies that ensures the inclusion of historical information based on criticism, evaluation, and analysis. This approach ensures the provision of correct information to Hadith scholars and students, and ascertain the right transmission of history.

Through the sciences of Hadith, AlBukhari was able to write history free from errors by using the Sciences of Hadith, which is unique to the nation of Islam, and facilitates the purification of narratives, distinguishing the authentic from the false.

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