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METHODOLOGY OF JARH AND TA'DIL IN ABDUL QADIR AL-QURASHI'S WORK "AL-INAYAH BI MA'RIFAT AHADITH AL-HIDAYAH"

Abstract: This study investigates the methodological framework of jarh (narrator criticism) and ta'dil (narrator validation) employed by the Hanafi scholar Muhiyuddin Abdul Qadir ibn Muhammad al-Qurashi (696/1297–775/1373) in his seminal work, "Al-Inayah bi Ma'rifat Ahadith al-Hidayah" written as a scholarly response to external traditions criticizing the foundational legal text "al-Hidayah" by Burhanuddin al-Marghinani for its usage of structurally unverified or weak (da'if) narrations. al-Qurashi's treatise functions as a comprehensive work of takhrij (hadith source verification). This paper explores al-Qurashi's rigorous academic criteria, including his comparative analysis of conflicting narrator evaluations, adoption of systematic moderate approaches, utilization of early critical reference texts, and classification of authoritative validation. The findings demonstrate that al-Qurashi established a resilient defense of Hanafi jurisprudential reliance on Prophetic traditions, effectively bridging the methodologies of legal reasoning (fiqh) and traditional prophetic transmission analysis (ilm al-hadith).

Key words: Al-Hidayah, Al-Inayah, jarh wa ta'dil, Abdul Qadir al-Qurashi, Hanafi school, takhrij, ilm al-rijal.
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Introduction

The jurisprudential treatise "Al-Hidayah sharh Bidayat al-Mubtadi" stands as one of the most authoritative and revered source texts within Hanafi jurisprudence (fiqh). Its author, Shaykh al-Islam Abu al-Hasan Ali ibn Abu Bakr ibn Abdul Jalil Burhanuddin al-Marghinani (d. 593/1196), was a distinguished jurist who possessed profound erudition across the fields of legal principles (usul al-fiqh), positive law (fiqh), and Quranic exegesis (tafsir). This classical work achieved immense acclaim throughout the Islamic world because it masterfully synthesized the jurisprudential perspectives found in Muhammad ibn al-Hasan al-Shaybani's (d. 183/799) "al-Jami' al-Saghir" and Abu al-Hasan al-Quduri's (d. 428/1038) "al-Mukhtasar", while additionally incorporating original thematic legal content not addressed in either antecedent text. Owing to its systematic pedagogy and

precise structure, "al-Hidayah" served for centuries as the core textbook in Islamic educational institutions and inspired a vast corpus of commentaries (shuruh) and glosses (hawashi) by successive generations of scholars.

However, because "al-Hidayah" did not systematically articulate the explicit source citations (takhrij) or the authenticating status of its embedded traditions, it faced persistent academic criticism from certain traditionist scholars (muhaddithun) who argued that the text relied upon structurally weak or unverified transmissions (da'if). In response to these critiques, Hanafi scholars embarked on rigorous investigative research aimed at checking the sources (takhrij) of the hadiths mentioned in "al-Hidayah", seeking to demonstrate their methodological acceptability from both the perspective of transmission chains (isnad) and textual contents

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(*matn*). Within this specific genre of validation literature, the work "*Al-Inayah bi Ma'rifat Ahadith al-Hidayah*" by Muhiyuddin Abdul Qadir ibn Muhammad al-Qurashi (696/1297–775/1373) holds paramount significance. This article evaluates the critical methodology of *jarh* (criticism) and *ta'dil* (validation) deployed within al-Qurashi's text.

Main section

In the introduction to "*Al-Inayah*", Abdul Qadir al-Qurashi outlines his core motivation for authoring the text. He observes that due to the presentation of unchecked traditions within "*al-Hidayah*", sweeping criticisms had emerged asserting that "the Hanafis formulate legal rulings based on weak hadiths and lack sufficient rigor in the science of the Sunnah". Prior to his treatise, a comprehensive and satisfying scholarly response addressing this specific empirical gap had not been produced. Consequently, al-Qurashi compiled "*Al-Inayah bi Ma'rifat Ahadith al-Hidayah*" to systematically resolve this critical academic vulnerability.

Imam Abdul Qadir al-Qurashi's practical methodology is manifested in his effort to trace the *hadiths* and historical reports (*athar*) contained in "*al-Hidayah*" back to their primary source compilations, such as the "*Sihah*" (canonical collections), "*Sunan*" genres, and "*Masanid*" (individual companion chain collections). Moving beyond mere cross-referencing, the author systematically cross-referenced specialized biographical dictionaries (*kutub al-rijal*) to extract the definitive assessments articulated by the historical masters of narrator criticism and validation (*aimmat al-jarh wa al-ta'dil*). In his preface, he explicitly defines his methodological parameters and parameters of legal-tradition evaluation, emphasizing his comprehensive synthesis of critical opinions:

"Furthermore, I utilized the valuable assessments regarding *jarh* and *ta'dil* articulated by the leading authorities of this discipline, configuring them in strict accordance with the technical terminology established by the traditionists (*muhaddithun*)."

Biographical and Bibliographical Background of al-Qurashi

Muhiyuddin Abdul Qadir ibn Muhammad al-Qurashi was born in Cairo in 696 AH (1297 AD) and passed away in the same city in 775 AH (1373 AD). Over his academic career, he studied under more than forty prominent *Shafi'i* and *Hanafi* scholars, including: Abdul Mu'min ibn Khalaf ibn Abu al-Hasan al-Dimyati (d. 705/1305), Ali ibn Nasrullah ibn Umar al-Qurashi al-Misri (d. 712/1312), Muwaffaqiyyah bint Ahmad ibn Abdul Wahhab (d. 712/1312), Ali ibn Abdul Aziz ibn Abdurrahman (d. 713/1313), Ali ibn Abdul Azim, and Muhammad ibn Nasir (d. 713/1313).

Al-Qurashi authored approximately ten scholarly works dedicated to narrator biography and

source verification (*ilm al-takhrij*), including "*Al-Ilmom bi Rijal Umdat al-Ahkam*", "*Tahzib al-Asma al-Waqi'ah fi al-Hidayah wa al-Khulasah*", "*Juz' fi Bayan Istihalat Sima' Abu Hanifah min Ba'd al-Sahabah*", "*Al-Hafi fi Bayan Athar al-Tahawi*", "*Al-Turuq wa al-Wasa'il ila Ma'rifat Ahadith Khulasat al-Dala'il*", "*Al-Inayah fi Takhrij Ahadith al-Hidayah*", and "*Mukhtasar fi Ilm al-Athar*".

To evaluate the reliability of transmitters, al-Qurashi drew widely from early authoritative references, including: Ibn Ma'in's (d. 233/848) "*al-Tarikh*", Imam al-Bukhari's (d. 256/870) "*al-Tarikh al-Kabir*", Imam al-Tirmidhi's (d. 279/892) "*al-Ilal*", Imam al-Nasa'i's (d. 303/915) "*al-Du'afa*", Ibn Abu Hatim's (d. 327/938) "*al-Jarh wa al-Ta'dil*", Ibn Hibban's (d. 354/965) "*al-Du'afa*", Ibn Adiy's (d. 365/976) "*al-Kamil fi Du'afa al-Rijal*", and Al-Daraqutni's (d. 385/995) "*Kitab al-Du'afa wa al-Matrukin*" and "*al-Ilal*".

Application of Comparative Narrator Evaluation

Al-Qurashi consistently brings forward corroborating assessments from biographical dictionaries when responding to claims by *hadith* critics who designated certain transmitters as "unknown" (*majhul*) or "unrecognized" (*ghayr ma'ruf*). For example, in his "*al-Sunan al-Kubra*", Imam al-Bayhaqi recorded a transmission from Rubaih ibn Abdurrahman ibn Abu Sa'id al-Khudri and subsequently observed that "Rubaih is not a well-known figure". Reviewing this assessment, al-Qurashi provides a balanced view by citing several critical authorities: Abu Zur'ah al-Razi evaluated him as a *shaykh* (an acceptable mid-level transmitter); Ibn Adiy stated, "I hope there is no harm in him" (*la ba'sa bihi*); and Ibn Ammar explicitly categorized him as reliable (*thiqah*).

Furthermore, he mentions al-Bazzar's observation regarding the existence of a reinforcing parallel transmission (*mutaba'ah*) through Kathir ibn Zayd, alongside a statement narrated from Ahmad ibn Hanbal via Imam al-Tirmidhi: "I do not know of a *hadith* with a better chain (*isnad jayyid*) in this specific topic". Through this comparative method, al-Qurashi successfully argues that criticized transmitters in "*al-Hidayah*" often possess valid corroboration (*ta'dil*) alongside their critiques, and that their reports are frequently bolstered by auxiliary pathways of transmission.

In another analytical instance, al-Qurashi tracks a transmission in his work "*al-Ilmom*", identifying its passage through Sinan ibn Rabi'ah from Shahr ibn Hawshab. He notes that the *hadith* was recorded by Ibn Majah, that Imam al-Bukhari extracted traditions from Sinan, and that major critics like Ahmad ibn Hanbal and Yahya ibn Ma'in explicitly verified Sinan as trustworthy (*thiqah*), while simultaneously

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accounting for the counter-arguments raised by opposing critics.

Resolving Critical Anomalies and Discrepancies

Al-Qurashi frequently navigates nuanced critical disputes, such as *Abu Dawud*'s assessment of a specific phrase within an "*al-Hidayah*" tradition "Verily, ritual purity (wudu) is mandatory upon the one who sleeps while lying down" which *Abu Dawud* labeled as *munkar* (denied/anomalous) because it was exclusively transmitted by *Yazid al-Dalani* in an elevated prophetic format (marfu'), unlike the reports of other transmitters.

Al-Qurashi balances this by addressing *Imam al-Daraqutni*'s critique concerning the narrator *Baqiyyah [ibn al-Walid]*, who transmitted the tradition from *Sa'id ibn Abu Sa'id al-Zubaidi* and classified it as weak (*da'if*). He notes that *Ibn Adiy* had categorized this narrator as unknown (*majhul*). *Al-Qurashi* clarifies that *al-Daraqutni*'s criticism was specific to *Baqiyyah ibn al-Walid*'s transmission method, and counters by pointing out that a distinguished cadre of premier traditionists, including *Shu'bah*, *Hammad ibn Salamah*, *Hammad ibn Zayd*, *Abdullah ibn al-Mubarak*, *Yazid ibn Harun*, *Sufyan ibn Uyaynah*, *Waki' ibn al-Jarrah*, *al-Awza'i*, and *Ishaq ibn Rahawayh*, all transmitted from him. Additionally, he highlights that authorities such as *Hakim al-Naysaburi* and *Yahya ibn Ma'in* validated him (*ta'dil*), and that with the sole exception of *Imam al-Bukhari*, all authors of the *Sihah al-Sittah* (the six canonical books) recorded his traditions.

Conclusion

Analysis of *Abdul Qadir al-Qurashi*'s method of narrator evaluation (*jarh wa ta'dil*) within "*Al-Inayah bi Ma'rifat Ahadith al-Hidayah*" yields several defining characteristics of his critical framework:

- Targeted Clarification: The author focuses his critical analysis on transmitters who are contested, subject to scholarly disagreement, or directly criticized by other schools.

- Precedence of Explained Criticism: When a transmitter is subject to both validation and criticism, *al-Qurashi* prefers the criticism, provided its underlying causes are explicitly detailed (*al-jarh al-mufassar*).

- Canonical Validation: He treats the inclusion of a narrator within the canonical collections of *Imam al-Bukhari* or *Imam Muslim* as a powerful, overriding proof of their fundamental reliability (*ta'dil qawiy*).

- Scientific Balance: He maintains strict scientific objectivity and moderation, avoiding partisan bias when evaluating conflicting assessments.

Conclusively, "*Al-Inayah bi Ma'rifat Ahadith al-Hidayah*" remains a vital reference text for source verification (*takhrij*) and analytical narrator criticism within the *Hanafi* legal tradition. By systematically and structurally addressing the text's critics with rigorous source-based evidence, *al-Qurashi* demonstrated that *Hanafi* legal application rests upon a legally sound and structurally authentic foundation within prophetic tradition literature.

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