

# Sahih Al-Bukhari

The Eminence Relater Sheikh  
ALI ABDULLAH A ALNUMAY

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Scientific Programatic Issues



In The Name Of Allah

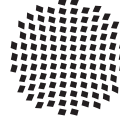
The Most Beneficent, The Most Merciful

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## Sahih Al-Bukhari

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First Edition

1441 Hijri / 2020 ad

Deposit Number

8683 / 2020 ad

I.S.B.N: 978-977-6761-61-2



## Introduction:

Praises be to Allah, the Lord of the Universe. Prayer and peace be upon the lord of the Messengers, our Prophet Muhammad, and upon all of his family and companions. To proceed, this book is a summary and brief information that help us identify Imam Al-Bukhari may Allah show mercy upon him, and his book named '*Authentic and Comprehensive Ascribing of Hadith*'; which is considered the most authentic book after the Book of Allah (the Holy Qur'an). **This book will be arranged as follow:**

- Introducing of Al-Bukhari,
- Introducing of Sahih Al-Bukhari,

And I will only indicate to and summarize both of these two sides in this book. May Allah make it easy!

Scholarly and religious lives of Imam Al-Bukhari were a school that inspires learners. Abu Ja'far Muhammad bin Abi Hatem Al-Bukhari have collected papers of Abu Abdullah (Al-Bukhari) in a large book called "Qualities of Al-Bukhari". Books of biographies talk much about his life. Many scientific theses of post-graduate studies were prepared; and each of them discussed only one subject related to Al-Bukhari and his book '*Sahih Al-Bukhari*', and this shows the high position of Al-Bukhari and his book.



Ancestry of Imam Al-Bukhari



**He is Imam**  
 Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah bin Bardezbah bin Al-Ahnaf Al-Ju'fi Al-Bukhari.

**Historians disagreed about the origin of Imam Al-Bukhari, whether he is Persian, Turkey or Arab?** Some scholars said that his eldest grandfather is Al-Ahnaf Al-Ju'fi, and Bardezbah is a description not a name, that means 'the farmer', and this is the description that Arab used to use in foreign countries. Among scholars that agreed with this opinion were Ibn 'Asaker, Ibn Hajar Al-'Asqlany, Tag-el-Deen Al-Sobky, Zain-el-Deen Al-Iraqi, and others.

**Abu Al-Waleed Al-Bagy, Al-Khateeb Al-Baghdady, Al-Nawawi, Al-Zahaby, and others agreed with** the opinion mentioned in the book of Ahmed bin 'Udai 'the Perfect' that his (Al-Bukhari) eldest grandfather Bardezbah was Persian, and he lived and died as Magian. His son Al-Mughirah embraced Islam through Al-Yaman, the magistrate of Bukhari. Al-Yaman was belonging to Ju'fi, so Al-Bukhari was affiliated to him. Ismail, the father of Imam Al-Bukhari, was a righteous man. He engaged in acquiring knowledge. His son Abu Abdullah Al-Bukhari said about him: My father heard from Malik bin Anas, saw Hamad bin Zaid and shake his hands with Ibn Al-Mubarak.

**Ibn Heban said**

that among the fourth group of trustee people is Ismail bin Ibrahim, the father of Imam Al-Bukhari. He narrated about Hamad bin Zaid and Malik. And Iraqi people narrated about him.

**Ahmed bin Hafs said**

I entered upon Ismail, the father of Al-Bukhari, at the time of his death, and he (Ismail) said: "There is no Dirham of my money that comes through illegal or doubtful act." **Al-Bukhari said:** "The time during which man becomes more truthful is at the time of his death."

Muhammad bin Ismail (Al-Bukhari) lost his both eyes when he was young. His mother saw in a dream (Prophet) Ibrahim may peace be upon him, **who said to her:** "Allah has returned sight to your son because of your supplications." And when we became morning, we found that Allah has returned the sight of Al-Bukhari.

Al-Bukhari said

“I was born on Friday after prayer, on twelve of Shawwal in the year one hundred and ninety four (194). I was born at Bukhari, a city in Uzbekistan.

Ibn 'Adi said

I heard Al-Hasan bin Al-Husain Al-Bazaz Al-Bukhari saying: “Al-Bukhari died on the night of Saturday, the night of Al-Fitr feast, at the time of the obligatory Night prayer. And he was buried after the Noon prayer on the day of Al-Fitr feast, in the year two hundred and fifty six (256). He lived sixty two years less thirteen days.”

Imam Al-Bukhari was severely afflicted. He was traced by slanderous, envious and ignorant people, in order to force him get out of his country.

As-Samarqandy said

Muhammad (Al-Bukhari) came to his relatives at Khartank (a town in Samarqand), and I heard him supplicating at a night and he was saying: “O Allah, the earth seemed constrained to me. So take me (my soul) to You. The month did not pass over him, and he died.

Yahia bin Ja'far said

“If I can give Muhammed bin Ismail of my age, I would do that. My death is the death of one man, but by his death, knowledge will go away.”

3

H i s  
Scholarly  
Background

Abu Ja'far Muhammad bin Abi Hatem Waraq Al-Bukhari said

**I said to Abu Abdullah (Al-Bukhari):** “How you started acquiring knowledge of Hadith?” He said: “I was inspired to memorize Hadith while I was at elementary school.” Then I asked Al-Bukhari about the period he spent at the elementary school and in memorizing Hadith. **He said:** “It was about ten years or less than this. Then I left the elementary school after ten years. I used to listen from Al-Dakhli and others. One day, Al-Dakhli said while he was talking to people, ‘**Suffian reported, on the authority of Abu Al-Zubair,** about Ibrahim. I (Al-Bukhari) said to him (Al-Dakhli) that Abu Al-Zubair never narrated about Ibrahim. He rebuked me, so I asked him to look at the original book. When he looked at it, and asked me about the correct transmitted chain. **I said to him** that Al-Zubair narrated about ‘Adi, about Ibrahim. **He said to me** that what I said is right.” Some companions of Al-Bukhari asked him about his age when that incident happened, **and Al-Bukhari told** them that he was eleven years old. **Then Al-Bukhari added:** “When I was sixteen, I memorized books of Ibn Al-Mubarak and Waki’. Then I went with my mother and brother Ahmed to Makkah. When we performed Hajj, my brother returned and I remained there to acquire the knowledge of Hadith. And when I reached eighteen years, I started categorizing issues and sayings of the Prophet’s companions and followers.”

Al-Bukhari said that he was inspired to memorize Hadith while he was at the elementary school at the age of ten or less than this. He also mentioned that he corrected the illusion of his Sheikh Al-Dakhli about the transmitted chain, when he was at the age of eleven, and his Sheikh accepted his correctness.

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Al-Bukhari  
as a young  
c h i l d

Abu 'Umar Saleem bin  
Mujahid said

I was presented at Muhammad bin Sallam Al-Bikandi and he said to me: "If you came before now, you would meet a boy (meaning Al-Bukhari) who memorizes seventy thousand Hadith." So I got out catching him. When I found him, I asked him: "Are you saying that you memorize seventy thousand Hadith?" He (Al-Bukhari) said: "Yes, and I also memorize more than that. And if I narrate a Hadith about the Prophet's companions or followers, I would tell you their birth, death and living. And for every tradition that I narrate about the Prophet's companions or followers, I memorize an origin for it from the Book of Allah (the Holy Qur'an) and the Sunnah of the Messenger of Allah peace be upon him."

Abu Ja'far Muhammad  
bin Abi Hatem said

**I heard some of my companions saying:** I was presented at Muhammad bin Sallam, and then Muhammad bin Ismail Al-Bukhari entered upon him. When he (Al-Bukhari) got out, Muhammad bin Sallam said: "Each time that boy (Al-Bukhari) came to me, I got confused about matters of Hadith and others. And I was still feeling uncomfortable until he got out."



5

H i s  
J ourneys



Imam Al-Bukhari began acquiring knowledge at his country 'Bukhari'. Then he went to neighboring towns. He traveled to different countries to listen from their scholars.

**Al-Khateeb Al-Baghdady said**

"He (Al-Bukhari) traveled for acquiring Knowledge to all Relaters of Hadith at different countries, and he wrote at Khorasan, mountains, all countries of Iraq, Hijaz, Sham, and Egypt.

**Abu Abdullah Al-Bukhari said**

"I met more than thousand men of people of Hijaz, Iraq, Sham, and Egypt for more than one time; I met people of Sham, Egypt and Island twice, I met people of Basra four times, I stayed at Hijaz six years, and I do not know how many times I entered Kufah and Baghdad with Relaters of Hadith (and he named some of them)." Al-Bukhari added: "I did not find any of these people disagree about such matters: Religion combines between saying and deed, and the Qur'an is the Word of Allah."

These journeys achieved many benefits and brought forth their fruit at all times, by the leave of their Lord. Al-Bukhari had collected Hadith until his skilled and memorized people were unable to gather them. Amr bin Ali Al-Falas said: "Any Hadith that Al-Bukhari does not know is not (an authentic) Hadith."

**Muhammad bin Abi Hatem said**

I heard Abu Abdullah (Al-Bukhari) saying: "I did not sleep yesterday until I counted how many books of Hadith I have written, and I found them of about two-hundred thousand (200000) Traceable Hadith."

Al-Bukhari has acquired knowledge with hard work, persistence, resolution, and strength.

Al-Bukhari said when he was a boy: "Show me what you have written from me," and they were more than fifteen thousand, and he read all of them by heart. Then he said: "Do you see that I disagree and pass my days in vain?" So we knew that no one can precede him.



Many people and books talked about the good biography of Imam Al-Bukhari, his qualities and virtues, the righteousness of his religion, his good manner, and his beautiful decency. He was a worshipper and a pious person, of high resolution for acquiring knowledge and he traveled too much for acquiring it. It reached with him to eat herbs of the earth out of hunger. He was patient at the afflictions of his opponents and the harms of enviers, who were chasing him at some countries to which he traveled. And such acts are detailed in many books of biographies.

Imam Al-Bukhari was brought up in a house of religion and righteousness. His father died while he was young. And his mother took over his affairs. But such matter, being an orphan, did not prevent him from acquiring knowledge, reaching leadership in it, and attaining praises from people of favor and knowledge.

**Saleem bin Mujahid said**

“I have never seen, since sixty years, any one has more knowledge and piety than Muhammad bin Ismail (Al-Bukhari).”

**Saleem bin Mujahid said**

I heard scholars at Basra saying: “No one in this world equals Muhammad bin Ismail regarding knowledge and righteousness.”

**Qutaibah said**

“I meditated at talks and opinions of people and I sat with jurists, pious and worshippers, but I did not see anyone like Muhammed bin Ismail. He stands among people of his time as ‘Umar among the Prophet’s Companions.”

Qutaibah also said: “If Muhammed bin Ismail was a companion of the Prophet, he would be a miracle.”

Imam Al-Bukhari had inherited from his father a great fortune, and he was giving it to people to trade with it. And his creditor amounted for him twenty five thousands. Al-Bukhari was asked to make use of the book of the ruler, but he refused saying if I took a book from them, they would seek my money, and I will not sell my religion for my world. Then he agreed with his creditor to take ten Dirhams every month, and the rest money had gone. **An example of his piety is his saying:** “I never took over buying or selling anything. I used to ask a person to buy for me.” And when he was asked why he did that, he said: “People may increase or decrease for him (because of his position).”

Ibn Hajar said: “Speeches of scholars and Imams about Al-Bukhari, in the past and at present, cannot be counted.”

Imam Al-Bukhari has combined many sciences and several arts. He sank deeply at different knowledges until he became a master of Hadith. Musa bin Aron Al-Hafez said: "If people of Islam gathered to set anyone equals to Muhammad bin Ismail (Al-Bukhari), they could not do that."

Abu Mus'ab Al-Zuhri said

"For us, Muhammad bin Ismail has more knowledge and sight about Hadith more than Ahmed bin Hanbal." A man of his attendants said to him: "You have been exaggerated." Abu Mus'ab said to him: "If you saw Malik and looked at his face and the face of Muhammad bin Ismail (Al-Bukhari), you would say that they are one person, as they have the same amount of knowledge about Hadith and Islamic Jurisprudence."

Ahmed bin Hanbal said

"Khorasan has not produced anyone like Muhammad bin Ismail." Ibn Hajar said: This saying was narrated by Al-Khateeb of a sound transmitted chain, on the authority of Abdullah bin Ahmed bin Hanbal about his father.

One day, Qutaibah was asked about the divorce of a drunk person. Then Muhammad bin Ismail (Al-Bukhari) came. Qutaibah said to the questioner: "This is Ahmed bin Hanbal, Ishaq bin Rahawaih and Ali bin Al-Madiny. Allah has brought them to you." Then he pointed at Al-Bukhari (i.e. he meant that Al-Bukhari has knowledge of all of those people).

Al-Igily said

"I saw Abu Hatem and Abu Zur'ah listening to him (Al-Bukhari). He (Al-Bukhari) was a model among people, of excellent and religious manner. He used to perfect everything. He has knowledge more than Muhammad bin Yahia Al-Zuhli."



Abdullah bin Abdelrahman  
Al-Darmey said

"I have seen scholars at the Two Sanctuaries, Hijaz, Sham, and Iraq, and I had never seen among them anyone has knowledge more than Muhammad bin Ismail. Among us, he (Al-Bukhari) was the most one who has knowledge and jurisprudence. Also, he was the most one of acquiring knowledge."

Abu Sahl Mahmud bin  
Al-Nadr said

"I entered Basra, Sham, Hijaz, and Kufah, and I have met their scholars. Whenever Muhammad bin Ismail (Al-Bukhari) is mentioned, they preferred him over themselves."

Abdullah bin Muhammad said

I heard scholars at Egypt saying: "No one in the world equals Muhammad bin Ismail (Al-Bukhari) in knowledge and righteousness." Then Abdullah said: "And I agree with them."

Raja' Al-Hafez said

"The favor of Muhammad bin Ismail over scholars is like the favor of men over women." A man said to him: "You judge by this, for one time (you saw him)." Raja' said: "He (Al-Bukhari) is a Sign of Allah on earth."

Imam Al-Bukhari was well-known for his precision and the superiority of his memorization and proficiency. And that is not strange for a man whom Allah has bestowed upon him the ability to memorize quickly, the strength of ambition and the high resolution.

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H i s  
Precision  
and the  
Superiority  
of his  
Proficiency

Abu Bakr Al-Kalwzany said

“I never saw anyone like Muhammad bin Ismail (Al-Bukhari). When he took a book, he looked at it one time. And he could memorize Hadith in that book of only one look.”

Abu Al-Azhar said

“There were four hundred Relaters of Hadith at Samarqand. They gathered and agreed to cause Al-Bukhari to mistake. They included the transmitted chains of Iraq in the transmitted chains of Sham, and included the transmitted chains of the Sanctuary in the transmitted chains of Yaman. However, they could not cause Al-Bukhari to commit any mistake.”

Ahmed bin 'Adi Al-Hafez said

I heard some Sheikhs at Baghdad saying: “Muhammad bin Ismail Al-Bukhari came to Baghdad, and scholars of Hadith heard about him. So they gathered to test his memorization. They took hundred Hadith, and turned their texts and transmitted chains. They make a text for another transmitted chain and a transmitted chain for another text. But Al-Bukhari was able to attribute each text to its transmitted chain and each transmitted chain to its text. So people acknowledged the memorization and favor of Al-Bukhari. Ibn Hajar said: “It is not strange for him to correct the mistake as he was memorizing (these Hadith), but it was strange that he was able to memorize the mistakes arranged as they said to him.”



Al-Bukhari may Allah show mercy upon him was an excellent memorizer, with the ability of understanding. If Hadith, history and interpretations that Al-Bukhari memorizes are put in a scale-pan, and a mountain is put in another scale-pan, the scale-pan of Al-Bukhari would be heavier (i.e. this shows that Al-Bukhari was memorizing too much knowledge).

**Ja'far bin Muhammad Al-Qatan, Imam of Karminaiyah, said** I heard Muhammad bin Ismail (Al-Bukhari) saying: "I wrote from more than thousand Sheikhs. I wrote about each of them more than ten thousand Hadith, and I can memorize the transmitted chain of each Hadith."

**Muhammad bin Khamirawaih said** I heard Muhammad bin Ismail Al-Bukhari saying: "I memorize one hundred thousand authentic Hadith, and I memorize two hundred thousand unauthentic Hadith."

**Al-Farbary said** I heard Muhammad bin Ismail Al-Bukhari saying: "I have authorized (the book) 'Comprehensive' of six thousand Hadith."

Muhammad bin Ismail Al-Bukhari said to me: "Any Hadith I narrate about the Prophet's companions or followers, I would know the birth, death and living of most of them."

Al-Bukhari may Allah show mercy upon him disclose for us the secrets of his excellent memory, as he said: "I know nothing helps to memorize better than high resolution and continuing looking."

Al-Bukhari has directed his high resolution and interest towards useful sciences. And he said: "While I was residing at Naisabor, there were books sent to me from Bukhari (his native country), as my relatives were sending letters to me within these books. And when I wanted to reply at their letters, I used to write a book to Bukhari and sent my greetings for them within it. It happened one time that I sent them a book with greeting them. And only few things I miss of knowledge."

Scholars agreed that Al-Bukhari is a leader of the knowledge of Hadith and its branches. Imam of scholars Abu Bakr Muhammad bin Ishaq bin Khuzaimah said: "No one on the earth has knowledge about Hadith more than Muhammad bin Ismail (Al-Bukhari)."

Abu Abdullah Al-Hakim said

"Muhammad bin Ismail is the leader of scholars of Hadith."

Musa bin Aron Al-Hafez said

"If people of Islam gathered to set another man like Muhammad bin Ismail, they would not be able to do that (as they would not find anyone like him)."

Abu Ammar Al-Husain bin Huraith praised Abu Abdullah Al-Bukhari saying

"I never saw anyone like him as if he is only created to attain the knowledge of Hadith."

Abu Hatem Al-Razy said

"Khorasan did not produce anyone who memorizes Hadith more than Muhammad bin Ismail. And no one among people who came from Iraq to it has knowledge more than him."

Ali bin Al-Husain bin Asem Al-Bikandi said

Muhammad bin Ismail came to us. A man of our companions said to him: "I heard Ishaq bin Rahawaih saying: I memorize seventy thousand Hadith of his book." Al-Bukhari said to him: "You feel astonishment of this saying. At this age, there may be a man who memorizes two hundred million Hadith of his book (meaning himself)."

Muhammad bin Hamdawaih said

I heard Al-Bukhari saying: "I memorize one hundred thousand authentic Hadith, and I memorize two hundred thousand unauthentic Hadith."





Study of narrators and knowledge of defects of Hadith are the profession of Imam Al-Bukhari, which he practiced all over his life. He was a leader at that field, and one of the miracles of life.

**Saleem bin Mujahid said**

Muhammad bin Ismail (Al-Bukhari) said to me: “Any Hadith I narrate about the Prophet’s companions and followers, I would know the birth, death and living of most of them.”

**Al-Bukhari said**

“I was thinking about companions of Anas, and I remembered three hundred of them within an hour.”

Such knowledge is known as *Study of History*, which is considered the tool of the one who is concerned with *Study of Defects of Hadith*. Al-Bukhari has books known as ‘the Great History’, ‘the Middle History’, and ‘the Minor History’.

That is why Imam Al-Bukhari had exceeded his peers. Ahmed bin Hamdon Al-Hafez said: “I saw Al-Bukhari at a funeral, and Muhammad bin Yahia Al-Sahmi was asking him about narrators and defects (of Hadith). Al-Bukhari was answering him easily as if he was reciting Al-Ikhlās (Purity) Chapter.”

**Ibrahim Al-Khawas said**

“I saw Abu Zur’ah like a boy before Muhammed bin Ismail, asking him about defects of Hadith.”

**Muhammad bin Jacob Al-Hafez said**

**I heard my father saying:** “I saw Muslim bin Al-Hajaj standing before Al-Bukhari asking him like a boy.”

**Ahmed Al-Qasar Al-A’mash said**

Muslim bin Al-Hajaj came to Muhammad bin Ismail (Al-Bukhari), and kissed between his eyes and said: “Let me kiss your legs, O leader of scholars, leader of Relaters of Hadith and fixer of defects of Hadith.”

**Abu ‘Isa At-Tirmidhi said**

“I never saw anyone who has knowledge of defects of Hadith and transmitted chains more than Muhammad bin Ismail.”

Al-Bukhari may Allah show mercy upon him has combined between knowledge of Hadith and knowledge of Islamic jurisprudence. When Allah wishes good for someone, He bestows upon him the understanding of religion. And he whom Allah has combined for him the ability to memorize and understand, such person is a scholar and jurist.

Jacob bin Ibrahim Al-Dawraqy and Nu'aim bin Hamad Al-Khuza'i said: "Muhammad bin Ismail Al-Bukhari is the Islamic jurist of this 'Ummah."

Muhammad bin Bashir Bundar said

"He (meaning Al-Bukhari) is the most one among the creators of Allah, who understands Islamic jurisprudence at our time."

Abu Ishaq Al-Sermariy said

"Whoever wants to look at a right and truthful Islamic jurist, he should look at Muhammad bin Ismail (Al-Bukhari)," and then (Abu Ishaq) sat (Al-Bukhari) on his leg.

Al-Bukhari said

"Anything that anybody needs is existed in Qur'an and Sunnah."

Al-Bukhari said that he is able to narrate ten thousand Hadith at one assembly, especially Hadith that talk about prayer.

Ishaq bin Rahawaih said

"Write about this young man (meaning Al-Bukhari). If he was living at the time of Al-Hasan, people would need him because of his knowledge of Hadith and Islamic Jurisprudence."

Hashed bin Ismail said

"When I was at Basra, I knew that Muhammad bin Ismail would come to it. When he came, Bundar said: Today, the leader of Islamic jurists has entered (the country)."

Abu Hatem Al-Razy said

"Muhammad bin Ismail (Al-Bukhari) is the most one who has knowledge among those who came to Iraq."



Al-Bukhari may Allah show mercy upon him learned from and listened to many people of different degrees. Among these people, there are his great Sheikhs and students, and ordinary Sheikhs and students. Al-Bukhari said: "I wrote about one thousand and eighty persons. Among them, there was only one scholar of Hadith." He also said: "I did not write about anyone, except who says that Faith combines between saying and deed."

**Muhammad bin Abu Hatem,**

the person who was combining papers of Al-Bukhari, said: I heard Al-Bukhari saying: "I entered Balkh, and people there asked me to tell them about everyone I wrote Hadith about him. And I read for them thousand Hadith for thousand men I wrote about."

Among his Sheikhs of high rank is Makki bin Ibrahim; among his Sheikhs of middle rank are Ali bin Al-Madiny, Yahia bin Ma'een, Ahmed bin Hanbal, Ishaq bin Rahawaih, Abu Bakr bin Abu Shaibah, 'Uthman bin Abu Shaibah, Shu'bah, Al-Awza'y, and Al-Thawry; and among his Sheikhs of low rank are Abu Hatem Al-Razy and Muhammad bin Yahia Al-Zuhli. There were disagreements between Al-Bukhari and Muhammad bin Yahia Al-Zuhli. However, Al-Bukhari narrated about him in his book '*Sahih Al-Bukhari*', but he graded him as fraudulent. And this shows the perfect fairness of Al-Bukhari. But Imam Muslim left narrating about both of them (Al-Bukhari and Muhammad bin Yahia Al-Zuhli).

**Al-Bukhari and others said**

"The Relater of Hadith would not become perfect until he writes about those who exceed him, those who equalize him and those who are lower than him."

There are many students for Imam Al-Bukhari may Allah show mercy upon him, and many people listened from him. No one knows their number except Allah Al-Mighty, and they were spread all over the world.

Saleh bin Muhammad Jazarah said

“I was dictating about Muhammad bin Ismail (Al-Bukhari) at Baghdad. The number of people who attended the assembly was twenty thousands.”

People of Knowledge at Basra were following him at any place he goes to while he was a young man; in order to acquire knowledge of Hadith from him. It happened that they made him sit on the road, and thousands of people gathered around him, most of them were written about.

Among those who narrated about Al-Bukhari are: Abu 'Isa At-Tirmidhi, Abu Hatem, Abu Bakr bin Abi Al-Dunia, Abu Bakr Ahmed bin Amr bin Abi Asem, Abu Bakr Muhammad bin Ishaq bin Khuzaimah, Muhammad bin Yusuf Al-Farbary; the narrator of '*Sahih Al-Bukhari*', Abu Bakr bin Abi Dawood, and many others. Also Muslim narrated about Al-Bukhari, but not in his book '*Sahih Muslim*'.

It was said that Al-Nesai narrated about Al-Bukhari Hadith that talk about fasting in his book '*Traditions of Al-Nesai*', but this is not right. Al-Nesai narrated about Al-Bukhari at another book '*The Nicknames*', Al-Nesai narrated about Abdullah bin Ahmed Al-Khafaf, on the authority of Al-Bukhari. Abu Al-Hajaj Al-Mezy had arranged Sheikhs and companions of Al-Bukhari.

It was narrated that Muhammad bin Yusuf Al-Farbary said: “Ninety thousand men listened to '*Sahih Al-Bukhari*' from Muhammad bin Ismail (Al-Bukhari), but no one narrated it about him except me.”



Muhammad bin Taher Al-Maqdesy said

Some people narrated '*Sahih Al-Bukhari*' including: Al-Farbary, Hammad bin Shaker, Ibrahim bin M'aqil, and Taher bin Muhammad bin Makhlad Al-Nasfyan.



Prince Al-Hafez Abu Nasr bin Makola said

"The last one who narrated the book of Al-Bukhari '*Sahih Al-Bukhari*' was Abu Talha Mansour bin Muhammad bin Ali Al-Bazdi, from the people of Bazda. He was trustworthy. He died in the year three hundred and twenty nine (3929)."



Al-Bukhari may Allah show mercy upon him was following the doctrine of adherents of the Sunnah and the righteous antecedents, and his books such as '*Sahih Al-Bukhari*' and '*Creation of the Servants Deeds*' witness for that. Scholars at all ages and at all countries witnessed his leadership and the soundness of his belief. Muhammad bin Nu'aim said: "I asked Muhammad bin Ismail (Al-Bukhari) about the disagreement aroused about Faith." He (Al-Bukhari) said: "It (Faith) combines between saying and deed. It increases and decreases. And Qur'an is the Word of Allah, and it is not created. The best companions of the messengers of Allah peace be upon him are Abu Bakr, then 'Umar, then 'Uthman, and then Ali. I will lead my life believing in that and I will die believing in that, and I will be resurrected upon that If Allah Al-Mighty wills."

Al-Bukhari kept himself busy with collecting and clearing Hadith, he was following the way of the Seal of the Prophets and the Leader of the Messengers. He was learning his (the Prophet's) inheritance and was defending upon him. Al-Bukhari was following the doctrine and way of righteous ancestors. His heart was sound, he was an honest advisor. We think that of him, and we do not sanctify anybody before Allah. There was no book that equals his book '*The Authentic and Comprehensive Ascribing of Hadith*'. No one feels hatred towards or defames such great person; except a man whose belief is not right.

Imam Muslim said to Al-Bukhari

"No one except an envier hates you. And I witness that there is no one on the earth equals you."

Abu Amr Al-Khafaf said

"The pious and pour man, the scholar that I never saw anyone like him, Muhammad bin Ismail (Al-Bukhari) told us ..... He (Al-Bukhari) precedes Ahmed, Ishaq and others with twenty degrees, regarding knowledge of Hadith. And whoever defames Al-Bukhari, I curse him thousand times."



It is called ‘the Authentic and Comprehensive Ascribing of Hadith and traditions of the Messenger of Allah peace be upon him. It is agreed that ‘*Sahih Al-Bukhari*’ is the most authentic book of Prophetic Hadith.

**Ibn Hajar said**

“We were reported, through a sound transmitted chain, that Abu Abdelrahman Al-Nesai said: There is no book, among all these books, better than the book of Muhammad bin Ismail (Al-Bukhari).”

All those who authorized books (of Hadith) after Al-Bukhari were depending upon him. And the second one, after Al-Bukhari, who collected authentic Hadith is Muslim bin Al-Hajaj may Allah show mercy upon him. Al-Darqutney said: “If it were not for Al-Bukhari, Muslim would not do anything (of authorizing books of Hadith).” He also said: “What did Muslim do? He just took the book of Al-Bukhari, summarized it and added to it.”

**Al-Zahaby said**

“*Sahih Al-Bukhari* is the highest book among the six books of Hadith. It is the most authentic book of these six books, regarding the transmitted chains until reaching the Messenger of Allah peace be upon him. That is because Abu Abdullah (Al-Bukhari) was the eldest among scholars of Hadith and the eldest regarding meeting with great scholars.”

**Abu Ja’far Muhammad bin Abi Hatem said**

I said to Abu Abdullah (Al-Bukhari): “You memorize all Hadith of your book?” He said: “Nothing in this book is hidden for me.”

The reason that motivated Al-Bukhari to authorize his book was that he noticed that there were no book that combines the authentic Hadith, without being mentioned with other sayings and traditions. What also increased his resolution was what he heard from his Sheikh Imam Ishaq bin Rahawaih.

**Al-Bukhari said**

We were presenting at Ishaq bin Rahawaih, and he said: “(I hope) you gather an abstract book of the authentic tradition of the Messenger of Allah peace be upon him.” Al-Bukhari said that this saying affected his heart, and then he began collecting Hadith of his book ‘*Sahih Al-Bukhari*’.

**Ibn Hajar said**

We were reported, through a fixed transmitted chain, that Muhammad bin Soliman bin Fares said: I heard Al-Bukhari saying: “I saw the Prophet peace be upon him. It seemed as if I am standing before him holding a fan (freshening) the air for him. Then I asked some interpreters of dreams, and he said to me that I would defend upon the Prophet and remove lies that are said about him.” That dream was my motive to authorize ‘*The Authentic Book*’.

**Al-Isma’ili reported that Al-Bukhari said:**

“I narrate nothing in this book except authentic (Hadith).”

Scholars agreed that ‘*Sahih Al-Bukhari*’ is the most authentic and the most useful book after the Book of Allah Al-Mighty.

‘*Sahih Al-Bukhari*’ is a comprehensive book, of great benefits and great rank. That is not only because he gathered in this book authentic Hadith, of the highest degree of authenticity and whose narrators are of the highest ranks of authenticity, but also because he gathered in this book the authentic religious rules with great benefits, and accurate and brief jurisprudence inferences, which witness that he (Al-Bukhari) is an expert of sciences and arts.



Al-Bukhari severely provided, regarding his book, uprightness of the narrators, continuance of the transmitted chain and freeing the Hadith from any defect even if this defect does not affect the authenticity of the Hadith.

While authorizing his book '*Sahih Al-Bukhari*', Al-Bukhari abided himself by narrating only Hadith that it is agreed upon the trust of its narrators until reaching the Prophet's companion; and that depends on narrators who combined between memorization and precision, who were accompanying Sheikh during traveling and staying and who practiced his Hadith; and that its transmitted chain is connected. And he provided that each narrator of the transmitted chain should have met the narrator that preceded him even for one time.

Al-Bukhari did not provide that he will collect all authentic Hadith at his book. **Ibrahim bin Ma'qil said:** I heard Al-Bukhari saying: "I wrote nothing in this book except authentic Hadith, but I did not wrote all authentic Hadith in order that the book would not become too long."

'*Sahih Al-Bukhari*' has become very famous, and learners sought listening, memorizing and studying it. Al-Farby said: "Ninety thousand persons listened to '*Sahih Al-Bukhari*' from me."

Scholars competed at serving the book of Al-Bukhari, by giving many authorizations for it in different arts. They also worked hard to explain it; showing its meanings and purposes.



Al-Bukhari may Allah show mercy upon him had carefully chosen Hadith of his '*authentic and comprehensive*' book.

Al-Farbary said

I heard Muhammad bin Ismail Al-Bukhari saying: "I authorized my '*Comprehensive and Authentic Book*' of six hundred thousand Hadith within sixteen years, and (that book) is a deed between me and Allah."

Abu Ja'far Al-'Uqaily said

"When Al-Bukhari authorized his book '*Sahih Al-Bukhari*', he presented it to Ahmed bin Hanbal, Yahia bin Ma'een, Ali bin Al-Madiny and others. They praised it and witnessed its authenticity, except for four Hadith." Al-'Uqaily said: "The saying of these (four Hadith) belongs to Al-Bukhari, and they are authentic."

Muhammad bin Abi Hatem Al-Waraq said

"When I was with Abu Abdullah (Al-Bukhari) on a journey, we used to stay at one house, except during mid-summer. I used to see him getting up at one time for about fifteen to twenty times. At each time, he was lightening a candle, narrated Hadith, and then lay down again."

"I did not follow other (scholars) in their way of writing Hadith. When I wrote about a man, I used to ask him about his name, nickname, origin and his carrying of Hadith. I also might ask him instead to report the origin of Hadith and its copy. But other scholars did not care about what they write or how they write."

Scholars agreed that ‘*Sahih Al-Bukhari*’ is the most authentic book after the Book of Allah (the Holy Qur’an). But they did not agree about its arrangement, coordination and so on.



Preference  
of Sahih  
Al-Bukhari



Abu Amr bin As-Salah said

“The first one who authorized a book about authentic (Hadith) was Al-Bukhari, and then Muslim followed him. However Muslim learned from Al-Bukhari and benefited from him, he and Al-Bukhari shared many Sheikhs. Their books are considered the most authentic ones after the Book of Allah. And regarding what we are reported that Al-Shafi’ said: ‘I know no book on the earth more authentic than the book of Malik,’ he (Al-Shafi’) said that before the books of Al-Bukhari and Muslim. The book of Al-Bukhari is more authentic and has more benefits than the book (of Muslim). And regarding what we are reported that Abu Ali Al-Hafez Al-Naisabory, the teacher of Al-Hakim Abu Abdullah Al-Hafez, said: ‘No book after the heavenly books is more authentic than the book of Muslim bin Al-Hajaj,’ that is the saying of Sheikhs of Morocco who preferred the book of Muslim over that of Al-Bukhari. That saying would be accepted if he (Abu Ali Al-Hafez) meant that the book of Muslim is more preferred because it contains only authentic (Hadith), but the book of Al-Bukhari contains interpretations and histories that do not agree with the provision of Al-Bukhari regarding his ‘*Authentic and Comprehensive*’ book. But such saying does not mean that authentic Hadith of the book of Muslim are preferred over authentic Hadith of the book of Al-Bukhari. And if Abu Ali Al-Hafez meant that the book of Muslim is generally more authentic, this saying would not be accepted. That is and Allah knows best.”



“We were reported, through an authentic transmitted chain, that Abu Abdelrahman Al-Nesai, the Sheikh of Abu Ali Al-Naisabory, said: No book among all of these books is better than the book of Muhammad bin Ismail (Al-Bukhari).”



Absolute perfection belongs to Allah Alone. And regarding the authentic books of (Al-Bukhari and Muslim), they are perfect but not absolutely.

Abu Ja'far Al-'Uqaily said

"When Al-Bukhari authorized his book 'Sahih Al-Bukhari', he presented it to Ahmed bin Hanbal, Yahia bin Ma'een, Ali bin Al-Madiny and others. They praised it and witnessed its authenticity, except for four Hadith." Al-'Uqaily said: "The saying of these (four Hadith) belongs to Al-Bukhari, and they are authentic."

Abu Amr bin As-Salah and others agreed that '*Sahih Al-Bukhari*' was accepted, and that all Hadith mentioned in it are authentic, except few Hadith that Al-Darqutney and others criticized.

Such few Hadith are criticized because they do not reach the highest degree of authenticity, but they are authentic.

Al-Hafez bin Hajar replied about such criticism in the introduction of his book generally, and then replied upon the criticism of each Hadith in detail.

He (Al-Hafez bin Hajar)

may Allah show mercy upon him replied upon the criticism generally, and said: "All Hadith that are criticized in the book of Al-Bukhari are one hundred and ten Hadith, and Muslim shared him in some of them. The reply upon such criticism in general is: There is no doubt that Al-Bukhari and Muslim preceded scholars at their ages and Imam that came after them, regarding the Knowledge of authentic and defected Hadith. It is also agreed that Ali bin Al-Madiny had knowledge about defects of Hadith more than his peers, and Al-Bukhari learned from him. Al-Bukhari said: 'I never see me little before anyone except Ali bin Al-Madiny.'

However when Ali bin Al-Madiny knew about the saying of Al-Bukhari, he said: 'Leave his saying. He did not realize his position.' As it is decided that they (Al-Bukhari and Muslim) did not narrate except Hadith that is free from defects, or that is defected but the defect does not affect its authenticity according to them. At this way, people who criticized them see that such defected Hadith are not authentic, even if the defect does not affect authenticity of the Hadith. Then there is no meaning for this opposition."



Al-Bukhari may Allah show mercy upon him was careful in choosing the narrators. He was choosing the most trustworthy narrators and their most authentic narrations, so that he would narrate in his book Hadith which are of the highest degree of authenticity about the most upright and authentic narrators. Most narrators, mentioned in his book, that are criticized, they are not totally defected, and he (Al-Bukhari) did not narrate much about them. He (Al-Bukhari) was also selecting their Hadith which are proved that they are authentic. Most of these criticized narrators were his Sheikhs, and he knew much about their states and the authenticity of their Hadith. In addition, he placed most Hadith that he narrated about them on the margin.

It was also replied upon each criticism which is directed to some narrators, especially those Al-Bukhari narrated about them in the origin of his book. Sheikh Abu Al-Hasan Al-Maqdesy said about narrators of '*Sahih Al-Bukhari*' that such narrators have exceeded criticism; meaning that there is no care for any criticism directed to them.

The Ummah do not agree upon misguidance, and as they accepted Hadith of '*Sahih Al-Bukhari*', this makes us sure that the Prophet peace be upon him said these Hadith; except very few Hadith (upon which they do not agree).

As the Ummah has called the books of (Al-Bukhari and Muslim) as the two '*Authentic*' books, this refers that Hadith mentioned in the origin of their books are authentic and this does not include Hadith mentioned on the margin. And, generally, their narrators are trustworthy.

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Number  
of Hadith  
of Sahih  
Al-Bukhari

The number differs according to the way of counting. Sheikh Taqi Al-Deen bin As-Salah said: “The number of (ascribing) Hadith of ‘*Sahih Al-Bukhari*’ is seven thousand, two hundred and seventy five (7275), including repeated Hadith. And without counting the repeated Hadith, the number is four thousand (4000) Hadith.” Al-Nawawi agreed with this saying.

**Ibn Hajar said**

“The number of Hadith of ‘*Sahih Al-Bukhari*’, including repeated Hadith and without counting suspended Hadith, is seven thousand, three hundred and ninety seven (7397).”

The number of suspended Hadith is one thousand, three hundred and forty one Hadith (1341). Most of them are repeated, and their original texts are narrated in the book. There are only one hundred and sixty suspended Hadith that are not narrated in the book, but he has mentioned them in another book of connected transmitted chains until reaching the suspended narrator.

The number of increases and warnings, with different narrations, is three hundred and forty one Hadith.

Thus this book includes nine thousand and eighty two Hadith, including repeated ones.

This number does not include untraceable Hadith and disconnected Hadith, but he (Al-Bukhari) connected all of them in another book.

Suspended Hadith of ‘*Sahih Al-Bukhari*’ do not agree with the subject and provision of the book; and this is clear of its name ‘*The Authentic and Comprehensive Ascribing of Hadith*’. Suspended Hadith are disconnected (i.e. some of its narrators are not mentioned). Thus criticism directed to such Hadith regarding their transmitted chains or texts does not defame the subject and the origin of the book.

The meaning of suspended Hadith is Hadith that misses one or more of its narrators, even if the suspension reached the last of the transmitted chain.

Hadith that Al-Bukhari suspended and did not connect them in another position; if he narrated them with the form of certainty (i.e. with the word of ‘He said’), this means that the Hadith are authentic for him, but they are not included in Hadith that the Ummah agreed upon as authentic and accepted. And if Al-Bukhari narrated them with an uncertain form (i.e. with the word of ‘It was said’), some of these (suspended) Hadith are authentic, and others are weak but accepted, and others are weak but are not accepted; and they are rare and Al-Bukhari referred to their weakness.

Al-Bukhari was moderate at judging upon men (narrators). He abstained himself from defaming them. He was also moderate at judging the certain and uncertain forms (of suspended Hadith).

Ibn Hajar has authorized a book of all traceable and untraceable Hadith that are suspended. He also mentioned those who connected these Hadith.

**That is and Allah knows best. May Allah send His Peace and Blessings upon our Prophet Muhammad peace be upon him.**



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العلم  
مناجاة  
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