

البخاري

Rahmatullahi alayhi

and his famous

Al-Jāmi Al- Sahīh

by

MUFTI EBRAHIM DESAI

Hafidhabullah



IMĀM BUKHĀRĪ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful



1 _ NAME

The full name of *Imām* Bukhāri (*Rahmatullahi Alayh*) was; Abu Abdullāh Muhammad ibn Ismāil ibn Ibrāhīm ibn Mughīra ibn Bardizba Al Ju'fi Al Bukhārī.

2 _ BIRTH AND LINEAGE

Imām Bukhāri was born on Friday (after *Jumuah*), on the 13th of *Shawwāl*, 194H. He was born blind.

His mother would make excessive *duā* for him until one night she saw the Prophet Ibrahīm (*alayhi salām*) in her dream. The Prophet Ibrahīm (*alayhi salām*) gave her glad tidings that Allah had restored her son's eyesight because of her excessive *duā*.

Imām Bukhāri passed away on Friday, the 1st of *Shawwāl*, 256 H (the night before *Eid al-Fitr*). (*Al-Hady al-Sāri* – pg.477).

Bardizba, the ancestor of *Imām* Bukhāri was a fire worshipper. In Bukhāra, *Bardizba* meant a farmer.

Mawlānā Badr-e-Alam *Sāhib* stated that he met a Russian *alim* who pronounced it as *Bardazba* and he said that it means an expert. Mughīra, the son of Bardizba accepted Islam on the hands of Ju'fī, the governor of Bukhāra. That is why the name Ju'fī appears at the end of *Imām* Bukhāri's name.

Not much is mentioned about *Imām* Bukhāri's grandfather, Ibrahīm. However, *Imām* Bukhāri's father, Ismāil (*Rahmatullahi Alayh*), was a *muhaddith* and Ibn Hibbān (*Rahmatullahi Alayh*) has rated him in the 4th category of reliable *muhaddithīn*. Ismāil has narrated from Hammād ibn Zaid (*Rahmatullahi Alayh*) and *Imām* Mālik (*Rahmatullahi Alayh*).

Abu Hafs Kabīr (*Rahmatullahi Alayh*) says that he was present at the time of Isma'il's death when he heard him say: "I do not have a single *dirham* of doubt in my earnings."

3. ABILITIES (REMARKABLE MEMORY)

Imām Bukhāri commenced *simāʿ* in *Hadīth* in 205H. He was approximately 11 years of age at the time. When he was about 16 years old, he memorized all of the compilations of Abdullah Ibn Mubārak and Wakī (*Rahmatullahi Alayhmā*).

When *Imām* Bukhāri was 11 years old, he was once attending a lesson of *Imām* Dākhli (*Rahmatullahi Alayh*). *Imām* Dākhli narrated the following *sanad*: Sufyān from Abu Zubair from Ibrahīm. *Imām* Bukhāri stated that this *sanad* was incorrect because Abu Zubair did not narrate from Ibrahīm. When the *sanad* was checked, *Imām* Bukhari was found to be correct. (*Al-Hady al-Sāri* pg.478).

Hāshid bin Ismāil mentions that *Imām* Bukhāri used to come to the *mashāikh* of Basra in his youth but never used to write. After 16 days, we rebuked him for not writing down the notes (*Ahādīth*). After a while he said: “You have rebuked me enough - bring your *kitābs*.” Hāshid says: “We brought our *kitābs* and *Imām* Bukhāri mentioned each and every *Hadīth* with their *sanads* and also corrected our *kitābs* and said: “You think I’m wasting my time!” (At that time there were over 15,000 *Ahādīth* taken from those *mashāikh* of Basra.) (*Al-Hady al-Sāri* pg.478).

Once Ishāq bin Rāhweyh (*Rahmatullahi Alayh*) mentioned that I know the 70,000 *Ahādīth* mentioned in my book like I’m looking at them. When this was mentioned to *Imām* Bukhāri, he replied:

“You are astonished at that, perhaps in this time and age, there are such people who know 200,000 *Ahādīth* as mentioned in the *kitāb*,” (by this *Imām* Bukhāri was referring to himself). (*Al-Hady al-Sāri* pg.487).

One time when *Imām* Bukhāri went to Baghdad, the *muhaddithīn* got together and took 100 *Ahādīth* and mixed up their *sanads* (chain of narrators) and *matn* (text). Thereafter 10 *muhaddithīn* were appointed, with each presenting to him ten of these *Ahādīth*. When each *Hadīth* was presented, he replied each time with these words: “I don’t know this *Hadīth*.” After all the *Ahādīth* were presented to him, he mentioned each *Hadīth* as it was narrated by those ten *muhaddithīn*, and then mentioned the correct version of each one. (*Al-Hady al-Sāri* pg.486).

Abu Azhar (*Rahmatullahi Alayh*) says; “Once, when *Imām* Bukhāri came to Samarqand, 400 *muhaddithīn* got together and mixed up the *sanads* of Iraq with Yemeni *sanads* and the *sanads* of the Haram with the Yemeni *sanads* in an effort to make him commit a mistake but not one of the 400 *muhaddithīn* were able to point out any mistake.”

4. USTĀDHS

Imām Bukhāri stated that he had more than 1000 *ustādhs*. He knew the chain of narrators of every *Hadīth* from every *ustādh*. Ibn Hajar (*Rahmatullahi Alayh*) has categorized Bukhāri's *ustādhs* into 5 groups:

1. *Tabi'īn*
2. Contemporaries of *Tabi'īn* who did not narrate.
3. Heard from elderly *Tabi'īn*.
4. Narrated from his colleagues who were his seniors.
5. Narrated from his juniors.

5. STUDENTS

90,000 people had heard the Bukhāri Sharīf directly from *Imām* Bukhāri. (*Al-Hady al-Sāri* pg. 491)

6. SACRIFICES

Imām Bukhāri had invested the inheritance he received from his father's estate from which he would receive 500 *dirhams* monthly. All this, he used to spend in attaining knowledge.

When he went to Ādam ibn abi Ayas there was a delay in receiving his money – so he ate grass. After 3 days somebody gave him a bag of coins.

Once he got sick, so the food he ate was shown to the doctors. They said this is like the diet of the *rāhibs*. Imām Bukhāri did not eat curry for 40 years. When people insisted, he accepted to have bread and sugar as curry.

7. PIETY AND CHARACTER

Imām Bukhāri said: “From the time I knew backbiting is *harām*, I never spoke ill about anyone.”

The need once arose for *Imām* Bukhāri to travel by sea. He had with him a thousand *ashrafis* (gold coins). While on the ship he met a person who became very close to *Imām* Bukhāri. One day (while on the ship) that person began shouting and when asked the reason for the shouting he claimed that he had a thousand *ashrafis* that were missing. While every passenger on the ship was being searched, *Imām* Bukhāri threw his *ashrafis* into the sea. After all the passengers on board were searched and the money wasn’t found, the people began rebuking that person.

When the journey ended, the person came to *Imām* Bukhāri and inquired as to what he had done with the money. *Imām* Bukhāri replied that he had thrown them into the sea. That person asked why he had borne such a huge loss. He replied: “Are you not aware that my entire life has been devoted to the *Ahādīth* of Rasullāh (*sallallāhu‘alayhi wasallam*) and my authenticity is very renowned. I was not prepared to lose what I had earned my entire life because of a few gold coins.” (*Zafrul Muhassileen* - pg.103)

Once while practicing archery, an arrow hit a bridge and damaged it. He asked the owner for forgiveness and offered to repair it.

Abu Hafs Kabīr once sent goods to him which he promised to sell to somebody at a certain price. Others offered a higher price but he refused.

Imām Bukhāri mentioned: “I did not write any *Hadīth* in this book before taking a bath and performing 2 rakāts and I deduced this *kitāb* from 600,000 *Ahādīth* in 16 years.”

Once *Imām* Bukhāri saw a person pulling on a strand of beard in the *masjid*. *Imām* Bukhāri quietly went and picked up the strand of beard and threw it out of the *masjid*.

On one occasion he was traveling with a colleague. *Imām* Bukhāri would wake up at night, fifteen to twenty times, light a lamp and do research. The person offered *Imām* Bukhāri to assist him in lighting the lamp. *Imām* Bukhāri told him that you are young, I did not want to spoil your sleep.

Imām Bukhāri would perform *tarawīh* with his students. At about halfway through the night he would wake up and recite one-third of the Qur’ān till *suhūr*. This way, every three days he would make one *khatm* of the Qur’ān in the night prayer. In the day he would complete one *khatm* of the Qur’ān every day.

8. ISTIGHNĀ' (INDEPENDENCE)

One person owed *Imām* Bukhāri 25,000 dirhams. Somebody told him to seek the assistance of the governor. *Imām* Bukhāri refused and stated that the governor would then have some expectations from him in exchange of the favour. Finally, it was resolved for the person to pay *Imām* Bukhāri 10 dirhams a month.

9. IMĀM BUKHĀRI'S MADHAB

1. According to *Allāmah* ibn Taymiyyah (*Rahmatullahi Alayh*), *Imām* Bukhāri was a *mujtahid* and an independent *Imām*.

2. *Allāmah* Taqī'uddīn Subki (*Rahmatullahi Alayh*) has regarded him as a *Shafi'ī* because he was the student of Humaidi, who was a *Shafi'ī*. This conclusion is not correct because then *Imām* Bukhāri could also be regarded as a Hanafi since *Imām* Bukhāri's Ustādh, Ishāq ibn Rāhweyh, was a student of 'Abdullah Ibn Mubārak (*Rahmatullahi Alayh*), who was a Hanafi.

3. Ibn Qayyim (*Rahmatullahi Alayh*) says *Imām* Bukhāri, *Imām* Muslim, and Abu Dawūd (*Rahmatullahi Alayhm*) were all strong followers of *Imām* Ahmad ibn Hanbal.

After studying and closely looking at *Imām* Bukhāri one will realize that *Imām* Bukhāri did not follow any one *Imām*, he had his independent views on many issues, therefore *Allāmah* Anwar Shah Kashmīri (*Rahmatullahi Alayh*) and *Shaykh* Zakariyyah (*Rahmatullahi Alayh*) have the same view as that of *Allāmah* ibn Taymiyyah (*Rahmatullahi Alayh*) that *Imām* Bukhāri was an independent *mujtahid*.

Hadhrat Moulāna Fazlur Rahmān *madda zilluhu* is of the opinion that *Imām* Bukhāri's *usūls* (fundamental principles) are not known so it is difficult to regard him as an independent *imām* and *mujtahid*.

My humble view is that not knowing the *usūls* of any *imām* is not a criteria to disqualify him from being a *mujtahid*, just as there were many other *mujtahids* other than the famous and commonly known four *Imāms*. The *usūls* of these lesser known *mujtahids* are not known, but they are still credited as being *mujtahids* or else it would mean that there were only four *mujtahids* in this Ummah. Yes, one may say that since the *usūls* of *Imām* Bukhāri are not known, he cannot be followed, just as we cannot follow for example: Sufyan al-Thawri (*Rahmatullahi Alayh*), Sufyan Uyaina (*Rahmatullahi Alayh*), etc.

10. COMMENTS OF ASĀTIDHA AND CONTEMPORARIES

Abdullah ibn Munīr (*Rahmatullahi Alayh*) is the *shaykh* of *Imām* Bukhāri (*Rahmatullahi Alayh*). *Imām* Bukhāri narrates *ahadīth* from Abdullah ibn Munīr in his *Sahīh*. In spite of this, his *shaykh* used to write *ahadīth* from *Imām* Bukhāri himself. This shows the confidence the *shaykh* had in his student.

Raja' ibn Raja' says *Imām* Bukhāri is a living sign of Allah Ta'ala on earth.

Imām Bukhāri says, he never felt small in front of anyone besides Ali ibn Madīni (*Rahmatullahi Alayh*). Ali ibn Madīni was an expert and *Imām* in *Asmaa' al-Rijāl*. When Ali ibn Madīni heard the comment of *Imām* Bukhāri, he responded by saying that *Imām* Bukhāri had not seen the like of himself.

Qutaiba ibn Sa'īd (*Rahmatullahi Alayh*) said "I sat with *fuqaha*, *zahids* and worshippers. From the time I got understanding I did not find anyone like *Imām* Bukhāri."

Hātim Warraq says, "I saw Rasulullah (*salallahu alayhi wasallam*) (in a dream) and wherever Rasulullah (*salallahu alayhi wasallam*) put his *mubārak* foot, *Imām* Bukhāri placed his foot on the same place."

Ferabri (*Rahmatullahi Alayh*) says, “I was on my way to the discourse of *Imām* Bukhāri and I fell asleep and made *ziyārah* of Rasulullah (*salallahu alayhi wasallam*). Rasulullah (*salallahu alayhi wasallam*) asked me where I am going. I told him to the *Hadīth* discourse of *Imām* Bukhāri. Rasulullah (*salallahu alayhi wasallam*) told me, “اقرأه مني السلام ” “ Convey to him my *salām*.”

11. DEMISE

Imām Bukhāri very frequently became a victim of differences and disputes and he breathed his last in that condition. He was expelled from Bukhāra four times.

1st - When he issued a ruling that foster relationships are effective even by drinking goat and sheep milk. This was in his early days. There is speculation whether this incident is true or not.

2nd - Many *Ulama* of Bukhara held the opinion that *Imān* is not *makhlūq*, because of this those *Ulama* who held that view had to leave Bukhāra. *Imām* Bukhāri was also amongst them.

3rd - After his experience with *Imām* Zuhli in Nishapur, Zuhli wrote to the *Amīr* of Bukhara complaining about *Imām* Bukhāri which resulted in his expulsion.

Concerning the dispute with *Imām* Zuhli in Nishapur: When *Imām* Bukhāri came to Nishapur he was very warmly welcomed and *Imām* Zuhli, who was also the *Ustādh* of *Imām* Bukhāri, encouraged people to benefit and listen to *Ahādīth* from *Imām* Bukhāri.

Once, however, somebody asked the question whether *Kalāmullah* is *makhlūq* or not. The *Imām* tried to evade the question but upon insisting he answered that *Kalāmullah* is not *makhlūq* but our reciting the *Kalāmullah* is *makhlūq*.

People did not fully understand this and made an issue that *Imām* Bukhāri says that “*Lafzi bil Qur’ān makhlūq.*” *Imām* Zuhli said, He (*Imām* Bukhāri) is a *bid’ati* and no one should go to him. The people left *Imām* Bukhāri except *Imām* Muslim and Ahmad ibn Salama. Zuhli did not allow any person who subscribed to *Imām* Bukhāri’s view or associated with him to sit in his lesson. *Imām* Muslim and Ahmad ibn Salama chose to be with *Imām* Bukhāri. A few days later *Imām* Bukhāri left Nishapur and went to Bukhāra and was expelled from there. This was the third time he was expelled from Bukhāra.

There is some speculation that when *Imām* Bukhāri began having discourses in Nishapur, *Imām* Zuhli’s discourses were not largely attended, hence *Imām* Zuhli initiated *Imām* Bukhāri’s removal from Bukhāra. And Allah Ta’ala knows best.

4th - *Imām* Bukhāri was called to Bukhāra and he received a very large reception. The *Amīr* of Bukhara, Khalid Zuhli asked him to come to his place and teach his children *Bukhāri Sharīf*. *Imām* Bukhāri refused and Khalid then used people to make objections on *Imām* Bukhāri’s beliefs and thus he was finally expelled from Bukhāra. *Imām* Bukhāri cursed Khalid and within a month Khalid was dismissed and imprisoned.

After *Imām* Bukhāri was removed for the fourth time by Khalid, he went to Khatang (today known as Khaja Abad) to his relatives. Abdul Quddus (*Rahmatullahi Alayh*) says that I heard *Imām* Bukhāri making *duā* in tahajjud: “O Allah, the earth has become narrow for me despite its spaciousness, therefore call me to you.”

Gālib ibn Jibraīl says - I was in Khartang when the people of Samarqand sent a messenger to propose and invite *Imām* Bukhāri to Samarqand. *Imām* Bukhāri got ready to go and after walking about 20 steps he felt weak and lied down and breathed his last. This was on the night of Eid - 256 *H.* After his death the scent of musk emitted from his grave. His opponents came to the grave to make tawba. Upon his death, two persons saw a dream in which they made *ziyārah* of Rasulullah (*sallallahu alaihi wasallam*) and the Sahaba (*radiyallahu anhum*) and they were waiting for somebody. Rasulullah (*sallallahu alaihi wasallam*) said that they were waiting for *Imām* Bukhāri.

12. IMĀM BUKHĀRI AND THE AHNĀF

Imām Bukhāri's family and friendly ties with Abu Hafs Kabīr's family.

Imām Bukhāri was a student of Abu Hafs Kabīr, and he made *sima* of Jami Sufyan from him. Even after that *Imām Bukhāri* and Abu Hafs Saghīr (Kabīr's son) were contemporaries and colleagues in studying. It is obvious that because of *Imām Bukhāri* and his family being close to Abu Hafs' family, Abu Hafs used to render financial help to *Imām Bukhāri* he was aware of the *fiqh* of the *ahnāf*.

In fact *Imām Bukhāri* first studied all the books of Abdullah ibn Mubārak, who was a student of *Imām Abu Hanifa* and a member of the *fiqh shura* committee of the *ahnāf*. However, later in life when *Imām Bukhāri* came into contact with *Imām Humaidi* and Nuaim Khuzaaie, who were very strongly opposed to the *ahnāf* - he too was influenced by their anti-*ahnāf* attitude.

He states in *Tarīkh al-Kabīr* about *Imām Abu Hanifa*:

كان مرجيا سكتوا عنه وعن رايه و عن حديثه

CLARIFICATION

Imām Abu Hanifa had many debates with the *mu'tazilah*. This sect believed that 'aml (deeds) was a *juz'* (part) of *imān*. The *mu'tazilah* then accused him of being a Murjiya. Ghassan Kufi, who was a *murjiya*, also took advantage of the situation and promoted the *murjiya* sect through *Imām* Abu Hanifa's popularity. *Imām* Abu Hanifa's view was that 'aml is not a *rukn* of *imān*, not that it is not important, unlike the view of the *murjiya* sect.

If *Imām* Abu Hanifa is accused of being a *murjiya* because of this view, then *Imām* Bukhāri himself will be accused of being *mu'tazilah* because 'aml being part of *imān*. We know very well that according to *Imām* Bukhāri as well, 'aml is not a *rukn* of *imān*.

It will be important to state that whilst many people believe that “*Muwatta Imām Malik*” was the first *sahīh* compilation of *Hadīth*, the reality is that *Imām* Abu Hanifa's “*Kitab al-Athār*” was the first.

In fact, *Imām* Malik followed *Imām* Abu Hanifa in that. Jalaluddin Suyuti records:

من مناقب ابي حنيفة التي انفرد بها انه اول من دون علم الشريعة ورتبه ابوابا ثم تبعه مالك
في ترتيب مؤطا و لم يسبق ابا حنيفة احد

(Ref: *Tabyīzus Sahīfa*)

13. WRITINGS AND OTHER COMPILATIONS

Imām Bukhāri wrote many *kitābs* besides *Bukhāri Sharīf* (*al-Jāmi al-Sahīh*). Hereunder are some books written by *Imām* Bukhāri:

- *Al-Adab al-Mufrad*
- *Juz Raf Yadayn*
- *Juz Qirāt Khalf al-Imām*
- *Al-Tārīkh-Al Kabīr* (This was the first compilation of *Imām* Bukhāri when he was 18 years old. This was compiled by the *Rawdah Mubārak* in the moonlight.)
- *Al-Awsat al-Saghīr*
- *Kitab al-Ashribah*
- *Kitab al-Hibah*
- *Mabsūt*
- *Kitab al-Ilal*
- *Kitab al-Wuhdān*
- *Khalq Afālul al-Ibād*

14. ABOUT HIS BOOK AL-JAMI AL-SAHĪH

Motivating factors of compiling *Bukhāri Sharīf*

There were many books written on *Hadīth* but they were mixtures of *sahīh* and *daīf Ahādīth*.

Imām Bukhāri felt that there should be a compilation of only *sahīh Ahādīth*. Once while he was sitting in the gathering of Ishāq ibn Rāhweyh the latter expressed his wish that a book of *sahīh Ahādīth* be compiled.

When *Imām* Bukhāri heard this, his feeling of compiling such a book was strengthened and this was later consolidated with a dream wherein he (*Imām* Bukhāri) saw a dream that he was waving away flies from Rasullullah (*sallallahu alaihi wasallam*) with a fan. The dream was interpreted to mean that *Imām* Bukhāri would sift out the fabricated *Ahādīth* from the authentic *Ahādīth*.

The dominant purpose of compiling *Bukhāri Sharīf* along with the other the motivating factors was to compile and gather only *sahīh Ahādīth*. Apart from that, *Imām* Bukhāri designed and brightened his book with other aspects as well. For example, he would deduce *fiqhi* aspects from the *Hadīth* and express the authenticity of the *Hadīth* by presenting another *sanad* (chain of narrators). He also explains the meaning of many *Ahādīth* etc. It is due to the above factors that the *Hadīth* in *Bukhāri Sharīf* are not in a subject or topic sequence. However, *Imām* Muslim has arranged and compiled his book according to a topic sequence.

15. SPECIALITIES OF BUKHĀRI SHARĪF

1. It is the first book compiled only on *sahīh Ahādīth*.
2. It took the author sixteen years to compile his book. The *tarājims* (topics) were prepared at the *Rawdah Mubārak*.
3. Ibn Hajar (may Allah have mercy on him) says there are 9079 *ahadīth* in the *sahīh* as follows :
 - a) *Muttasil ahadīth* : 7397
 - b) *Mu’allaq ahadīth* : 1341
 - c) *Mutabi’* and *Shawāhid* : 341
4. Abu Zaid Mirwazi Shafi, who was a very fond *Shafi’i* was sleeping in the *mataaf* area when he made *ziyārah* of Rasulullah (*sallallahu alaihi wa sallam*) who asked him, why do you not make research and read my book. Abu Zaid asked: “Oh Prophet of Allah, which is your book?” Rasulullah (*sallallahu alaihi wasallam*) replied the book of Muhammad ibn Ismaīl ie. *Bukhāri Sharīf*.
5. When read at the time of difficulties and hardships, matters are made easy. When read in a boat it does not sink. *Shaykh Aseeluddin (Rahmatullahi Alayh)* states that he read *Bukhāri Sharīf* approximately 120 times in different situations where he faced difficulties and made *duā*. Alhamdulillah the *duās* were accepted.

6. There are 22 *thulusiyāts* in *Bukhāri Sharīf*. However Darami has more *thulusiyāts* than *Bukhāri Sharīf*.

It is interesting to note that 20 out of the 22 *thulusiyāt* are narrated from the *ahnāf*:

→ Makki ibn Ibrahīm, a student of *Imām* Abu Hanifa narrates 11 *thulusiyāts* of Bukhāri.

→ Abu Aasim Nabeel Zahhaq ibn Mukhallad narrates 6 *thulusiyāts* of Bukhāri.

→ Muhammad ibn Abdullah Ansāri, a student of *Imām* Abu Yusuf narrates 3 *thulusiyāts* of *Sahīh Bukhāri*.

16. CONDITIONS OF CHOOSING A HADĪTH

Muhammad Maqdasi says that the conditions of choosing a *Hadīth* in *Bukhāri Sharīf* are not mentioned by the author himself. The *muhaddithīn* have pondered and studied the book and deduced these conditions, presuming they were the criteria set out by the author. Tahir Maqdasi says that the conditions of choosing a *Hadīth* in *Bukhāri Sharīf* are:

1. The narrator is unanimously reliable. Here a question may arise as to why is there discussions on the reliability and authenticity of many narrators in *Bukhāri Sharīf*. Ibn Humam has answered this that certifying a narrator as reliable or unreliable is not absolute (*qat'ie*). A *muhaddith* certifies according to his understanding and research.
2. The chain of narrators must be an unbroken one (*itti'sāl* - see page five).
3. If two narrators narrate from every narrator it is better but not a condition.
4. Hākim, author of *al-Mustadrak* says it is a condition of *Bukhāri Sharīf* that there should always be two narrators from a narrator. This is not correct. The first and last *Hadīth* indicates that even narrations with one narrator is accepted. In fact, there are about 200 such *Ahādīth* in *Bukhāri Sharīf*.

Ziya Maqdasi has prepared a book *Galāibus Sahīhain* on this matter. Hereunder is a more clear explanation as to what type of narrators are chosen by *Imām* Bukhāri.

Imām Zuhri has five categories of students. They were:

1. Very reliable in memory and authenticity and always stayed in the company of *Imām* Zuhri or for a very long time.
2. Also very reliable but stayed with *Imām* Zuhri lesser than the first group.
3. Stayed with Zuhri but were criticized by some.
4. Did not stay with Zuhri and were criticized by some.
5. Weak and unknown narrators.

→ *Imām* Bukhāri took narrators of the first category, and seldom would he take from the second category.

→ *Imām* Muslim would take from the third category as well.

→ Abu Dawūd and Nasai would take from the third category.

→ Tirmidhi would take from the fourth category. However, Tirmidhi is superior to Abu Dawūd because he discusses the reason a *Hadīth* is weak, etc.

→ *Imām* Abu Dawūd uses the fifth category to support and consolidate. (Read after the section on *itti'saal*.)

A question arises that if according to *Imām* Bukhāri , the chain of narrators must be an unbroken one, why are there *Ahādīth muanan* (*Hadīth* with *an-an*).

According to *Imām* Bukhāri for a *Hadīth muanan* to be under the category of unbroken chain of narrators, the narrator and from

whom he is narrating must be contemporaries and must have met at least once.

In order to clearly understand the above, the following must be understood:

→ If the narrator and from whom he is narrating are not contemporaries, such a narration is named *irsāl jali*.

→ If they are contemporaries but they did not meet, this is called *irsāl khafi*.

→ If they are contemporaries and met each other but the *rāwi* narrates something he did not hear, this is termed *tadlīs*.

According to *Imām* Bukhāri, the two must have met at least once. According to Muslim, merely being contemporaries is sufficient. *Imām* Bukhāri views this as a possibility of being *irsāl*, hence the narration will not be of an unbroken chain (*muttasal*).

One may raise an objection that according to *Imām* Bukhāri, meeting once is sufficient, but still there is a possibility of non-narration. The answer is that we are discussing about a narrator who does not practice *tadlīs*. A *mudallis*' narration is not *muttasil*, hence it is disqualified from being accepted.

In the light of the above discussion, it is clear that *Bukhāri Sharīf* is more superior to Muslim or any other book on *Hadīth*.

Daraqutni says: The statement of Abu Ali Nishapuri: "There is no other *kitāb* on the surface of this earth more *sahīh* than Muslim *Sharīf*," is opposed by Nishapuri's *Ustād*, *Imām* Nasai, who said there is no better book than *Bukhāri Sharīf*.

However, it must be noted that the superiority of *Bukhāri Sharīf* over Muslim *Sharīf* and other books of *Ahādīth* is on a general basis, not that every *Hadīth* of *Bukhāri Sharīf* is more superior to any *Hadīth* in any other book of *Hadīth*.

17. THE TOPICS (TARAAJIM) OF BUKHĀRĪ SHARĪF

1. There is a famous saying, *فقه البخارى في تراجمه*

Allāmah Anwar Shah Kashmiri (*Rahmatullahi Alayh*) states that *Imām* Bukhārī was the first person to commence *tarājim* and he was the one to close it as no one was able to follow the unique *tarājim* of *Imām* Bukhārī .

2. Sometimes the purpose of *Imām* Bukhārī is not literal. He says something and means *ishārah al-nass* or *dalālah al-nass*.

3. *Imām* Bukhārī does not repeat a topic, if so the purpose is different.

4. Generally the topic is like a claim and the *Ahādīth* follow it as proof, but in many instances, he means to explain the meaning of the following *Hadīth*.

5. A *tarjuma* sometimes has two meanings, clear and unclear. People think and assume the clear meaning, hence they experience difficulty in reconciling the topic with the *Hadīth*, whereas the unclear meaning is the purpose of *Imām* Bukhārī .

6. Sometimes there is no link between the topic and *Hadīth* quoted under it, but the *Hadīth* with that link is nearby, if not further in the *kitāb*, or maybe it is not in *Bukhārī Sharīf*, because it does not conform with the conditions of *Bukhārī Sharīf*.

7. Sometimes with the topic, *Imām* Bukhāri quotes sayings of *sahaba* and *tabi'in* (*radhiallahu anhum*), but those sayings have no direct relevance.

8. Sometimes there is a *bāb* but no *Hadīth* under the *bāb*. The reason for this is that the *Hadīth* is somewhat related to the previous *bāb*, just like the *fasal* of the *fuqaha*. *Imām* Bukhāri's purpose is also probably to sharpen the brain, that one ponders in the *Hadīth* and deduce some valid point.

9. Sometimes there is a *tarjama* but no *Hadīth* under it. This is of different types: Either there are verses of Qur'ān after the topic, or the verses are part of the topic. In the above two the verses are sufficient substantiations.

However if there is a topic and no verse or *Hadīth*, the reason is either that the *Hadīth* is not in conformity with the conditions set out by *Imām* Bukhāri or the *Hadīth* is mentioned elsewhere and to avoid exact repetition he did not mention it. Another reason for leaving out the verse or *Hadīth* could be for sharpening the brains so that one ponders over a *Hadīth* to substantiate.

10. Sometimes a topic is mentioned twice, the purpose of the second is to elaborate on the first one.

11. Sometimes such a topic is mentioned that does not need any explanation but he brings it to refute an opinion of some *muhaddith*. This is common in *Bukhāri Sharīf* against *Musannaf Abdur Razzāq* and *Ibn Abi Shaiba*.

18. REPETITIONS IN BUKHĀRĪ SHARĪF

Generally *Imām Bukhārī* repeats a *Hadīth* but with a different chain of narrators or different words. However there are about 21 or 22 places in *Bukhārī Sharīf* wherein there are exact (sanad or words) repeated. This is indeed a very negligent number in comparison to the vast number of *Ahādīth* in *Bukhārī Sharīf*.

However, where a *Hadīth* is repeated but with a different chain of narrators or different words, the benefits of reporting them are:

1. When one *sahabi* narrates a *Hadīth*, that same *Hadīth* is narrated by another *sahabi*, the purpose of quoting the other *sahabi*'s narration is to remove the misconception of non-familiarity (*gharābah*).
2. One narrator quotes the *Hadīth* short, the other complete, *Imām Bukhārī* quotes both as narrated by the narrators.
3. A *Hadīth* is narrated with different words, for every change of word he brings a different topic and repeats it.
4. If there are two possibilities in one narration, of broken and unbroken chain of narrators (*muttasil* and *ghair muttasil*) *Imām Bukhārī* quotes the both possibilities to indicate that the *irsāl* does not prevent the *ittisāl*'s acceptance.

5. Similarly if there are two possibilities, of dependent (*mawqūf*) and complete (*marfū*) narrations.

6. In some chain of narrators, if there is an addition, *Imām* Bukhāri brings both versions to show that both are correct.

7. One narration is *muanan*, the other chain expresses meeting, *Imām* Bukhāri brings both to remove doubt.

19. IMPORTANT BOOKS RELATED TO BUKHĀRĪ SHARĪF

1. *Umdah al-Qāri* (Aini 762-855 H.) - He wrote his *sharh* (commentary) over a period of 27 years. This *sharh* consists of 25 volumes. In this, meanings of the words in the *Hadīth* are given and the link between the topic (*bāb*) and *Hadīth* and many other aspects.

2. *Fath al-Bāri* (Ibn Hajar Asqalani 773 - 852 H.) - This *sharh* was written over a period of 25 years. It consists of 13 volumes. Before this *sharh*, Ibn Hajar wrote (*Al-Hady al-Sāri*) an introduction to *Bukhārī Sharīf* and *Taghliq al-Ta'liq*. After Aini wrote his *sharh*, Ibn Hajar wrote *Intiqāsul I'tirāz* to answer Aini's objections.

In *Umdah al-Qāri* and *Fath al-Bāri*, there are answers of the same objections by one another. This was also due to some students such as Burhān ibn Khizar attending both discourses and informing both of them accordingly. However both *sharhs* have their own beauties and positive features, but Aini's *sharh* is easier to refer to and understood quickly, due to its concise and orderly fashion.

3. *Irshādus Sāri* (851- 923 H. Qastalani) - This *sharh* is also known as *Sharh Qastalani*. This *sharh* is a synopsis of the above two *sharhs*.

4. *al-Kawākib al-Darāri* (Allāmah Kirmāni 717-786 H.) - The author was sleeping by the kaaba and there he was inspired to keep this name for his *sharh*.

5. *Faidh al-Bāri* (Allāmah Badre Aalam) – He has written the main points from Allāmah Anwar Shah Kashmiri's lessons in *Bukhāri Sharīf*.

6. *al-Abwāb wa al-Tarājim* (Shaykh Zakariyyah) - This is a must reference for *abwāb* as well as other important discussions.

7. *Lami' al-Darāri* - (Mawlāna Yahya Sāhib) noted the points from Hazrat Mawlāna Rashid Ahmed Gangohi's discourses of *Bukhāri Sharīf*.

20. THE PRESENT COPY OF BUKHĀRĪ SHARĪF

The present copy of *Bukhārī Sharīf* is of Muhammad ibn Yusuf Ferabri. He states 90,000 people heard the *Bukhārī Sharīf* from *Imām* Bukhārī, and he is one of the last students. He heard the *Sahīh* from *Imām* Bukhārī two times. In 248h. and 252h. Ferabri passed away in 320h. 12 people narrate the *Sahīh* from Ferabri. The most common and reliable copy of *Bukhārī* is of Abu Zar Harawi Maliki who is a student of Mustamli, Sarakhsi and Kushmaheeni.



MY SANAD



المفتي إبراهيم ديساي (حفظه الله)

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه أجمعين.
أما بعد، فإن أصدق الحديث كتاب الله وأحسن الهدي هدي محمد ﷺ وشر الأمور محدثاتها
وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار. وبالسند المتصل منا إلى الشيخ
الحافظ الحجة أمير المؤمنين في الحديث أبي عبد الله محمد بن إسماعيل بن إبراهيم بن مغيرة بن
بردزبة الجعفي البخاري رحمهم الله تعالى ونفعنا بعلومهم. آمين.

1. الشيخ أبو عبد الله محمد بن إسماعيل بن إبراهيم البخاري رحمه الله عليه
2. الشيخ أبو عبد الله محمد بن يوسف بن مطر الفربري رحمه الله عليه
3. الشيخ أبو محمد عبد الله بن أحمد السرخسي رحمه الله عليه
4. الشيخ أبو الحسن عبد الرحمن بن مظفر رحمه الله عليه

5. الشيخ عبد الأول بن عيسى بن شعيب رحمة الله عليه
6. الشيخ حسين بن مبارك الزبيدي رحمة الله عليه
7. الشيخ أبو العباس أحمد بن أبي طالب رحمة الله عليه
8. الشيخ إبراهيم بن أحمد التنوخي رحمة الله عليه
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11. الشيخ شمس الدين محمد بن أحمد بن محمد الرملي رحمة الله عليه
12. الشيخ أحمد بن عبد القدوس الشناوي أبو المواهب رحمة الله عليه
13. الشيخ أحمد القشاشي رحمة الله عليه
14. الشيخ إبراهيم الكردي رحمة الله عليه
15. الشيخ أبو طاهر محمد بن إبراهيم الكردي المدني رحمة الله عليه
16. الشيخ شاه ولي الله المحدث الدهلوي رحمة الله عليه
17. الشيخ شاه عبد العزيز المحدث الدهلوي رحمة الله عليه
18. الشيخ شاه محمد إسحاق الدهلوي ثم المكي رحمة الله عليه
19. الشيخ عبد الغني المجددي الدهلوي ثم المدني رحمة الله عليه
20. الشيخ رشيد أحمد الكنكوهي رحمة الله عليه
21. الشيخ قاسم النانوتوي رحمة الله عليه
22. الشيخ الهندي محمود حسن الديوبندي رحمة الله عليه
23. الشيخ الإسلام السيد حسين أحمد المدني رحمة الله عليه
24. الشيخ إكرام علي البهاكفوري رحمة الله عليه
- إبراهيم ديساي غفر له ولوالديه

قَالَ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَامٍ بْنِ مَنبُذٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنِّي لَا قَلْبَ إِلَّا أَهْلِي فَأَجِدُ التَّمَنَّى سَاقِطَةً عَلَى فَرَسِي فَأَرْفَعُهَا لَكُمْ هَئِذَا أَخَشَى أَنْ تَكُونَ صَدَقَةً فَأَلْقِهَا

بَابُ كَيْفَ يَعْرِفُ

لُقْطَةُ أَهْلِ مَكَّةَ ۖ وَقَالَ طَاوُسٌ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَلْقِظُ لُقْطَتَهَا إِلَّا مَنْ عَرَفَهَا ۖ وَقَالَ خَالِدٌ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُلْقِظُ لُقْطَتَهَا إِلَّا الْمَعْرُوفُ ۖ وَقَالَ أَحْمَدُ بْنُ حَبِيبٍ حَدَّثَنَا رُوْحٌ قَالَ حَدَّثَنَا زَكَرِيَّا قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُعْضِدُ عِضَاهُهَا وَلَا يُفَرِّصِيْدُهَا وَلَا يَحِلُّ لُقْطَتَهَا إِلَّا الْمُنْشِدُ وَلَا يَجْتَزِلُهَا فَقَالَ ابْنُ عَبَّاسٍ يَا رَسُولَ اللَّهِ إِلَّا الْأَذْخَرُ قَالَ إِلَّا الْأَذْخَرُ ۖ حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ حَدَّثَنَا عَمْرُو بْنُ أَبِي كَثِيرٍ قَالَ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ