



The Narrations of Sufyānān in Shahīh al-Bukhārī

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Abstract

Sahīh al-Bukhārī is considered one of the most authentic books in Hadīth literature because Imām al-Bukhārī (d. 256/870) narrated ahādīth on the authority of a meticulous procedure and on the credit of the veritable and verifiable narrators. Sufyān al-Thawrī (d. 161/777) and Sufyān b. Uyaynah (d. 198/813) are topmost among the trustworthy and reliable narrators and are considered as mentors in Hadīth and its sciences. Quite a sizable number of ahādīth are quoted in Sahīh al-Bukhārī on their authority. As the students of Sufyān al-Thawrī and Ibn Uyaynah usually refer to them by their names which makes it easier to access their narrations. However, there are a number of narrations in Sahīh al-Bukhārī that are ascribed by the common name Sufyān with no clue whether these narrations belong to Sufyān al-Thawrī or Sufyān b. Uyaynah. A consensus developed from the historical position is that Sufyān al-Thawrī is the preceptor of Sufyān b. Uyaynah. Hence whenever there are two intermediaries among al-Bukhārī and Sufyān, it would be al-Thawrī, and whenever there is one narrator between al-Bukhārī and Sufyān, it would be Ibn Uyaynah.



This study aims to focus on the five hundred and seventy-eight (578) ahādīth in Sahīh al-Bukhārī that have been narrated on the authority of fourteen (14) narrators from Sufyān al-Thawrī or Ibn Uyaynah. Moreover those narrators are referred to their source in sanad on Sufyān only. Consequently, the study is concluded on the way of differentiation between the narrations of both narrators and brings round the ahādīth belong to Sufyān al-Thawrī as well as the ahādīth belong to his student Ibn Uyaynah in Sahīh al-Bukhārī.

Keywords: Hadith, al-Bukhārī, Refer, Intermediary, Methodology.

Introduction:

The Prophetic ahādīth have been narrated in different ways until they got codified in the canonical books. The usual method was Oral-transmission in the early first century after Hijra. However, it does not portend that the early narrators did not write down the ahādīth because historically a plethora of written manuscripts belonging to the famous Muhaddithūn of the Prophet's companions, Tābi'ūn (successors), and their students. The codification and collection of hadith officially commenced at the end of the first century, Umar b. Abdil-Aziz (d. 101/720) instructed his governor Abū Bakr Muhammad b. Hazm (d. 120/738) for the amassment of Prophetic ahādīth. Moreover, Ibn Shihāb al-Zuhrī (d. 124/742) hailed this official order and collected ahādīth on a gamut.⁽¹⁾

The third-century which is considered the golden period in the history of hadith collection- Muhaddithūn compiled valuable books in authentic ahādīth and sorted them under various heads. They relied on the division of ahādīth on Islamic jurisprudence—Muhammad b. Ismāil al-Bukhārī (d. 256/870) was among those scholars who took apart in this project and compiled the Prophetic ahādīth with a comprehensive scrutiny of these compilations.

Al-Bukhārī is declared as the most authentic book after the Holy Qurān due to his meticulous methodology in the selection of narrations, he narrated ahādīth in the Aslu'l-bāb on authority of the reliable narrators of hadith who exercised utmost care and scrutiny before reporting any Hadith. Interestingly al-Bukhārī narrated hundreds of ahādīth from the two prominent Muhaddithūn of the second century called Sufyān al-Thawrī (d. 161/777) and Sufyān b. Uyaynah (d. 198/813), The Shuyūkh of al-Bukhārī conventionally refer to them in their Isnād on their full names or surnames to differentiate between the two. However, there are some ahādīth that are narrated through "Sufyān" only which created ambiguity that whether these are the narration of Sufyān al-Thawrī or the narrations of his student Sufyān Ibn Uyaynah. Both narrators are an authority but it seems worth investigating to explore any differences between them for differentiation in their narrations.

1. Sufyān Al-Thawrī and Ibn Uyaynah:

The biographical books mention that Sufyān b. Sa'īd b. Masrooq al-Thawrī was born in (97/716). He was one of the prominent scholars of al-Kūfa who travelled far and wide for learning ahādīth. He was settled in

al-Kūfa. However, later he left his native town due to the personal conflict with the Khalifa Mahdī and died in al-Basra in (161/777).⁽²⁾

Sufyān al-Thawrī received his early education at home from his father Saīd b. Masrūq (d. 128/746)- a junior Tābī and a well-known Muhadith. Later he joined the lessons given by Ayūb al-Sakhtiyānī, Bahz b. Hakim, Sulaymān *al-A'mash*, Shu'ba b. al-Hajjāj, Muhammad b. al-Munkadir, Mamar b. Rāshid, Hishām b. Urwa and other Muhaddithūn of his time. He was famous for hadith narration among his contemporaries. A considerable number of students listened to ahādīth from him. Ibn al-Jawzī (d. 597/1200) claimed that al-Thawrī has more than (20,000) students. However, al-Dhahabī (d. 748/1347) called it preposterous and stated that their number marginally reached to (1000) students. He fortified his thesis that none of the hadith scholars narrated more than Mālik (d. 179/795) while the number of his students did not exceed (1,400) that include the unknown narrators.⁽³⁾

He was well aware of his sharp memory—Abdullāh b. al-Mubarak (d. 181/797) accoladed him that he wrote from (1,100) Muhaddith of his time, but none of them was better than Sufyān al-Thawrī. Likewise, Yūnus b. Ubayd who had met the genius scholars of his time such as Sa'īd b. Jubāir, Ibrāhīm al-Nakhāī, and Mujāhid uttered the same view about al-Thawrī that he had never seen a person better than him. Ibn Mahdī (d. 198/813) graded Mālik as a better scholar of his time but claimed that he was never more vigorous in hadith memorization than al-Thawrī. Moreover, his student, Sufyān b. Uyaynah believes that he was more knowledgeable in the subject of Halāl and Harām.⁽⁴⁾

1.1. Sufyān b. Uyaynah:

Abū Muhammad Sufyān b. Abi Imrān b. Uyaynah al-Kūfī was born in (107/725)-Kūfa. He got his early education in his home town and remained in company of the well-kenned Muhaddithūn of his era. He participated in the lectures of Amar b. Dinār and narrated from him profusely. He peregrinated for ahādīth to the famous centres of his time and listened to the prominent shuyūkh such as Ibn Shihāb al-Zuhrī, Muhammad b. al-Munkadir, Zaīd b. Aslam, Shu'ba b. al-Hajjāj, Sufyān al-Thawrī, and other immense numbers of scholars.⁽⁵⁾

Ibn Uyaynah was himself a reliable narrator and great Muhaddith to the extent that his teachers narrated ahādīth from him. As for instance, Shu'ba b. al-Hajjāj, who was his teacher and a hadith scrutinizer in Iraq had narrated many narrations from Ibn Uyaynah as well as *al-A'mash* and Ibn Jurāij withal narrated from him. At the same time, both are listed in biographical lexicons of his teachers like Shu'ba.⁽⁶⁾

A research on his biography, the appreciative comments of his students and later scholars reveal that he was also an expert on hadith and an erudite in Halāl and Harām like his preceptor Sufyān al-Thawrī. Imām al-Shāfi'ī (d. 204/820) stated that he found all of the ahādīth cognate to the provisions (al-Ahkām) of Sharia with Ibn Uyaynah except seven ahādīth. It shows his calibre of memorizing ahādīth that he listened from his

contemporary Muhaddithūn. It is mentioned in his biographical sources that he travelled to Hijāz and died in (198/813) -Makkah. However, he quenched his thirst of knowledge from the prominent hadīth scholars of Hijāz. He memorized their ahādīth as comprehended of al-Shāfi‘ī and Abdu’r-Rahmān al-Mahdī statement that he was the most cognizant hadīth scholar of Hijāzī narrations and if he was not, the knowledge of Hijāz was lost. ⁽⁷⁾

The exhaustive study of Ibn Uyaynah’s biography revealed that he was a student of al-Thawrī, and he shared some shuyūkh with him such as Muhammad b. al-Munkadir, Sulaymān *al-A‘mash*, Abdullāh b. Shubrama (d. 144/760), Ismāil b. Abi Khālid (d. 146/762) and Shu‘ba b. al-Hajjāj, as well as two students, such as Muhammad b. Yusuf al-Firyabī (d. 213/828) and Abū Nu‘aim al-Fadl b. Dukayn (d. 219/834).

2. Al-bukhārī and the narrations of both scholars:

A superficial review of the narrations of both scholars in Sahīh al-Bukhārī reveals that whenever Muhammad b. Ismāil al-Bukhārī narrated from Sufyān al-Thawrī, there are two narrators among them, but whenever narrating from Sufyān Ibn Uyaynah, there is one narrator among them. However, the profound study of the Sahīh al-Bukhārī reveals that it does not apply to every narration because in some narrations of al-Thawrī there is an intermediary of narrator. For instance, Khallād b. Yahyā (d. 213/828) was a well-kenned student of al-Thawrī, and al-Bukhārī narrated from him as given below:

”حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي
بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ
الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَّكَ أَصَابِعَهُ»⁽⁸⁾

Consequently, it could not be made a general rule that whenever there are two narrators among al-Bukhārī and Sufyān, it would be al-Thawrī. Any exhaustive and comparative study of Sahīh al-Bukhārī may reveal that there are about five hundred and seventy-eight (579) ahādīth of fourteen (14) narrators that they refer to their Sheikh on “Sufyān” without identification. Their concise biographies and essential information about their narrations in Sahīh al-Bukhārī are as follow.

2.1. Khallād Ibn Yahyā as-Sulamī:

Abū Muhammad Khallād b. Yahyā b. Safwān as-Sulamī (d. 213/828) was born in al-Kūfa and spent his life in Makkah. He joined the sermons of the well-known Hijāzī and Kufī hadīth scholars such as Ibrāhīm b. Nāfi al-Makkī, Ismāil b. Abdumālik, Bashīr b. al-Muhājir and Sufyān al-Thawrī. ⁽⁹⁾ He was a reliable narrator, and al-Bukhārī narrated about seven (7) ahādīth on his authority that he solely referred in it to his source on Sufyān. Nevertheless, there is one hadīth regarding what someone committed in the Jāhiliyyah that Sufyān narrated from *al-A‘mash*, who is

an ordinary Sheikh of al-Thawrī and Ibn Uyayna. The sanad goes as follows:

”حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَالْأَعْمَشِ، عَنْ أَبِي وَايِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْوَاحُ مَا عَمَلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخِذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ»^(١٠)

A cursory glance at the above sanad engenders the confusion that whether it is the narration of Sufyān al-Thawrī or Ibn Uyayna. However, a careful study of the sanad reveals that the above hadith belongs to al-Thawrī because of Khallād b. Yahyā b. Safwān as-Sulamī who never listened to Ibn Uyaynah.

2.2. Muhammad b. Yūsuf al-Firyābī:

Abū Abdillāh Muhammad b. Yūsuf al-Firyābī (d. 213/828) listened to the Yūnus b. Abi Ishāq, Mālik b. Mighwal, al-Āwzaī, Isrāīl, Sufyān al-Thawrī, Sufyān b. Uyaynah, and other prominent Muhaddithūn of his era. Ahmad b. Hanbal (d. 241/855), al-Bukhārī, and al-Dārmī (d. 255/869) are among the students that narrated from him.⁽¹¹⁾ It may be concluded from the follow up of Muhammad b. Yūsuf's narrations in Sahīh al-Bukhārī that al-Bukhārī narrated approximately seventy-three (73) ahādīth on his sanad that contains the name of al-Thawrī or Ibn Uyaynah. However, a thorough study of all narrations reveal that whenever he narrated from Sufyān al-Thawrī, he refers to him on Sufyān solely as below.

”حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَارِثٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، قَالَ: «خَيْرَ النَّاسِ لِلنَّاسِ تَأْتُونَ بِيَمِّ فِي السَّلَاسِلِ فِي أَعْنَاقِهِمْ، حَتَّى يَدْخُلُوا فِي الْإِسْلَامِ»^(١٢)

Moreover, whenever he is narrating from Ibn Uyaynah, he identified his source as below.

”حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْحَوْلِيِّ، عَنْ عِبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ، فَقَالَ: «يَا بَعْضُكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِفُوا، وَلَا تَزْنُوا - وَقَرَأَ هَذِهِ الْآيَةَ كُلَّهَا...»^(١٣)

Consequently, a statistical study of Sahīh al-Bukhārī reveals that Muhammad b. Yūsuf al-Firyābī narrated seventy-one (71) ahādīth out of seventy-three (73) ahādīth on the first method while the rest on the second one. It concludes that Muhammad b. Yūsuf al-Firyābī has narrated largely from Sufyān al-Thawrī who is known as al-Mizzī (d. 742/1341). However, Muhammad b. Yūsuf differentiated between his Shuyūkh in all chains.

2.3. Sābit b. Muhammad al-Shaibānī:

Abū Ismāil Sābit b. Muhammad al-Shaibānī (d. 215/830) has narrated ahādīth from Isrāīl b. Yūnus, al-Hārith b. Numān al-Laythī, Husain b. Alī al-Juafī, and Sufyān al-Thawrī. He is one of the prominent Shuyūkh of al-Bukhārī and Abū Bakr b. Abi Shaībah. ⁽¹⁴⁾ However, al-Bukhārī has narrated from him about three (3) ahādīth that he narrated from Sufyān al-Thawrī and he mentioned him as Sufyān only. For instance, he narrated the hadith about someone who strikes his cheeks, rips his garments, and raise noises of Jāhiliyyah from Sufyān. He narrates from Sulaymān *al-A'mash* who is Sheikh of Ibn Uyaynah too with confusion as to whether it is the narration of al-Thawrī or Ibn Uyaynah.

”حَدَّثَنِي ثَابِتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ،
عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ
الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ»⁽¹⁵⁾

The biographical investigation of the narrators in the above sanad (Chain) determines that the Sufyān in this sanad is Sufyān al-Thawrī because of Sābit b. Muhammad who was a student of al-Thawrī, and he did not have the chance to learn from Ibn Uyaynah.

2.4. Qabīsa b. Uqba:

Abū Amir Qabīsa b. Uqba b. Muhammad b. Sufyān (d. 215/830) is the classmate of Sābit b. Muhammad al-Shaybānī. Both partake a fair share from the two teachers such as Isrāīl b. Yūnus and Sufyān al-Thawrī. He was the prominent hadith scholar of his time, al-Bukhārī and Ahmad b. Hanbal had narrated from him. ⁽¹⁶⁾ Al-Bukhārī has fifty (50) narrations in Sahīh al-Bukhārī that he ascribes to Sufyān. It is noticed that he has narrated about nine ahādīth from Sufyān while his source of narrations is Sulaymān *al-A'mash*. The sanad goes like this.

”حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: «تُوْفِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَرَّغَهُ
مَرَهُونَةً عِنْدَ يَهُودِيٍّ بَنِيَّيْنِ.»⁽¹⁷⁾

However, all these narrations belong to Sufyan al-Thawrī because Qabīsa Ibn Uqba did not narrate hadith from Ibn Uyaynah.

2.5. Mālik b. Ismāil:

Abū Ghassān Mālik b. Ismāil b. Ziyād an-Nahdī (d. 219/834) was a trustworthy Kuffian Muhadith. He had attended lectures of Abū Yūsuf Isrāīl al-Hamdānī, Abdullāh b. Abdil-Aziz al-Mājishūn, Sufyān b. Uyaynah, and other philomaths. He was famous among hadith scholars and scrutinizers in his age. Yahyā b Main proclaims that there was not a more reliable narrator in Kūffa than Abū Ghassān. al-Bukhārī, Haroon b. Ishāq al-Hamdānī, Muhammad b. Yahyā az-Zuhlī, Abū Hātim al-Razī

were listed among his students. ⁽¹⁸⁾ A careful study of Sahīh al-Bukhārī reveals that al-Bukhārī narrates seven (7) ahādīth from him and that he narrated from Sufyān b. Uyaynah. He conventionally refers to his source on “Ibn Uyaynah,” but some times he mentions him as “Sufyān” only. ⁽¹⁹⁾

2.6. Abū Nu’aim al-Fadl b. Dukayn:

Abū Nu’aim Amar b. Hamād (d. 219/834) has become famous among hadīth scholars on Abū Nu’am al-Fadl b. Dukayn. He had learnt hadīth from many cities and had remained a pupil of Sulaymān *al-A’mash*, Ismāil b. Muslim al-Abdī, Khālīd b. Dinār, Sulaymān b. Saif al-Makkī, Sufyān al-Thawrī, Sufyān b. Uyaynah, and many other philomaths. ⁽²⁰⁾ He is one of those narrators that al-Bukhārī narrates from him extensively. However, he follows the same method of Muhammad b. Yūsuf. He has narrated fifty-six (56) ahādīth from al-Thawrī and refers to him as Sufyān as stated below.

”حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْكَمَاءُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ»» ⁽²¹⁾

Furthermore, it is noticed that whenever al-Fadl b. Dukayn narrates hadīth from Sufyān b. Uyaynah, he mentions his source Ibn Uyaynah without ambiguity. Al-Bukhārī narrates ten (10) ahādīth from him in different subjects referring to his source as “Sufyān b. Uyaynah” as below.

”حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يُصَلِّي صَلَاةَ الْعَصْرِ وَالشَّمْسُ طَالِعَةً فِي حُجْرَتِي لَمْ يَطَّهَّرِ النَّبِيُّ بَعْدُ»» ⁽²²⁾

2.7. al-Humaydī:

Abdullāh b. al-Zubair b. Isā al-Humaydī al-Makkī (d. 219/834) was a Hijazī Muhadīth. He was taught by Ibrāhīm b. Saad, Fudhail b. Ayādh, Sufyān b. Uyaynah, Wakia b. al-Jarrāh and Muhammad b. Idris al-Shāfī. He was famous for the narration of Sufyān b. Uyaynah due to his long-term relationship with him. He had a great circle of hadīth scholars: al-Bukhārī, al-Zuhlī, Abū Zura al-Rāzī are listed among his prominent students. ⁽²³⁾ Al-Bukhārī narrated from him about seventy-two (72) ahādīth in various subjects which he narrated from Sufyān. ⁽²⁴⁾

A thorough study of his narrations in Sahīh al-Bukhārī reveals that he refers to his source on “Ibn Uyaynah” in one sanad out of seventy-two regarding the meaning of Haddasanā, Akhbrnā, Anbanā, and Samitu. He states that they were synonymous to him. While in the reset, he mentioned his Sheikh Sufyān that is indisputably Ibn Uyayna because he was not taught by al-Thawrī.

2.8. Musā b. Mas'ūd

Abū Huzaifa Musā b. Mas'ūd an-Nahdī al-Basrī (d. 220/835) narrated ahādīth from several Iraqi and Hijāzī scholars such as Ibrāhīm b. Tahmān, Ibnī Nābil al-Makkī, Bahlūl b. Amar al-Kūfī, Sufyān al-Thawrī, and many others. He was also a famous Muhaddith of his time. al-Bukhārī, al-Dārmī, and Ahmad b. Muhammad al-Marwazī are listed amongst his students. ⁽²⁵⁾ A review of his narration in Sahīh al-Bukhārī reveals that al-Bukhārī narrates about three (3) ahādīth from him that he ascribes it to Sufyān. However, he narrates a hadith from Sufyān about the Divine Will (al-Qadar), and his Sheikh is Sulaymān *al-A'mash* as follows.

”حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَإِثْلٍ، عَنْ
حَدِيثِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «لَقَدْ خَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطْبَةً،
مَا تَرَكَ فِيهَا شَيْئًا إِلَّا قِيَامَ السَّاعَةِ إِلَّا ذِكْرَهُ.» ⁽²⁶⁾

The profound study of the above hadith shows that it is one of the al-Thawrī narrations because of Musā b. Mas'ūd who did not receive any teachings from Ibn Uyaynah.

2.9. Muhammad b. Kathīr al-Abdī:

Abū Abdillāh Muhammad b. Kathīr al-Abdī al-Basrī (d. 223/838) was the younger brother of the well-kenned Muhaddith Sulaymān b. Kathir. He narrated ahādīth from his brother and Ibrāhīm b. Nafī al-Makkī, Isrāīl b. Yūnus, Shu'ba b. al-Hajjāj, Sufyān al-Thawrī and other Muhaddithūn of his time. Al-Mizzī has listed him in the shuyūkh of al-Bukhārī and Abū Dāwūd. ⁽²⁷⁾ Al-Bukhārī narrates from him about sixty-two (62) ahādīth that he ascribed to his Sheikh Sufyān without referring to his father or tribe. For instance:

”حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنِ
ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «سَتَكُونُ أُتْرَةَ وَأُمُورٌ
تُنَكَّرُوهَا» قَالُوا: يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا؟ قَالَ: «تَوَدُّونَ الْحَقَّ الَّذِي عَلَيْنَا،
وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ.» ⁽²⁸⁾

The thought-provoking thing in all his chains is that his Sheikh al-Sheikh is Sulaymān *al-A'mash* who is the Sheikh of Ibn Uyaynah too however his biography dispelled the confusion that his Sheikh is Sufyān al-Thawrī and all these narrations belong to him.

2.10. Musaddad:

Abūl-Hassan Musaddad b. Musarhad (d. 228/842) was one of the famous and prominent hadith scholars throughout Islamic History. He listened to Jawaria bnt. Asmā, Hamād b. Zaid, Abdullāh b. Yahya, Abū Awana, Ibn Uyaynah, Yahyā al-Qatān, and a massive number of other hadith scholars. A thorough review of his biography shows that the well-known compilers of the hadith canonical books such as al-Bukhārī, Abū Dawūd, an-Nisāī, and al-Tirmizī were his students. ⁽²⁹⁾

Moreover, an exhaustive study of Sahīh al-Bukhārī reveals that he usually refers to his Sheikh Ibn Uyaynah through Yahyā b. Saīd as below.

”حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاقِدِي أَرْزِهِمْ عَلَى أَعْنَاقِهِمْ، كَهَيْئَةِ الصَّبِيَّانِ، وَيُقَالُ لِلنِّسَاءِ: «لَا تَرْفَعَنَّ رُؤْسَكُنَّ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا.»،⁽³⁰⁾

However, in six (6) ahādīth that are narrated in al-Bukhārī in different chapters, refer to him as an authority without an intermediary and mentioned him “Sufyān” who is Sufyān b. Uyaynah⁽³¹⁾ because he did not list in the students of al-Thawrī.

2.11. Abdullāh b. Muhammad:

Abū Jafar Abdullāh b. Muhammad al-Bukhārī al-Musnadī (d. 229/843) was famous for Musnad. Abū Abdillāh al-Hākīm an-Nisabūrī states that he took al-Musnadī as his name because he was the first one who collected the Musnad of the companions on their biographies (al-Trājim) in the Transoxiana (Ma wrā an-Nahar). He listened to Sufyān b. Uyaynah, Fudhail b. Ayādh, Abdu'r-Razzāq al-Sanaānī, and other prominent Muhaddithūn. He had a considerable number of students that served in the field of hadīth and its sciences in different regions such as al-Bukhārī, Abū Zura ar-Razī, and Muhammad b. Nasar.⁽³²⁾ Al-Bukhārī narrates thirty-four (34) ahādīth on his authority that he reported from Sufyān.⁽³³⁾

A review of his narrations reveals that he refers to his Sheikh Ibn Uyaynah or Sufyān. However, there are eleven (11) ahādīth that he mentioned his Sheikh Ibn Uyaynah in their Isnāds,⁽³⁴⁾ though he usually refers to him as “Sufyān.”

2.12. Ali b. Abdillāh al-Madinī:

Abūl-Hassan Ali b. Abdillāh al-Madinī (d. 234/848) is one of the Shuyūkh of al-Bukhārī and a specialist of hadīth and its sciences. He took his learning from well-known hadīth scholars of his time such as Hamād b. Zaid, Yahyā b. Said al-Qattān, and Sufyān b. Uyaynah. Due to his extraordinary memory, he was famous among the students of hadīth. Sufyān b. Uyaynah and Muāz b. Muāz are listed his edifiers but both have the privilege of being taught by him. Muhammad b. Ismāil al-Bukhārī, Abū Dawūd, and Ahmad b. Hanbal recorded ahādīth of him in their compilations.⁽³⁵⁾

He has about one hundred and eighty (180) narrations from Sufyan b. Uyaynah in Sahīh al-Bukhārī. However, he mentions in one hundred and seventy-nine (179) ahādīth his Sheikh solely Sufyān as below.

”حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ: كَانَ عَمْرُو، يَقُولُ: يَسْمَعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، يَقُولُ: «شَهِدَ بِي خَالَائِي الْعَقَبَةَ.»،⁽³⁶⁾

However, the biographical information determines that whenever Ibn al-Madinī mentions his Sheikh Sufyān, it will be Ibn Uyaynah because he never chanced to see al-Thawrī.

2.13. Qutaiba b. Saeed:

Abū Rajā Qutaiba Ibn Said al-Balkhī al-Baghlanī (d. 240/854) is a prominent Muahadith and a hadith scrutinizer. He travelled to different cities seeking to learn ahādīth from different Shuyūkh. Therefore he has the privilege of listening from three Tabaqāt. He was present in the lectures of Mālik, al-Layth, Hamād b. Zaid, Sufyān b. Uyaynah, Ibn al-Mubārak, Fudhail b. Ayādh, Ghundūr, Ibn Wahb, and many other scholars. He is the Sheikh of Ahmad b. Hanbal, al-Bukhārī, al-Tirmizī, an-Nisāī, and Ibn Maja.⁽³⁷⁾ Al-Bukhārī narrates thirty-five (35) ahādīth from him that he had narrated from Sufyān b. Uyaynah. In every sanad, he mentions his source Sufyān excepting one.⁽³⁸⁾ However, these are the narrations of Sufyān b. Uyaynah because he did not listen to al-Thawrī.

2.14. al-Hasan b. Sabāh al-Bazzār:

Abū Alī al-Hasan b. Sabāh al-Bazzār (d. 249/863) was an Iraqī Muhadith. He narrated from Sufyān b. Uyaynah, Abū Muhammad Ishāq b. Yūsuf al-Makhzūmī, Wakia b. al-Jarrāh, Maan b. Isā, Ismāīl b. Umar al-Wasītī, and other scholars of his time.⁽³⁹⁾

Al-Bukhārī, an-Nisāī, Abū Jafar al-Tabarī were listed among his students. Al-Bukhārī cites one narration on his authority that he had learnt from Sufyān Ibn Uyaynah regarding the method of the Prophet in general discussion. However, he referred to his Sheikh in the sanad as “Sufyān” only.⁽⁴⁰⁾

Conclusion:

In conclusion we may say that whenever there are two narrators between al-Bukhārī and Sufyān in sanad, it signifies that it is the narration of Sufyān al-Thawrī. Furthermore, if there is one narrator between al-Bukhārī and Sufyān, it would be the narration of Ibn Uyaynah. However, the profound analytical study of five hundred and seventy-eight (578) ahādīth of Sahīh al-Bukhārī reveals that it is not predicated on research because al-Bukhārī narrates multiple times from Khllād b. Yahyā, Sābit b. Muhammad, Muhammad b. Kathīr, and other students of al-Thawrī on one intermediary from Sufyān. On the other hand, there are about thirty-three (33) ahādīth of Musaddad in Sahīh al-Bukhārī who is considered as a student of Ibn Uyaynah whenever he narrates from Sufyān, there are as many as two narrators between al-Bukhārī and Sufyān Ibn Uyaynah.

Subsequently, a careful review of the isnads which bear the name Sufyān only concludes that there are five Shuyūkh of al-Bukhārī who are the students of al-Thawrī and they did not listen to Ibn Uyaynah. Al-Bukhārī narrates one hundred and twenty-five (125) ahādīth on their authority in his compilation. Whenever they are narrating from Sufyān al-Thawrī, they refer to him on “Sufyān” only. They are such as:

1. Khllād b. Yahyā (d. 213/828) mentioned “Sufyān” in seven (7) ahādīth.
2. Sābit b. Muhammad (d. 215/830) referred to al-Thawrī on “Sufyān” in three (3) ahādīth.

3. Qabīsa b. Uqba (d. 215/830) mentioned his source Sufyān in fifty (50) ahādīth.
4. Musā b. *Mas'ūd* (d. 220/835) mentioned Sufyān in three (3) ahādīth.
5. Muhammad b. Kathīr (d. 223/838) mentioned Sufyān in sixty-two (62) ahādīth.

Similarly, there are seven (7) Shuyūkh of al-Bukhārī that are the students of Ibn Uyaynah, and who never took any learning from al-Thawrī. Al-Bukhārī has collected three hundred and twenty-five (325) such ahādīth from them in Sahīh al-Bukhārī. The analytical study of these narrations reveals that whenever they narrate from Ibn Uyaynah, they mention him as Sufyān only. They are as follow:

1. Mālik b. Ismāil (d. 219/834) conventionally referred to his Sheikh as "Ibn Uyaynah," but there is one sanad he mentioned him "Sufyān" only.
2. Al-Humaydī (d. 219/834) mentioned his source Sufyān in seventy-one (71) ahādīth.
3. Abūl-Hasan Musaddad (d. 228/842) referred to Sufyān in six (6) ahādīth.
4. Abdullāh b. Muhammad (d. 229/843) mentioned him in thirty-four (34) ahādīth.
5. Alī b. Abdillāh al-Madinī (d. 234/848) referred to Ibn Uyaynah on Sufyān in one hundred and seventy-nine (179) ahādīth.
6. Qutaiba b. Saīd (d. 240/854) mentioned his source Sufyān in thirty-four (34) ahādīth.
7. al-Hasan b. Sabāh al-Bazzār (d. 249/863) mentioned him in one hadith.

Besides, there are two other narrators in Sahīh al-Bukhārī, who shared Sufyān al-Thawrī and Ibn Uyaynah, and al-Bukhārī narrated one hundred and thirty-nine (139) ahādīth of them that they listened from Sufyān al-Thawrī and Ibn Uyaynah. However, a follow up of their narrations in Sahīh al-Bukhārī reveals the following conclusion.

1. Muhammad b. Yūsuf al-Firyābī (d. 213/828) learnt from both Shuyūkh. Whenever he is narrating from al-Thawrī, he mentions him as Sufyān and about seventy-one (71) ahādīth are quoted from him in Sahīh al-Bukhārī. However, when his source is Ibn Uyaynah, he refers to him as Ibn Uyaynah, even though there are only two narrations in Sahīh al-Bukhārī on this sanad.
2. Abū Nu'aim al-Fadl b. Dukayn (d. 219/834) narrated hadith from Sufyān al-Thawrī and Ibn Uyaynah. He followed the same method of his fellow Muhammad b. Yūsuf al-Firyābī. Consequently, he mentioned his source Sufyān in fifty-six (56) ahādīth that signify Sufyān al-Thawrī and Ibn Uyaynah in ten (10) ahādīth.

The concise conclusion of the five hundred and seventy-eight (578) ahādīth in *Sahīh al-Bukhārī* is that the two hundred and fifty-two (252) ahādīth belong to Sufyān al-Thawrī, while three hundred and twenty-six (326) ahādīth belong to Ibn Uyaynah.



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