IMĀM BUKHĀRĪ

Rahmatullahi alayhi

and his famous

Al-Jāmi Al- Sahīh

by

MUFTI EBR AHIM DESAI

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Hafidhahullah
In the Name of Allah, the Most Gracious, the Most Merciful
The full name of Imām Bukhārī (Rahmatullahi Alayh) was; Abu Abdullāh Muhammad ibn Ismaīl ibn Ibrahīm ibn Mughīra ibn Bardizba Al Ju’fī Al Bukhārī.
2 _ BIRTH AND LINEAGE

**Imām** Bukhārī 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 Ibrāhīm (*alayhi salām*) in her dream. The Prophet Ibrāhīm (*alayhi salām*) gave her glad tidings that Allah had restored her son’s eyesight because of her excessive *duā*.

**Imām** Bukhārī 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** Bukhārī was a fire worshipper. In Bukhārā, *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 Bukhārā. That is why the name Ju’fī appears at the end of **Imām** Bukhārī’s name.

Not much is mentioned about **Imām** Bukhārī’s grandfather, Ibrāhīm. However, **Imām** Bukhārī’s father, Ismaīl (*Rahmatullahi Alayh*), was a *muhaddith* and Ibn Hibbān (*Rahmatullahi Alayh*) has rated him in the 4th category of reliable *muhaddithin*. Ismaīl 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'īl’s death when he heard him say: “I do not have a single dirham of doubt in my earnings.”
3. Abilities (Remarkable Memory)

Imām Bukhārī 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 Wākī (Rahmatullahi Alayhmā).

When Imām Bukhārī 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 Bukhārī 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 Ismaīl mentions that Imām Bukhari 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 Bukhārī 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 Bukhārī, 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-Sārī 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-Sārī 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 ustād. 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 Bukhārī 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 Bukhārī 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 _ashrafīs_ (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 _ashrafīs_ that were missing. While every passenger on the ship was being searched, _Imām_ Bukhāri threw his _ashrafīs_ 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 Rasulullāh (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 Bukhārī 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 Bukhārī saw a person pulling on a strand of beard in the masjid. Imām Bukhārī 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 Bukhārī would wake up at night, fifteen to twenty times, light a lamp and do research. The person offered Imām Bukhārī to assist him in lighting the lamp. Imām Bukhārī told him that you are young, I did not want to spoil your sleep.

Imām Bukhārī 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’uddin Subki (Rahmatullahi Alayh) has regarded him as a *Shafi’i* because he was the student of Humaidi, who was a Shafi’i. 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 Kamārīri (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 Moulānā 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 their 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 Bukhārī (Rahmatullahi Alayh). Imām Bukhārī narrates ahadīth from Abdullah ibn Munīr in his Sahīh. In spite of this, his shaykh used to write ahadīth from Imām Bukhārī himself. This shows the confidence the shaykh had in his student.

Raja’ ibn Raja’ says Imām Bukhārī is a living sign of Allah Ta’āla on earth.

Imām Bukhārī says, he never felt small in front of anyone besides Ali ibn Madīnī (Rahmatullahi Alayh). Ali ibn Madīnī was an expert and Imām in Asmaa’ al-Rijāl. When Ali ibn Madīnī heard the comment of Imām Bukhārī, he responded by saying that Imām Bukhārī 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 Bukhārī.”

Hātim Warraq says, “I saw Rasulullah (salallahu alayhi wasallam) (in a dream) and wherever Rasulullah (salallahu alayhi wasallam) put his mubārak foot, Imām Bukhārī placed his foot on the same place.”
Ferabri (Rahmatullahi Alayh) says, “I was on my way to the discourse of Imām Bukhārī 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 Hadith discourse of Imām Bukhārī. Rasulullah (salallahu alayhi wasallam) told me, “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’āla 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 Bukhārī to Samarqand. Imām Bukhārī 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 Bukhārī.
12. **Imām Bukhārī and the Aḥnāf**

*Imām* Bukhārī’s family and friendly ties with Abu Hafs Kabīr’s family.

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

In fact *Imām* Bukhārī 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* Bukhārī 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 مرجئيا 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 و رتبه ابوبا ثم تبعه مالك في ترتيب مؤطا و لم يسبق ابا حنيفة احد

(Ref: Tabyīzus Sahifa)
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-Illal
- Kitab al-Wuhdān
- Khalq Af’ālul 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 Rasulullah (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 Bukhārī 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 ahadith in the sahīh as follows:
   a) Muttasil ahadith: 7397
   b) Mu’allaq ahadith: 1341
   c) Mutabi’ and Shawāhid: 341

4. Abu Zaid Mirwazi Shafi, who was a very fond Shafi’ī 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. Bukhārī 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 Bukhārī 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 Bukhārī 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 Bukhārī 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 Bukhārī 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 Bukhārī 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 Bukhārī 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* Bukhārī.

*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* Bukhārī 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* Bukhārī, the chain of narrators must be an unbroken one, why are there *Ahādīth muanan* (*Hadīth* with *an-an*).

According to *Imām* Bukhārī 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 *irṣāl jali*.
→ If they are contemporaries but they did not meet, this is called *irṣāl khafi*.
→ If they are contemporaries and met each other but the ṭāwi 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 *irṣāl*, 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 *mudallīs*’ 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 Bukhāri Sharīf

1. There is a famous saying, فقه البخاري في ترجمه.

Allāmah Anwar Shah Kashmiri (Rahmatullahi Alayh) states that Imām Bukhāri 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 Bukhāri.

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

3. Imām Bukhāri 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 Bukhāri.

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 Bukhāri Sharīf, because it does not conform with the conditions of Bukhāri Sharīf.
7. Sometimes with the topic, *Imām* Bukhārī quotes sayings of *sahaba* and *tabi‘īn* (*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* Bukhārī’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* Bukhārī 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 Sharif* 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 īrsāl does not prevent the īttisāl’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* Bukhārī 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 *Hadith* are given and the link between the topic (bāb) and *Hadith* 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 *Taghlīq al-Ta’līq*. 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 *Bukhārī 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 *Bukhārī Sharīf*. 
20. The present Copy of Bukhāri Sharīf

The present copy of *Bukhāri Sharīf* is of Muhammad ibn Yusuf Ferabri. He states 90,000 people heard the *Bukhāri Sharīf* from *Imām* Bukhāri, and he is one of the last students. He heard the *Sahīh* from *Imām* Bukhāri 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 *Bukhāri* is of Abu Zar Harawi Maliki who is a student of Mustamli, Sarakhsi and Kushmaheeni.
المفتى إبراهيم ديساي (حفظه الله)

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آل وصحابه أجمعين.

أما بعد، فإن أصدق الحديث كتاب الله وأحسن الهدي هدي محمد ﷺ وشر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلاله وكل ضلاله في النار. وبالسند المتصل منا إلى الشيخ الحافظ الحجة أمير المؤمنين في الحديث أبي عبد الله محمد بن إسحاق بن إبراهيم بن مغيرة بن بدرجة الجعفي البخاري رحهم الله تعالى ونعمان بعلومهم. أمين.

الشيخ أبو عبد الله محمد بن إسحاق بن إبراهيم البخاري رحمة الله عليه

الشيخ أبو عبد الله محمد بن يوسف بن مطر الفربري رحمة الله عليه

الشيخ أبو محمد عبد الله بن أحمد السرخسي رحمة الله عليه

الشيخ أبو الحسن عبد الرحمن بن مظفر رحمة الله عليه
الشيخ عبد الأول بن عيسى بن شعيب رحمة الله عليه
الشيخ حسين بن مبارك الزبيدي رحمة الله عليه
الشيخ أبو العباس أحمد بن أبي طالب رحمة الله عليه
الشيخ إبراهيم بن أحمد التنوخي رحمة الله عليه
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الشيخ زكريا بن محمد الأنصاري رحمة الله عليه
الشيخ شمس الدين محمد بن أحمد بن محمد الرملي رحمة الله عليه
الشيخ أحمد بن عبد القدوس الشناوي أبو المواهب رحمة الله عليه
الشيخ أحمد القشاثي رحمة الله عليه
الشيخ إبراهيم الكردي رحمة الله عليه
الشيخ أبو طاهر محمد بن إبراهيم الكردي المدني رحمة الله عليه
الشيخ شاه ولي الله المحدث الدهلوى رحمة الله عليه
الشيخ شاه عبد العزيز المحدث الدهلوى رحمة الله عليه
الشيخ شاه محمد إسماعيل الدهلوى ثم المكي رحمة الله عليه
الشيخ عبد الغني المجددي الدهلوى ثم المدني رحمة الله عليه
الشيخ رشيد أحمد الكنوكي رحمة الله عليه
الشيخ قاسم النانوتوي رحمة الله عليه
الشيخ الهند محمود حسن الديوبندي رحمة الله عليه
الشيخ الإسلام السيد حسين أحمد المدني رحمة الله عليه
الشيخ إكرام علي الباكنغوري رحمة الله عليه
إبراهيم ديساي غفر له ولوالديه