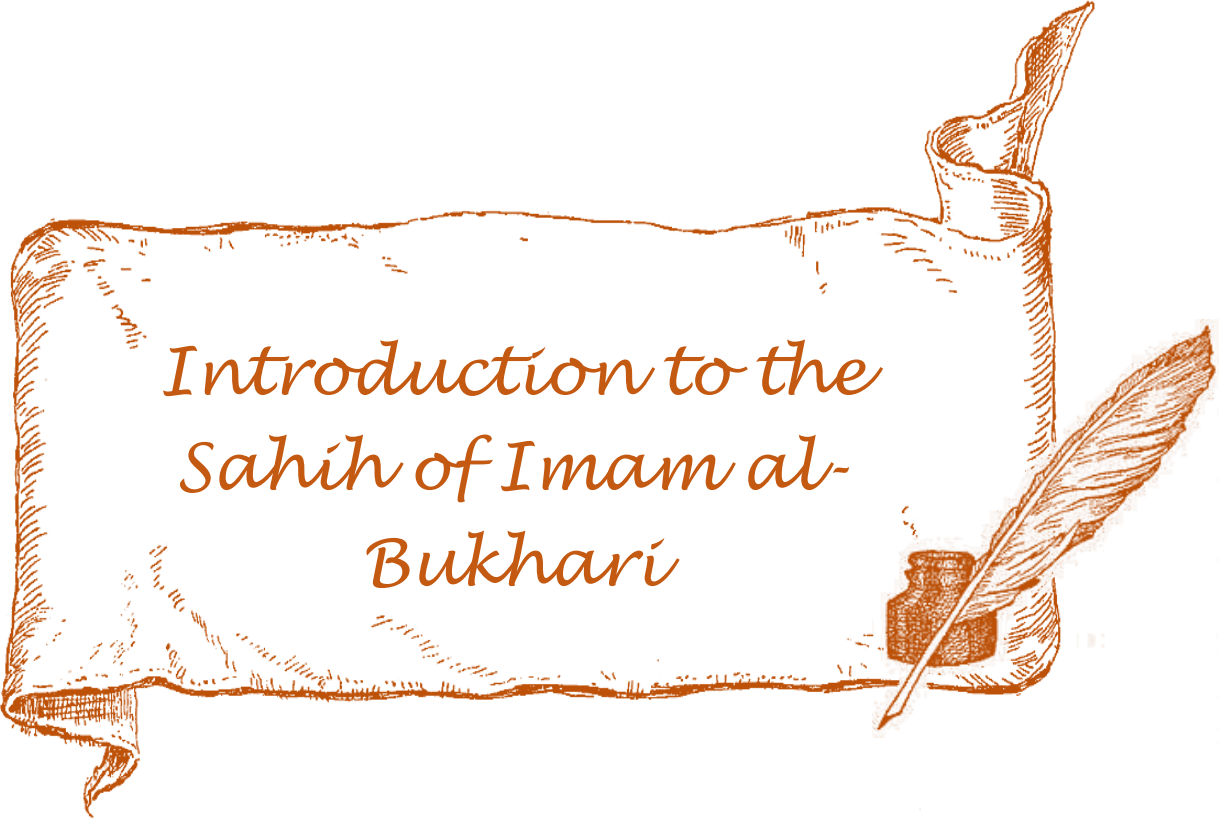




المدرسة العمرية

AL•MADRASATU•AL•UMARIYYAH



*Introduction to the
Sahih of Imam al-
Bukhari*

*Ustadh AbdulRahman
Hassan*

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Chapter one: Regarding the life of Imām al-Bukhārī رَحْمَةُ اللَّهِ

This comprises of two sections:

Section one: The personal biography of Imām al-Bukhārī

Within this are five topics, comprising:

One: His name, his lineage, and his birth.

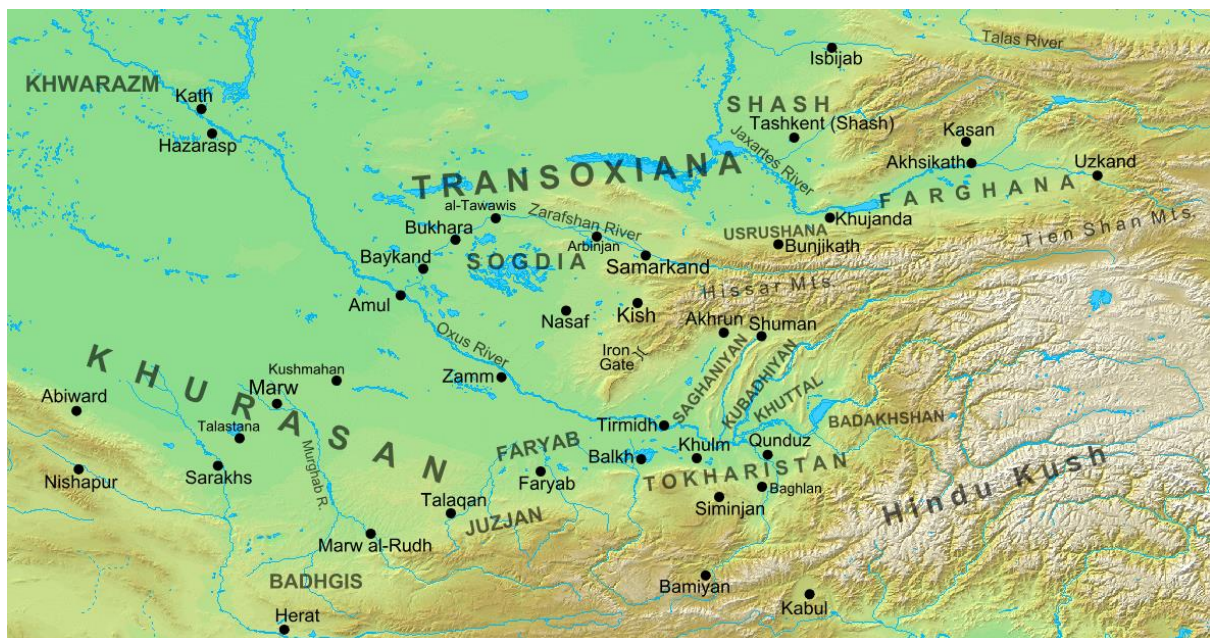
Name and Lineage: Muḥammad Ibn Ismā'īl Ibn Ibrahīm Ibn Mughīrah Ibn Bardizba¹ al-Ju'fī.

The first person to become Muslim in his lineage was Mughīrah. This was through the leader of Bukhārā, al-Yamān al-Ju'fī².

Birth: In Bukhārā, after the Friday Prayer on 13th Shawwāl 194AH.

Two: His country/city.

Imām al-Bukhārī was born in Bukhārā, the region is known as Transoxiana (*Mā warā' al-Nahr*). The river (*Nahr*) being referred to is the Oxus river (*Jayhūn*).



Three: His upbringing and characteristics.

Imām al-Bukhārī's father رَحْمَةُ اللَّهِ died when he was very young, therefore he grew up as an orphan being cared for by his mother. Whilst young he became blind, this caused his mother to become very distressed. She would supplicate excessively for the return of his eyesight. One night, when she fell asleep, she saw the Prophet Ibrahīm ؑ in a dream wherein he stated: *Allāh has returned your sons eyesight due to your*

¹ Two Scholars stated that this is how it is to be pronounced: Imām al-Nawawī and Ibn Mākūlah. Bardizba means farmer.

² There was a view of the Scholars that if you become a Muslim under an individual you take their lineage. There are three types of *Walā*: [1] Accept Islām under them, [2] Slavery, and [3] Confederacies.

excessive supplication for him³. When she proceeded to check in the morning, she found his eyesight had returned.⁴

Imām al-Bukhārī رحمه الله said:

“My father heard from Mālik Ibn Anas and he saw Ḥammād Ibn Zayd give greetings to ‘Abdullāh Ibn al-Mubarak with two hands.”⁵

This demonstrates that the father of Imām al-Bukhārī would seek knowledge, and it is by the examples set by the parents that the child follows.

Imām al-Bukhārī رحمه الله had a passion and love to seek knowledge from an early age.

“The transcriber of Imām al-Bukhārī, Muḥammad Ibn Abī Hātim, asked him regarding how his journey began in seeking the knowledge of Ḥadīth. Imām al-Bukhārī said: “It was placed within me to memorise Ḥadīth when I was in the Kutāb (lowest form of elementary school)”. Muḥammad Ibn Abī Hātim then asked him how old he was at that time. He said: “I was ten or less, after the age of ten I left the Kutāb and repeatedly visited al-Dākhilī⁶ and other than it. One day, the Imām was reading Ḥadīth and he said: Sufyān from Abī Zubayr from Ibrahīm al-Nakha’ī. I said to him: O Abū Fulān, Abī Zubayr did not narrate from Ibrahīm, he silenced me, I then told him to return to his original copy [of Ḥadīth]. The Imām looked at it, returned and said: How is it supposed to be O young boy. I said: al-Zubayr Ibn Adī from Ibrahīm, the Imām took a pen, corrected his original copy and said: You have told the truth. Some of his companions asked how old he was when responding to the teacher, he said: I was 11 years old. He then said: When I became 16, I memorised the books of Ibn al-Mubarak and Wakī’ Ibn al-Jarrah. I understood their views. After this, I went with my mother and brother Ahmad to Makkah. After they completed the Hajj he said: Both of you can return, but leave me here in Makkah. I took the permission of my mother and then went to seek Ḥadīth. When I reached 18, I began to author regarding matters of the Companions, Tābi’īn, and their statements...”⁷

“The transcriber said, I heard Imām al-Bukhārī say: I used to visit the Fuqahā of al-Marw when I was a young boy. A man asked me how much I wrote today, and I said: two lines. Everyone in the gathering began to laugh. A Shaykh from amongst them said: Do not laugh, for one day he will laugh at you.”⁸

Many people assume that Imām al-Bukhārī was born with and always possessed a strong memory. However, this was not the case:

“Ahmad Ibn Yūsuf al-Sulamī said: I saw Imām al-Bukhārī crying in the gathering of Mālik Ibn Isma’īl. I asked him, what is making you cry. He said: I am unable to write and I cannot memorise. Then Allāh opened [a way] for Muḥammad Ibn Ismā’īl, as you see him today!”⁹

“Bukhārī said: I met more than one thousand Shaykhs from the people of Hijāz, Makkah, Madīnah, Basrah, Wāsit, Baghdād, Shām, and Egypt. I met them generation after generation. He mentioned that he visited Shām, Egypt, and Jazīrah twice. I travelled to Basrah four times. I travelled to Hijāz over six

³ Imām al-Lālakā’ī mentioned this incident under the chapter regarding Karamāt of the pious people in “Sharh ‘Usūl ‘Itiqād Ahl al-Sunnah Wa’l-Jamā’ah”.

⁴ Ibn Hajar mentioned in “Ḥadī al-Sārī” that no Scholar weakened this incident.

⁵ Siyar A’lām al-Nubalā by al-Dhahabī 12/392.

⁶ Ibn Hajar said: al-Dākhilī may be a city in Naysabūr.

⁷ Hidāyatu al-Sārī by Ibn Hajar p.51

⁸ Hidāyatu al-Sārī by Ibn Hajar p.52

⁹ Hidāyatu al-Sārī by Ibn Hajar p.53

consecutive years. He said, I do not know how many times I entered Kūfa and Baghdād¹⁰, with the people of Khurāsān.”¹¹

Four: His good qualities and virtues.

The virtues of Imām al-Bukhārī begins with the virtues of his parents¹².

“Ahmad Ibn Hafṣ said: I entered upon Ismā’īl, the father of Abī ‘Abdillāh, at his time of death, he said: I do not know from my wealth a Dirham from that which was unlawful or doubtful. Ahmad Ibn Hafṣ said: I was fascinated by this.”

Imām al-Bukhārī inherited this pure money from his father and utilised it for seeking knowledge.

One of Imām al-Bukhārī’s good qualities was his generosity¹³, for he was known to give money to other people who were also seeking knowledge.

Imām al-Bukhārī رَحْمَةُ اللَّهِ عَلَيْهِ said:

“I used to work and earn five-hundred Dirhams every month, I would spend it all for seeking knowledge and for the people who were seeking knowledge. And what is with Allāh is better and longer-lasting.”

Another unique characteristic of Imām al-Bukhārī is that he was very far from backbiting people. This is fascinating, especially due to him being known as the “Imām of Criticism and Praising (*al-Jarh wa’l-Ta’dīl*)”

He رَحْمَةُ اللَّهِ عَلَيْهِ said:

“I have never backbitten anyone since I’ve known that backbiting harms the people”¹⁴

Ibn Hajar رَحْمَةُ اللَّهِ عَلَيْهِ - who spent many years of his life learning about *al-Bukhārī* - said:

“When al-Bukhārī spoke about men he would be very cautious and diligent. Anyone who contemplates over his speech in the criticism and praise of narrators will know his Warā and justice. For he would usually say: His Ḥadīth are rejected, they were silent regarding him, there is a look to him, they left him, and similar to this. And little did he say: so-and-so is a liar, or: fabricator of Ḥadīth, rather if he would say this, he would attribute it to others, by saying: so-and-so declared him a liar, so-and-so accused him of lying...”¹⁵

Al-Hasan Ibn Muḥammad al-Samarqandī رَحْمَةُ اللَّهِ عَلَيْهِ said:

“Muḥammad Ibn Ismā’īl was unique for three characteristics: (1) He spoke little, (2) He would never wish for that was with others, and (3) He would never busy himself with the affairs of the people.”

¹⁰ Some scholars mention fourteen times, and every time he would benefit from Imām Ahmad.

¹¹ Hidāyatu al-Sārī by Ibn Hajar p.53-54.

¹² Righteous children are cultivated in a righteous household: The father of ‘Abdullāh Ibn al-Mubarak was a slave. His master asked him to pick a sweet fruit from the garden. When he brought the fruit to the master, it was not ripe. Mubarak mentioned, he had never eaten a fruit that had fallen off a tree over the many years that he worked there.

¹³ Stinginess is not a good characteristic. When the Prophet came to Madīnah, he never told anyone to remove the leader, except for one group whose leader was stingy. Furthermore, Abdul-Muttalib was respected amongst Quraysh due to his generosity.

¹⁴ Hidāyatu al-Sārī by Ibn Hajar p.68.

¹⁵ Hidāyatu al-Sārī by Ibn Hajar p.68.

These are three characteristics that a student of knowledge should aim to exemplify.

He was an *Imām* in; the Arabic language, morphology, poetry, and much more.

Imām al-Bukhārī رَحِمَهُ اللهُ said:

"اغتنم في الفراغ فضل ركوع *** فعسى أن يكون موتك بغتة
كم صحيح رأيت من غير سقم *** ذهبت نفسه الصحيحة فلتة"

*"Benefit from your free time by praying *** for it can be that you suffer a sudden death*

*How many people are well seen without illness *** whose healthy soul leave them quickly"*

Five: His residence in <<*Naysābūr*>>, then he departed from it to <<*Bukhārā*>>, then he departed from it, and his death in the city <<*Khartank*>>.

This was a very difficult and emotional time in the life of Imām al-Bukhārī. Imām al-Bukhārī came to *Naysābūr* with the intention of residing there.

al-Hākim رَحِمَهُ اللهُ said:

*"In 250AH al-Bukhārī arrived in Naysābūr. For five years he was continuously narrating Ḥadīth. Muḥammad Ibn Yahyā al-Dhuhālī said: Go to this righteous scholarly man, listen to him. So the people went to him and were acceptant upon listening to him until it became apparent the reduction in the gathering of Muḥammad Ibn Yahyā, so he became jealous; and after this began to speak about him."*¹⁶

Imām Muslim¹⁷ رَحِمَهُ اللهُ said:

"When Muḥammad Ibn Ismā'īl entered Naysābūr, I never saw a leader or a scholar, being honoured by the people of Naysābūr as Muḥammad Ibn Ismā'īl. They greeted him in two groups or three. And Muḥammad Ibn Yahyā al-Dhuhālī said in his gathering: whoever wants to greet Muḥammad Ibn Ismā'īl tomorrow then greet him, for I am going to greet him. So Muḥammad Ibn Yahyā greeted him, and so did the rest of the Scholars of Naysābūr, so he entered the city, then Muḥammad Ibn Yahyā¹⁸ said to us: do not ask him anything regarding al-Kalām, for verily if he responds differently to what we are upon, something will occur between us, and by it he will aid every Nāsibī, and every Rāfidi, and every Jahmī, and every Murjī' in Khurasān. Everyone gathered around al-Bukhārī until they had to climb walls and trees...then a man stood and said: O Abā 'Abdillāh, what do you say regarding our pronunciation of the Qur'ān, is it created or uncreated? al-Bukhārī turned away from him and did not respond, he asked three times, al-Bukhārī turned to him at the third time, and said: the Qur'ān is the speech of Allāh and it is not created, and the actions of the creation are created..."

¹⁶ Tārikh al-Baghdād by al-Khatīb al-Baghdādī 2/30

¹⁷ The student of Imam al-Bukhārī and Muḥammad Ibn Yahyā al-Dhuhālī. He took the neutral position; he did not narrate from either of them in his *Sahīh*. This teaches us that when the Scholars refute each other, the students should not get involved. They would utilise the principle: "The speech of contemporaries against each other is over looked and not narrated"

¹⁸ There is no doubt that, in this issue, the truth was with al-Bukhārī. In that time, the great scholars in Naysābur did not want to open the door for discussion, but al-Bukhārī believed that it was obligatory for him to clarify and provide a detailed explanation of the issue. I advise to read the book "*Khalq Af'āl al-'Ibād*" which he authored later in support of his argument; in the first part of his book he refutes the Jahmiyyah and the Mu'tazilah, and in the second part discussing the actions of the creation.

After this, the *Fitnah* occurred that could not be closed.

Muḥammad Ibn Yahyā al-Dhuhālī رحمته الله said:

“The Qur’ān is the speech of Allāh and is not created, and whoever claims: our pronunciation of the Qur’ān is created is an innovator; do not sit with them, do not speak with them, and whoever goes after this to Muḥammad Ibn Ismā’īl al-Bukhārī suspect him [in his religion]; for no-one attend his gatherings except they are upon his view”¹⁹

Ahmad Ibn Salamah رحمته الله said:

“I entered upon al-Bukhārī and I said: O Abā ‘Abdillāh! Verily this man – meaning al-Dhuhālī – is accepted in al-Khurasān, especially in this city, and has spread this serious statement, until no-one has the ability from amongst us to say anything regarding it, so what do you see? So he [al-Bukhārī] grabbed his beard, then said: (I entrust my affair to Allāh, indeed Allāh is Seeing of [His] servants). O Allāh you know that I did not intend by my stay in Naysābūr any evil or harm, nor did I seek leadership, I was only prevented from returning to my land, due to the excessive opposition, this man intended with me through jealousy of what Allāh has favoured me over others. Then he said, O Ahmad, tomorrow I will leave, so this issue can come to an end.”

At this time two issues occurred to Imām al-Bukhārī; (1) After this statement, those who could not understand claimed that he believes our pronunciation of the Qur’ān is created because our actions are created²⁰ and (2) The governor of al-Bukhārā sent a letter to him requesting that he privately teach his children the *Sahīh* and *al-Tārikh*, to which he responded and said: *I will not humiliate knowledge, and I will not carry it to the doors of the rulers. If there is a need you have for these books, then come to my mosque or house. If this does not amaze you, then you are a leader; prevent me from teaching, thereby I have an excuse in front of Allāh.* After this, the leader sent a letter to Muḥammad Ibn Yahyā al-Dhuhālī²¹, inquiring regarding the reason he disputed with al-Bukhārī. He responded, and with this, the leader prevented the people from attending his gatherings.

Section two: The academic biography of Imām al-Bukhārī

This contains seven topics:

One: His seeking [knowledge] of *Ḥadīth*, and his giftedness/excellence within it.

The transcriber [of Imām al-Bukhārī] رحمته الله said:

“I heard him [al-Bukhārī] say, I entered Balkh, and the people of Ḥadīth requested me to narrate to them every Ḥadīth I took from those I met, so I narrated to them one-thousand Ḥadīth from one-thousand shaykh...”²²

And his transcriber also said:

¹⁹ Tārikh al-Baghdād by al-Khatīb al-Baghdādī 2/31-32.

²⁰ This is necessitating from an individual’s statement that which he did not say, this is not the individuals view until he affirms it.

²¹ Though Muḥammad Ibn Yahyā al-Dhuhālī is respected, none of his works have been saved. This is in comparison to the works of al-Bukhārī which spread from the east to the west, and accepted by every group. This shows the importance of sincerity.

²² Siyar A’lām al-Nubalā by al-Dhahabī 12/395.

“I heard Hānī Ibn al-Nadr say, we were with Muḥammad Ibn Yūsuf – meaning al-Firyābī – in Shām, and we were relaxing, and we were with Muḥammad Ibn Ismā’īl, but he would not join us in what we were doing, rather he would pursue knowledge”²³

This is a unique characteristic for the student of knowledge, they decide to leave the people and focus on what is beneficial.

His transcriber also said:

“I heard him saying, my writing of Ḥadīth was not like how these people write. When I used to write from a man, I would ask about his; name, Kunya, lineage, and the hidden-defects of his Ḥadīth – if he was [a person of] understanding – if he was not, I would ask him to return to his original [document] and manuscript. As for the others, they would not care what they wrote or how they wrote.”²⁴

Abū Bakr al-A’yūn رَحْمَةُ اللَّهِ said:

“We heard from Muḥammad Ibn Ismā’īl and he was beardless, at the door of Muḥammad Ibn Yūsuf al-Firyābī”²⁵

Ibn Hajar رَحْمَةُ اللَّهِ said:

“The age of al-Bukhārī at this time was between thirteen and nineteen. And the aforementioned al-A’yūn is from the well-known companions of al-Imām Ahmad. And al-Firyābī is from the senior teachers of al-Bukhārī.”²⁶

This shows that Imām al-Bukhārī was teaching in the presence of his own teacher. Furthermore, his teacher Muḥammad Ibn Salām al-Baykandī رَحْمَةُ اللَّهِ would call al-Bukhārī when he was a young boy to check his primary text. Whenever al-Bukhārī would agree with the narration the Shaykh would write: *“The Young-Boy was pleased”*, and if he did not agree, he would write: *“The Young-Boy was displeased”*. His own teachers would use his memory to compare their documentation with.

Ibn Tāhir رَحْمَةُ اللَّهِ said:

“al-Bukhārī came to Baghdād in 210AH, and he made a decision to go to Abdurrazzāq Ibn Hammām al-San’ānī in Yemen, I met Yahyā ibn Ja’far al-Baykandī and he informed me, and said: Abdurrazzāq has died. Then it became clear to me that he had not died²⁷, so al-Bukhārī heard the Ḥadīth of Abdurrazzāq from Yahyā ibn Ja’far.”²⁸

Imām al-Bukhārī رَحْمَةُ اللَّهِ said:

“I entered Baghdād eight²⁹ times, each time I would sit with Ahmad Ibn Hanbal, he said to me: O Abā ‘Abdillāh! Will you leave knowledge and go to Khurasān?! He [al-Bukhārī] said: Now I remember his statement.”³⁰

²³ Siyar A’lām al-Nubalā by al-Dhahabī 12/405.

²⁴ Siyar A’lām al-Nubalā by al-Dhahabī 12/406.

²⁵ Siyar A’lām al-Nubalā by al-Dhahabī 12/401.

²⁶ Hidāyatu al-Sārī by Ibn Hajar p.56.

²⁷ There are two reasons that he said this: (1) A news reached him that he died, or (2) Minor Shia’ism entered Abdurrazzāq i.e. his ‘Aqīdah died. The first view seems the strongest.

²⁸ Taghlīq al-Ta’līq by Ibn Hajar 5/390.

²⁹ The narration which mentions fourteen takes precedence.

³⁰ Tārikh al-Baghdād by al-Khatīb al-Baghdādī 2/22.

“al-Bukhārī was a young boy when he used to go with us to the scholars of Basrah. He would not write until days went past, they criticised him, so he said to us after sixteen days: You have become excessively [critical] of me, so present what you have written! So we took it out, and to it he added 15,000 [narrations], he read it all from memory, until we would judge what we wrote based on his memory, we became aware that no-one will precede him, so the people of understanding in Basrah stood behind him in seeking knowledge, they wrote from him – and he was young – until they would push him [forward] before themselves, and they would make him sit if they saw him on the road...”³¹

Two: His strong memorisation, brilliant inclinations, and sharp mind.

Abā Ahmad Ibn ‘Adī رحمه الله said:

“I heard a number of the Scholars saying: Verily, Muḥammad Ibn Ismā’īl has come to Baghdād, so the people of Ḥadīth heard from him, they gathered and picked 100 Ḥadīth, so they swapped the texts and chains, and they placed the text of one chain, with a different chain, and the chain of one text, with a different text, they distributed these among ten people, each man had 100 Ḥadīth...One of the men then asked about the Ḥadīth from those Ḥadīth, al-Bukhārī said: I do not know it. So he asked him about another, so he said: I do not know it...the people attending all looked at each other...until everyone finished asking the Ḥadīth, and al-Bukhārī did not increase except to say: I do not know it. When al-Bukhārī realised they had finished, he turned to the first from amongst them and said: As for your Ḥadīth it is like this, and your second Ḥadīth is like this. And the third, fourth, until he completed all ten, he placed all the chains with the text and all the texts with its chain, and he did the same with the rest...So the people affirmed his memorisation and his virtue.”³²

Ibn Hajar رحمه الله said:

“This is where people humbled themselves before al-Bukhārī, it did not amaze me his responding to that which is incorrect with that which was correct, rather what amazed me was his memorisation of the incorrect narration in the order that they narrated it to him in one instance.”³³

Yūsuf Ibn Mūsā al-Marwarrūdhī رحمه الله said:

“I was in one of the mosques of Basrah when I heard a caller calling: O people of knowledge, Muḥammad Ibn Ismā’īl al-Bukhārī has entered. So they stood up in search of him, and I was with them...he [al-Bukhārī] was praying behind a pillar when he finished the prayer...they asked if he can set for them a gathering of narrating, so he accepted this. A caller stood up for the second time and called in the mosque of Basrah: Abū ‘Abdillāh Muḥammad Ibn Ismā’īl has entered, we asked him to organise a sitting of narrating, and he accepted and said he will do it tomorrow at this place. The next day, the Jurists, Muhaddithīn, Huffaz all attended, until there were approximately 1000 people. al-Bukhārī sat to narrate, he said – before beginning to narrate -, O people of Basrah, I am young, and you have asked me to narrate to you, and I will narrate to you the Ḥadīth from the people of your land which you will benefit from – meaning [these narrations] are not with you – so the people became amazed at his statement, he began to narrate...He would then say: This is not with you, it is with you from other than Mansūr...he would do this with every Ḥadīth: so-and-so narrated this Ḥadīth to you like this, as for the narration of so-and-so it is not with you”³⁴

³¹ Tārīkh al-Baghdād by al-Khatīb al-Baghdādī 2/14-15.

³² Hidāyatu al-Sārī by Ibn Hajar p.102-104.

³³ Hidāyatu al-Sārī by Ibn Hajar p.104.

³⁴ Hidāyatu al-Sārī by Ibn Hajar p.106.

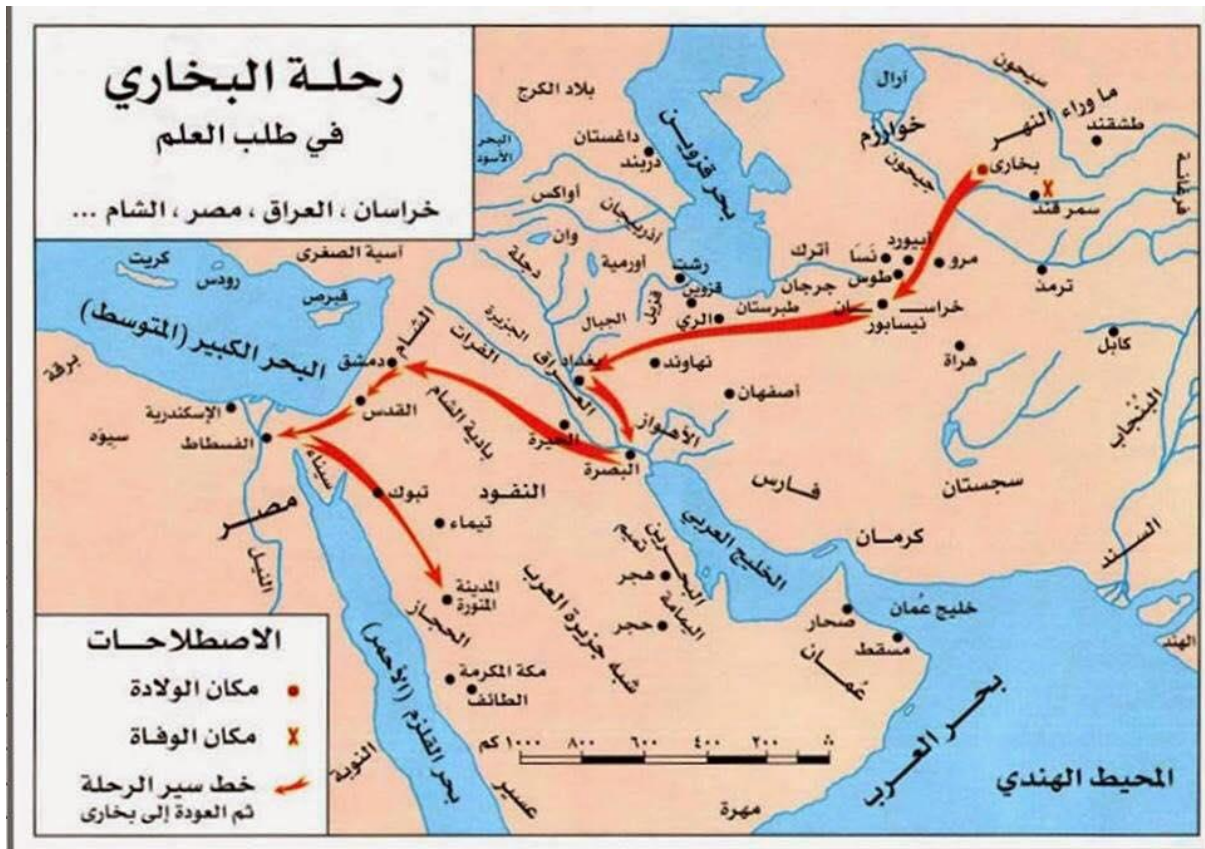
Imām al-Bukhārī رَحِمَهُ اللهُ said:

“Ishāq Ibn Rāhawayh said to me, have you broken your fast O Abā ‘Abdillāh. I said, Yes. He said, I feared that you may weaken [the opinion of] the concession. I said, ‘Abdān informed me, from Ibn al-Mubarak, from Ibn Jurayh; who said: I said to ‘Atā: for which sickness can we break the fast? He said: Any illness, as Allāh said: (If anyone amongst you is sick). al-Bukhārī said: This is not with Ishāq”³⁵

What was fascinating from this was that Imām al-Bukhārī knew the narrations that were with each individual.

Three: His travels.

“Bukhārī said: I met more than one thousand Shaykhs from the people of Hijāz, Makkah, Madīnah, Basrah, Wāsit, Baghdād, Shām, and Egypt. I met them generation after generation. He mentioned that he visited Shām, Egypt, and Jazīrah twice. I travelled to Basrah four times. I travelled to Hijāz over six consecutive years. He said, I do not know how many times I entered Kūfa and Baghdād³⁶, with the people of Khurāsān.”³⁷



Four: His teachers.

His teachers can be categorised into five levels:

Level One: Those who he narrated from amongst the Tābi‘īn, such as; Makkī Ibn Ibrāhīm, Muḥammad Ibn ‘Abdillāh al-Ansārī, ‘Ubaydillāh Ibn Mūsā, and Abī ‘Āsim

³⁵ Hidāyatu al-Sārī by Ibn Hajar p.107.

³⁶ Some scholars mention fourteen times, and every time he would benefit from Imām Ahmad.

³⁷ Hidāyatu al-Sārī by Ibn Hajar p.53-54.

al-Nabīl, Abī Nu’aym al-Mulā’ī, Abī Mughīrah al-Khawlānī, Khallād Ibn Yahyā, and other than them.

Level Two: Those who were in the time of the Tābi’īn but he came to them later, such as; Ādam Ibn Abī Iyās al-‘Asqalānī, Abī Mushir Abdil-‘Alā Ibn Mushir, Ayyūb Ibn Sulaymān Ibn Bilāl, Hajjāj Ibn Minhāl, Sa’īd Ibn Abī Maryam, Thābit Ibn Muḥammad al-Zāhidi, and other than them from the companions of; al-Awzā’ī, Ibn Abī Dhi’b, al-Thawrī, Shu’bah and Mālik.

Level Three: The middle of his teachers, those who were shared by Imām Muslim and others, such as; Ahmad, Ishāq, Ibn Ma’īn, Ibn Abī Shaybah, Qutaybah, Ibn al-Madīnī, Nu’aym Ibn Hammād, and a group from the companions of; Hammād Ibn Zayd, and Layth. Then from the companions of; Hushaym, Ibn al-Mubārak, Ibn ‘Uyaynah, and those similar to them.

Level Four: His Contemporaries, such as; Muḥammad Ibn Yahyā al-Dhuhālī, Abī Hātim al-Rāzī, Abī Yahyā Sā’iqah, al-Dārimī, ‘Abd Ibn Humayd, Ahmad Ibn Nasr, Muḥammad Ibn Ibrāhīm al-Būshanjī, and others.

Level Five: His students, such as; ‘Abdillāh Ibn Hammād al-Āmulī, Husayn Ibn Muḥammad al-Qabbānī, ‘Abdillāh Ibn Abī Qādī, Muḥammad Ibn Ishāq al-Sarrāj, Abī ‘Īsa Muḥammad Ibn ‘Īsa al-Tirmidhī, and others.

Five: His students.

Imām al-Bukhārī had a very large number of students, as Muḥammad Ibn Yūsuf al-Firyābī رحمته الله said:

“Ninety-Thousand people heard ((*al-Jāmi’*)) from al-Bukhārī”³⁸

From his most prominent students are:

1. Muslim Ibn al-Hajjaj
2. Abū Zur’ah al-Rāzī
3. Abū Hātim al-Rāzī
4. al-Tirmidhī
5. Ibn Abī al-Dunyā
6. al-Nasā’ī
7. Ibn Khuzaymah

Six: His books.

From his most prominent books are:

1. al-Jāmi’ al-Sahih
2. Adab al-Mufrad: Regarding manners and characteristics.
3. Tārīkh al-Kabīr: Encyclopaedia in the biographies of everyone until his time, which is organised in alphabetical order.
4. Tārīkh al-Awsat: In this book, he began from the migration to Abyssinia, including; the companions who died at the time of the Prophet ﷺ, then those who died in the time of the rightly guided caliphs, then information regarding the narrators. This book is published.

³⁸ Hidāyatu al-Sārī by Ibn Hajar p.151.

5. Tārīkh al-Saghīr: This is specific to the companions and it was the first book ever written regarding it.
6. al-Du’afa al-Kabīr: Discussing the weak narrators in detail.
7. al-Du’afa al-Saghīr: Discussing the weak narrators in brief.
8. Khalq Af’āl al-’Ībād: This was written in response to the allegation that was placed upon him.
9. Raf’ul-Yadaynī fi al-Salāh: Discussing the issue of raising the hands in the prayer in response to the Hanafī’s.
10. Juzz fi al-Qira’āh Khalf al-Imām: Discussing the issue of reciting the Fātihah behind the Imām in response to the Hanafī’s.

Seven: His status and the praises of the Scholars for him.

Qutaybah رَحْمَةُ اللَّهِ said:

“If Muḥammad Ibn Ismā’īl was in the time of the companions he would be a sign.”³⁹

Muḥammad Ibn Yūsuf al-Hamdhānī رَحْمَةُ اللَّهِ said:

“I was with Qutaybah, then a man entered and asked regarding Muḥammad Ibn Ismā’īl. So he said: O people, I looked at Ḥadīth, I looked at opinions, sat with the jurists, the ascetics, and the worshippers, and I have not seen anyone – since I have had intellect - like Muḥammad Ibn Ismā’īl.”⁴⁰

Muḥammad Ibn Salām رَحْمَةُ اللَّهِ said:

“Every time al-Bukhārī would enter upon us we would become confused, and we would be continuously fearful of him”⁴¹

Chapter two: Regarding the methodology of Imām al-Bukhārī رَحْمَةُ اللَّهِ in his *Ṣaḥīḥ*

This comprises of two sections:

Section one: Understanding the *Ṣaḥīḥ* of Imām al-Bukhārī

This contains seven topics, including:

One: Defining the *Ṣaḥīḥ* of Imām al-Bukhārī⁴².

1. **Name:**

- a. Imām al-Nawawī رَحْمَةُ اللَّهِ said: al-Jāmi’ al-Musnad al-Ṣaḥīḥ al-Mukhtasar min ‘Umūri Rasūlillāh ﷺ wa-Sunnanihī wa-Ayyamihi.

³⁹ Siyar A’lām al-Nubalā by al-Dhahabī 12/431.

⁴⁰ Siyar A’lām al-Nubalā by al-Dhahabī 12/431.

⁴¹ Hidāyatu al-Sārī by Ibn Hajar p.83.

⁴² The *Ṣaḥīḥ* of Imām al-Bukhārī is the most authentic book ever written by a Human. It is included in the Kuttub al-Sittā: *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Jāmi’ al-Tirmidhī, Sunan al-Nasā’ī, and Sunan Ibn Mājah*. During the early stages, the Scholars agreed on the first five books. The first person to suggest the addition of a sixth book was Razīl al-’Abdarī (d.535H); which was *Muwattā Mālik*, Ibn al-’Athīr followed him in this view. ‘Alā-uddīn al-Mughlatā’ī and Salāh al-Dīn Khalīl al-Kaykaldī suggested *Sunan al-Dārimī*, however Abū al-Fadl Tāhir al-Maqdisī suggested *Sunan Ibn Mājah*, and this was taken up by ‘Abdul-Ghanī ‘Abdil-Wāhid al-Maqdisī in his book “*al-Ikmāl*”, al-Mizzī in “*Tahdhīb al-Kamāl*”, al-Dhahabī and Ibn Hajar. A question that may be posed is why was the Musnad of Imām Ahmad was not added? Though his conditions are stronger than *Sunan Abī Dāwūd*, the books in the Kuttub al-Sittā are books of jurisprudent rulings.

- i. **al-Jāmi'**⁴³: These compile *Hadīth* relating to a wide variety of topics, such as; jurisprudent rulings, heart softening, virtues, *Tafsīr*, etc.

Shaykh Muḥammad 'Alī Ādam said:

الجامع الذي حوى مناقب *** وسيرا وفتنا وأدبا

تفسيرا الرقاق والعقائد *** والثامن الأحكام خذ نلت الهدى

"*al-Jāmi'* is that which compiles virtues *** *Sīrah*, *Fitnah*, and Manners

Tafsīr, heart softening and 'Aqīdah *** and eighth rulings, take the given guidance"⁴⁴

- ii. **al-Musnad**: The *Hadīth* are brought with their chains of narration.
- iii. **al-Ṣaḥīḥ**:
- iv. **al-Mukhtasar**: It is a summary as he did not compile all the authentic *Hadīth* in his book.

Ibrāhīm Ibn Ma'qal al-Nasafī رَحِمَهُ اللهُ said:

"I heard Muḥammad Ibn Ismā'il say: I did not place in my book ((*al-Jāmi'*)) except that which is authentic, and I left from the authentic, so the book does not become too big."⁴⁵

- v. **'Umūri Rasūlallāh ﷺ wa-Sunnanihī wa-Ayyamihī**: Regarding the *Sunnah* and affairs of the Prophet ﷺ.
- b. Ibn Hajar رَحِمَهُ اللهُ said: *al-Jāmi'* *al-Ṣaḥīḥ* *al-Musnad* min 'Umūri Rasūlallāh Sunnanihī wa ayyamihī.

2. Reasons for Authorship:

- a. Imām al-Bukhārī noticed that there were few comprehensive books written specifically on authentic *Hadīth*.
- b. He was motivated by the statements of Ishāq Ibn Rahawayh رَحِمَهُ اللهُ, where he said:

"If someone could compile a summarised book regarding the *Sunnah* of the Prophet ﷺ, this had an effect on his heart, so he decided to compile this book – meaning ((*al-Ṣaḥīḥ*))"

- c. A dream in which he saw flies approaching the Prophet ﷺ, and he was protecting the Prophet from them. A dream interpreter stated that this meant he will defend the *Hadīth* of the Prophet ﷺ.

3. Content:

- a. Comprehensive (*al-Jāmi'*): The chapters included within it, as mentioned above.
- b. Authentic *Hadīth*.
- c. Narrations of the Prophet ﷺ.

⁴³ There are different manners in which the books of *Hadīth* are compiled, such as; (1) *Sunan*: These compile *Hadīth* relating to jurisprudent rulings, (2) *Ajzā*: These compile *Hadīth* relating to a particular issue, (3) *Jāmi'*, etc.

⁴⁴ Is'āf dhawī al-Watr bi-Sharh Nazm al-Durar fi-'Ilm al-Athar by Muḥammad 'Alī Ādam 1/95.

⁴⁵ *Hidāyatu al-Sārī* by Ibn Hajar p.121.

d. Extracting rulings.

Two: The narrators of the *Ṣaḥīḥ* of Imām al-Bukhārī. al-Bukhārī was born in 194AH and died in 256AH.

Muḥammad Ibn Yūsuf al-Firyābī رحمته الله said:

“Ninety-Thousand people heard ((*al-Jāmi'*)) from al-Bukhārī”⁴⁶

Five are famous for hearing from him:

1. **Muḥammad Ibn Yūsuf Ibn Matr al-Firabrī/Farabrī**⁴⁷ (b.231AH - d.320AH): Thirteen people narrated from him, Ibn Hajar mentioned nine.
2. **Ibrāhīm Ibn Ma'qal al-Nasafi** (d.295AH), two books relied on his narrations:
 - i. Abū Sulaymām Hamad Ibn Muḥammad al-Khattābī in “*‘Alām al-Sunnan*” or “*‘Alām al-Ḥadīth*”.
 - ii. Abū ‘Alī al-Jayyanī in “*Taqyīd al-Muhma*”.
3. **Hammād Ibn Shākir al-Nasafi** (d.311AH), his narrations can be found with:
 - i. Imām Hākim al-Naysābūrī.
 - ii. Imām Bayhaqī.
 - iii. Ibn Hajar in *Fath al-Bārī*.
4. **Abu Talha Mansur Ibn Muḥammad al-Bazdawī** (d.329AH), his narrations can be found with:
 - i. Ibn Hajar in *Fath al-Bārī*.
 - ii. Abū’-Abbās al-Mustaghfirī.
5. **Abī ‘Abdillāh Al-Mahāmīlī** (d.330AH)
 - i.

al-Firabrī’s version is the most authentic due to:

- a. It reaching us through direct transmission, whereas the others are through *Ijāzah*.
- b. He heard it twice from al-Bukhārī. Firstly, in Farabra in 248AH, and secondly in 252AH.

Those who narrated from him:

1. Abī ‘Alī Ibn Sakan (d.353AH)
2. Abū Zayd al-Marwazī
3. Abū Ishāq al-Mustamlī
4. Abū Nasr Ahmad Ibn Muḥammad Ibn Ahmad al-Akhsikatī
5. Abū ‘Alī Ibn Shabbūyata
6. Abū Ahmad al-Jurjanī
7. Abū Muḥammad Ibn Hammūyata al-Sarkhasī/Sarakhsī
8. Abū’l Haytham al-Qushmīhanī
9. Abī ‘Alī al-Kashshānī
10. Ahmad al-Nu’aymī
11. Abū Bakr Muḥammad Ibn Ahmad
12. Muḥammad Ibn Khālīd al-Farabrī

⁴⁶ Hidāyatu al-Sārī by Ibn Hajar p.151.

⁴⁷ He was mistaken when he stated that he was the last to narrate it, as two people died after him. However, if he means the strongest form, then that is correct.

13. Ahmad Ibn ‘Abdillāh Ibn Muḥammad

From these thirteen, three are famous:

1. Abū Ishāq al-Mustamlī
2. Abū’l Haytham al-Qushmīhanī
3. Abū Muḥammad Ibn Hammūyata al-Sarkhasī/Sarakhsī

Abū Dharr al-Harawī’s⁴⁸ رحمته الله narrations are from these three teachers.

Another individual who deserves to be mentioned is Karīmah al-Marwaziyyah رحمها الله – who was a contemporary of Abū Dharr al-Harawī’s - as she also narrated from Abū’l Haytham al-Qushmīhanī. From her students was: al-Khatīb al-Baghdādī. She refused to get married and dedicated her life to learning, teacher and worshipping.

The biography of Muḥammad Ibn Yūsuf Ibn Matr al-Firabrī/Farabrī

He is *al-Muhaddith, al-Thiqah, al-‘Ālim*, who narrated ((*al-Jāmi’ al-Ṣaḥīḥ*)).

His Biography can be found in:

- *al-Mukhtalif wal-Mu’talif* by Dāraqutnī
- *al-Ikmāl* by Ibn Mākūlā
- *Mashāriq al-Anwār*
- *al-Ansāb*
- *Mu’jam al-Buldān*
- *al-Taqyīd*
- *al-Takmilah al-Ikmāl*
- *Lub fi Tahdhīb al-Asmā*
- *Kāmil in Tārīkh*
- Nawawī in *Muqaddimah ‘alā Sharh al-Bukhārī*
- *Wafayātul-‘Ayān*
- *Marājim al-Tajribī*
- *Ifādatun-Nus’h*
- *Rawd by Mi’tār*
- *Kashful-Asrār*
- *Tārīkh al-Islām*
- *Siyar A’lām al-Nubalā* by al-Dhahabī
- *al-‘Ibra fi Khabri man Ghabr*
- *al-Wāfi bi’l-Wafayāt*
- *Mir’āt al-Jinān*
- *Muqaddimah al-Tawdih* by Ibn al-Mulaqqin
- *Wafayāt* by Ibn Qanfadh
- *Tawdih al-Mushtabih* by Ibn Nāsir al-Dīn
- *Tabsīr* by Ibn Hajar
- *Shudhurāt* by Ibn al-‘Imād
- *Dīwān al-Islām*

None from amongst them stated that he was weak⁴⁹.

⁴⁸ This is what Ibn Hajar relied upon for his “*Fath al-Bārī*”.

⁴⁹ An individual such as Dāraqutnī who scrutinised ((*al-Jāmi’ al-Ṣaḥīḥ*)) to the letter; did he not come across the weakness of al-Farabrī?!

Abū Bakr al-Samʿānī رَحْمَةُ اللَّهِ عَلَيْهِ said:

“Firabrī heard from Qutaybah Ibn Saʿīd”⁵⁰

A large number of people travelled to take from him. If an individual was accused of lying, people would stay away from him. Furthermore, he had a copy of *Ṣaḥīḥ al-Bukhārī*, which was written by the author himself. Therefore, the people were seeing it from the primary source itself.

What can close the door is that every *Ḥadīth* found in *Ṣaḥīḥ al-Bukhārī* can be found in the other books of *Ḥadīth*.

Three: The number of *Aḥādīth* in the *Ṣaḥīḥ*, and the number of *Aḥādīth* that he organised from them.

Four: The status of *Ṣaḥīḥ al-Bukhārī*, the praise of the Scholars for it, and the complete acceptance of it.

Five: The importance the Scholars gave to it and their striving/work upon << *Ṣaḥīḥ al-Bukhārī* >>.

Six: The explanations of << *Ṣaḥīḥ al-Bukhārī* >>.

Seven: The publications of << *Ṣaḥīḥ al-Bukhārī* >>.

Section two: The methodology of Imām al-Bukhārī in his *Ṣaḥīḥ*

This contains five topics:

Topic one: The methodology of *Imām al-Bukhārī* with regards to his chapter headings. There are three main areas of interest:

One: His methodology in chapter headings.

Two: The appropriate organisation between the [separate] books [within] and chapters.

Three: His reliance – in most cases – to ensure that the last *Ḥadīth* from each chapter is suitable to complete it.

Topic two: The conditions of *Imām al-Bukhārī* in his *Ṣaḥīḥ*.

Topic three: Repetition in the *Ṣaḥīḥ* of *Imām al-Bukhārī*.

Topic four: Comparison between the two *Ṣaḥīḥ*'s.

Topic five: The *Muʿallaqāt* in << *Ṣaḥīḥ al-Bukhārī* >>

May Allāh have mercy upon Imām al-Bukhārī, grant him reward, and accept from him that which he put forth for Islām and the Muslims. May Allāh join us with the likes of him from the Scholars of the Muslims.

⁵⁰ Imām al-Dhahabī stated that he didn't hear from him, however he is mistaken. Even if we agree, for the sake of argument, Firabrī still heard from 'Alī Ibn Khashram, who was from the teachers of al-Bukhārī.