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Adab Al-Rafidayn Journal

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Editor-in-chief

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*The Methodology of Imam Al-Buhkārī in his
Sahīh: Definition, Indications, and Impact on
Hadith*

* Salah Ali Al-Zayat

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Abstract

The research deals with a term mentioned by a group of scholars of sahih Imam Bukhari, and this term is: the “methodology” of Imam Bukhari in his sahih book. The objectives of this research is to specify the definition of the term lexically and contextually, to highlight some of the features of the precise approach that Imam Bukhari followed in his book, to reveal the intensity of the attention of Hadith’s scholars when explaining the book of Bukhari and to highlight a number of applied examples of the methodology that the bukhari used in his Sahih which have not been exposed to previous studies. The methodology of this research: is the inductive analytical approach. The main findings of this research: to proof that the Imam Bukhari had a precise scientific methodology that he followed in his classification, to show that this accuracy and precision of Bukhari’s book is parallel to the long period he spent in writing his book, and to clarify some of his habits that he used to consider when titling each chapter in the book. One of the most important recommendations is to write extensive studies that combine the methodology of Imam Bukhari, and to build academic scientific projects that extract the details of sahih and the hidden procedure in selecting the authentic hadiths.

Keywords: Habit, Bukhari, Sahih

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Introduction:

All praises are for God alone, the Lord of the worlds, and may peace, salutations, and blessings be on our Prophet, Muhammad, his family, and companions.

The great importance that Imam al-Bukhārī's work (entitled Ṣaḥīḥ Al-Bukhārī) holds amongst the books of hadīth is no secret to those who are specialists in the science of hadīth. This is because of the fact that the author is the forerunner scholar of hadīth. So much so that he was given the title "leader of the believers" in hadīth. His book is considered the most authentically verified book after the Holy Quran. Another reason why his work is so valuable is that his knowledge and legal rulings in the chapters about jurisprudence are expressed using the best language and the most accurate references. Despite this book has having so much importance, distinction, and preference, Imam al-Bukhārī didn't write an introduction for it, wherein he would have detailed his conditions, methodologies for selecting narrators; documentation, and organization of the hadīths; and his system for deducing rulings from hadīths. Nevertheless, he still followed a specific way that he formulated from his knowledge and understanding, which he followed thereafter with the utmost consistency. Because of this, it is possible for anyone who contemplates deeply in the work of al-Bukhārī in his book, to discover the clear methodology that he followed.

This consistency found within his book is what is we can called his "habit", which is a refined art that helps in unlocking the secrets of the book along with the great knowledge that was placed in it by its author. The commentators of this work referred to these "habits" in different places. This requires compiling, explaining, and citation. Knowing his habits is among the most important prerequisites a researcher needs when interacting with Imam al-Bukhārī's book. Being heedless of them will delay or hinder him from getting the full benefit of the work. Most modernists when interacting with the work aren't aware of these habits nor do they even cross their minds. Thus, they fall into many errors due to their ignorance of his "habit" when dealing with hadīths.

Research Topic:

The habit of Imam al-Buhkārī in his Ṣaḥīḥ as mentioned by its commentators; clarification of them conceptually, indicatively, and what is derived from their impact on the field of hadith.

Issues covered:

1. What are the habits that al-Buhkārī adhered to in his Ṣaḥīḥ?
2. How did the commentators of the Ṣaḥīḥ deal with these practices and clarify them?
3. What are the practical examples that demonstrate these habits in the Ṣaḥīḥ?

Previous Studies:

Some of the scholars who explained the Ṣaḥīḥ pointed out the methodological habits followed by Imam al-Buhkārī in his work. However, these pointers spaced out across their explanations. Any studies that concentrated on gathering all of those habits in one book except for the erudite scholarly traditionist Shaykh ‘Abd al-Haq Ibn ‘Abd al-Wāḥid al-Hāshimī in his book were not found; “The Habits of Imam Al-Buhkārī in His Ṣaḥīḥ.” He compiled 63 practices according to the numbering of the editor. Then the editor added 5 more so it became 68 in total. However, he didn't encompass them all nor did he close the door for those who might find more considering the vastness of the topic. Moreover, there is some repetition in his writing. The other point worth mentioning is that the author didn't take it upon himself to explain each practice that he mentioned, nor did he cite the exact wordings of the commentators of the Ṣaḥīḥ quoted by him. He also didn't strive to quote examples for all the habits implemented by al-Buhkārī; hence, many of them remained unknown without any explanation or citation.

Research Parameters:

This research is confined to gathering samples recorded by commentators of hadith on the habits of Imam al-Buhkārī in the compilation and arrangement of his Ṣaḥīḥ that were not mentioned by Shaykh ‘Abd al-Haq al-Hāshimī, or that he mentioned but didn't expound on. Therefore, the primary research sources that will be relied upon here are those that explained the Ṣaḥīḥ work, especially “Fath Al-Bārī” by Imam Ḥāfidh Ibn Ḥajar al-‘Asqalānī.

Research Goals:

1. Defining the term “habits” and mentioning who used it from amongst the commentators.
2. Highlighting some of the features of the precise approach that Imam al-Buhkārī followed in his book by way of his habits.
3. Revealing the great amount of attention given by hadith scholars to Imam al-Buhkārī’s book when explaining it.
4. Highlighting several practical examples of the customary practices that al-Buhkārī employed in his Ṣaḥīḥ work which had have not been presented in previous studies.

Research Methodology: The inductive analytical method was used

Research Procedures:

1. Gathering all of the habits mentioned by the commentators of the Ṣaḥīḥ al-Buhkārī.
2. Selecting examples from these habits and arranging them in a clear academic way.
3. Classifying these habits methodologically.
4. Explaining each habit using the words of a commentator of the Ṣaḥīḥ along with an example taken from Imam al-Buhkārī’s book itself.

General Outlines of the Research:

The research was divided into an introduction, four chapters, followed by conclusion:

Introduction; which covers the topic, its issues, parameters, objectives, method, procedures, and its outline.

Chapter One: Introduction and Definition of the term “Habits of Al-Buhkārī”.

Chapter two: The Habits of Imam Al-Buhkārī in Titling the Chapters of His Book; under this topic are six subsections, each subsection deals with one habit.

Chapter three: The Habits of Imam Al-Buhkārī Regarding the Chains of Narration, the actual Hadith Texts, and What Is Related to That. Under this topic are six subsections, each subsection deals with one habit.

Chapter four: Hadith Indications of Al-Buhkārī’s Habit in His Ṣaḥīḥ.

The Conclusion.

Chapter one: Introducing and Defining the Term “Habits of Al-Buhkārī”.

“Al-‘Ādāt” is the plural of the word ‘Ādah. The origin of the “Alif (ا)” in the word is a “Wow (و)””. The word originally was ‘a-wa-da. The usage of this verbal noun in the Arabic language surrounds two meanings; one being “the repetition of something” and the other “a type of wood [1]”. What we are discussing here falls under the first meaning. Ibn Fāris said: “As for the first ‘awd; Khalīl said: it is doing something for the second time after starting it, you can say: he started then he returned [to it]. As for ‘ādah, it means training and persisting in something until it becomes a habit” [2].

Rāḡib al-Aṣbahānī stated that the noun ‘ādah is used to indicate repetition of an action or a reaction until it becomes easy like it's part of our nature [3]. Therefore, we can summarize the meaning of the term “Habit of Imam Al-Buhkārī in His Ṣaḥīḥ” as; the habits that Imam al-Buhkārī consistently implemented; what he did or didn't do in his Ṣaḥīḥ in regard to the chain of narrators, the hadith text, and the deduction of legal rulings. For it to be considered an ‘ādah, it must have one of two qualities: being continuous without interruptions or being predominant. Otherwise, it cannot be considered as adah if it was not consistently present. Therefore, it can only be called an ‘ādah if it's consistent or predominant, as Ibn Nujaim al-Ḥanafī mentioned [4].

The word ‘ādah or ‘ādāt have been used by numerous scholars who explained Ṣaḥīḥ Al-Buhkārī and even by those who haven't explained it.

For those who used are the following chronologically listed:

- Abū ‘Abdillāh Muḥammad Ibn Ja‘far al-Tamīmī al-Qayrawānī An-Naḥwī Al-Qazzāz (412 AH)[5]; he is the first one I found who used the term “habit of al-Buhkārī”[6];
- Muḥyī al-Dīn al-Nawawī (676 AH)[7];
- Nāsir al-Dīn Ibn Munayyir al-Iskandarānī (683 AH)[8];
- Ibn Rushaid Al-Fihri (721 AH)[9];
- Shaykh al-Islam Ibn Taymiyyah followed (728 AH)[10];

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- Sharaf al-Dīn Hussain Ibn ‘Abdillāh al-Ṭībī (743 AH)[11];
- Jamāl al-Dīn al-Zayla‘ī (762 AH)[12];
- Shams al-Dīn al-Kīrmānī (786 AH)[13];
- Al-Sirāj Ibn al-Mulaqqīn (804 AH)[14];
- Shams al-Dīn al-Barmāwī (837 AH)[15];
- Sibṭ Ibn al-‘Ajamī (841 AH)[16];
- Ibn Nāsir al-Dīn al-Dimashqī (842 AH)[17];
- Ibn Ḥajar (852 AH)[18],
- Badr al-Dīn Al-‘Uyanī (855 AH)[19];
- Muwaffaq al-Dīn Ahmad Ibn Sibṭ Ibn Al-‘Ajamī (884 AH)[20],
- Al-Suyūṭī (911 AH)[21];
- Al-Qastallānī (923 AH)[22] and others who came after them.

The usage of this terminology by by a good number of scholars is a clear indication of their in-depth and careful observation of Imam al-Buhkārī's habits. It's also an indication of the great care that Imam Al-Buhkārī gave to these habits in his dealings with hadiths.

Chapter two: The Habits of Imam Al-Buhkārī in Titling the Chapters of His Book.

The First Topic: From the habit of Imam al-Buhkārī is that when he documents a hadith that has a word in it, the meaning of which is speculative, he mentions legal issues under which the hadith falls, but he doesn't elaborate on what legal issues that particular word carries [23].

Explanation: It is a known fact that every sentence in the Prophetic tradition can be used for deriving legal issues and rulings. Imam al-Buhkārī is very precise when deriving meanings from words; yet, if the hadith contains a word that gives a meaning which is contrary to the superior legal opinion, even if others may consider the word appropriate for deduction, he doesn't mention the legal rulings that the word may have pointed to when titling the hadith.

Example: His hesitation in mentioning a keyword in the title: “The chapter on wiping over socks” [24]. He placed under it three hadiths all of which establish that the Prophet ﷺ wiped over his socks.

The first hadith is by Sa‘īd Ibn Abī Waqqāṣ that the Prophet ﷺ wiped over his leather socks [25].

The second hadith is by Al-Mughīrah Ibn Shu‘bah where it states that the Prophet ﷺ made ablution and wiped over his socks [26]. The third is by ‘Amr Ibn Umayyah al-Ḍamri, he mentions the hadith with two different wordings, “that he saw the Prophet ﷺ wiping over socks [27], and the other “I saw the Prophet ﷺ wiping over his turban and socks” [28].

As it would have been noticed, the hadith mentioned by ‘Amr Ibn Umayyah indicates that the Prophet ﷺ wiped over two things; “turban” and “socks”, even though the title of the chapter focused only on one “the chapter on wiping over socks”. Why did Imam al-Buhkārī leave out the other word in the title?

Shaykh Muhammad Anwar Shāh al-Kashmīri opined: “This goes back to the following habit of Imam al-Buhkārī: if he is hesitant as to what a word in a hadith of a chapter connotes, he disregards expanding on that word in the chapter title” [29].

He explains elsewhere saying: “I stand ascertained that from the habits of Imam al-Buhkārī; if a hadith -according to him- is authentic in and of itself, but it alludes to an issue that this hadith can’t be used as a proof for, then he doesn’t mention that part in the title” [30].

Maybe the deciding factor that stopped Imam al-Buhkārī from mentioning the “turban” in the chapter heading (of the previous example) is the fact that the majority of scholars forbid wiping over turbans, even though the position of the [Ḥanbalī] school is that it is allowed and there are many Prophetic traditions to support this conclusion [31], and Allah knows best.

The Second Topic: From the habit of Imam al-Buhkārī in his Ṣaḥīḥ is that if a hadith could have more than one understanding, or there is a valid difference of opinion as to its meaning, then he refers any rules derived from it in the title to the reader and he doesn’t choose one over the other except when needed [32,33].

Explanation: A chapter heading is meant to give a clear picture of the ruling derived from the hadith in the chapter. The author extracts the title from the hadith and entitles the hadith with a title that comprises its ruling. However, if the scholars differ on the meaning of a hadith, Imam al-Buhkārī formulates the heading as a

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mere statement or as a question without firmly declaring any specific ruling.

Example: Imam al-Buhkārī writes under the main chapter of 'Adhān, a sub-chapter entitled, "The chapter on where to raise the hands" [34]. Al-Ḥāfidh Ibn Ḥajar; while explaining this heading informs us why Imam al-Buhkārī didn't specify the point to which the hands should be raised. He said this goes back to his habit of dealing with a hadith that supports a legal ruling; in which, there is a valid disagreement [35]. The erudite scholar Muhammad Anwar Shāh al-Kashmīri comments on the statement of Imam al-Buhkārī where he said "chapter of the urine of camels, animals, sheep, and its pens;" [36] saying: "What is apparent to me is that he meant ridden animals, he then added sheep because of a hadith that he considers authentic. Therefore, whatever has evidence to support it, he mentions it and whatever doesn't, he ignores it. So, the question is, why didn't he state in the title whether their urine is pure or impure? Because his methodology is; if a hadith could support more than one legal ruling, he would defer any ruling derived from it to the reader. He doesn't choose one over the other except when it is needed" [37].

The Third Topic: From among his habit is that if the indication of a hadith clearly supports a certain issue, al-Buhkārī affirms that meaning in the heading along with whatever ruling it dictates [38].

Explanation: As it is clear, this habit deals with the strength of the relationship between the hadith and its deduced meaning. Whenever the meaning is clear, al-Buhkārī expresses the ruling derived from the hadith in an absolute manner without any comments, questions, or hesitations.

Example: Imam al-Buhkārī's statement: "chapter of the obligation of congregational prayer" [39]. He mentions under it, the hadith by Abu Huraira that the Prophet ﷺ said: "By Him in Whose Hand is my life, I seriously thought about giving orders for firewood to be collected, then for the Adhan for prayer to be called. Thereafter, I would appoint an Imam to lead the prayer, and then go to the houses of those who do not come to perform prayer in

congregation and set their houses on fire while they were in them.” Al-Hāfidh Ibn Hajar explains the reason for al-Buhkārī being so firm on the obligation of praying in congregation is because of the strength of the evidence within the hadith itself for such a ruling [40].

The Fourth Topic: From his habit is the usage of [later] narrations to clarify the title or to complete it, or to strengthen one of the possibilities present in the hadith mentioned in that chapter [41]. Explanation: When the main hadith of the chapter has the possibility of having different meanings, and Imam Al-Buhkārī wishes to seek a specific ruling, he mentions other traditions to strengthen the hadith’s indication on the adopted position.

Example: Imam al-Buhkārī’s statement: “chapter of the obligation of prayer in congregation, Hassan said, “If your mother prevents you from attending Isha, don’t obey her”. Abu Hurairah said: the Prophet ﷺ said: “By Him in Whose Hand my life is, I have considered ordering firewood, then calling the Adhan for prayer, and finally appointing an Imam to lead the prayer, and then go to the houses of those who do not come to perform prayer in congregation, and set their houses on fire with them in it” [42].

Al-Hāfidh Ibn Hajar explained the angle of distinction of the title where Imam al-Buhkārī just mentioned it be obligatory, which is general as it encompasses both individual and communal obligations, [and where he specified]. The tradition of Ḥasan Al-Baṣrī under it indicates that the obligation is an individual one because it is known from his habit that he uses other traditions to specify one of the possibilities present in the main hadith [43].

The Fifth Topic: Among his habits are that when he entitles based on the issues deduced from the main hadith of the chapter, he adds extra benefits deduced from other traditions. This other hadith may or may not be in accordance with the conditions of his book [44].

Explanation: A chapter heading [in his Ṣaḥīḥ] is essentially a ruling deduced from hadiths mentioned within the chapter. However, Imam al-Buhkārī may point to other hadiths that are either present in the chapter but didn’t meet his conditions or met his conditions yet were present elsewhere.

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Example: Al-Buhkārī’s statement: “The chapter of when one finds a piece of wood in the sea, or a whip or something similar” [45]. He then mentioned under this heading a hadith by Abū Hurairah that speaks about the story of a trustworthy man who owned a piece of wood. The title of the chapter includes three things (wood, whip, or something similar to a whip) while the hadith only mentioned one of them. There is no mention of “whip” or “something similar” in the hadith. So, the question arises “from where did al-Buhkārī get the word “whip” and “something similar” from?” al-Hāfiḍh Ibn Ḥajar answers this saying; the mentioning of “whip” is a reference to another hadith that will come in a later chapter on the authority of Ubay Ibn Ka‘b, or it’s a reference to another weak hadith mentioned by Abū Dāwūd on the authority of Jābir: The Messenger of Allah ﷺ gave us permission to benefit from sticks, ropes, whips and things of that nature that we may find” [46].

While invalidating any objections against the existence of this habit, Ibn Ḥajar highlights that through deductive research he concluded these types of references are intentional and also are numerous across the chapters of al-Buhkārī’s Ṣaḥīḥ [47].

As for the hadith of Ubay bin Ka‘b that Ibn Ḥajar alluded to in his statement, in that hadith, there is a clear reference to a “whip”, as Imam al-Buhkārī mentioned in the title. He recorded that hadith under the chapter: “Should a person pick up something they find to prevent it from falling into the wrong hands or should they leave it?” [48].

On the authority of Suwaid bin Ghafalah: While I was in the company of Salmān Ibn Rabī‘ah and Zayd Ibn Ṣūḥān, during a battle, I found a whip. They told me to drop it. I refused to do so and said that I would give it to its owner if I found him, and if I don’t, I would utilize it. Upon our return, we performed Hajj and while passing by Medina, I asked Ubay Ibn Ka‘b about it. He said: I found a bag containing a hundred dinars during the lifetime of the Prophet and took it to the Prophet who said to me: “Make a public announcement about it for one year.” So, I announced it for one year and went to the Prophet who said, “Announce it publicly for

another year.” So, I announced it for another year. I went to him again and he said, “Announce for another year.” So, I announced it again for another year. I went to the Prophet for the fourth time, and he said, “Remember the amount of money, the description of its container and the string it is tied with, and if the owner comes, give it to him; otherwise, utilize it” [49].

This hadith clearly proves that picking up a “whip” as was alluded to by al-Buhkārī in the chapter heading. It is important to note that this hadith is from his core hadith unlike the hadith of Jābir.

The Sixth Topic: One of his habits is to title the chapter using a word from a narration different from the main hadith mentioned in the chapter [50].

Explanation: This habit is in complete contrast with the previous one. Imam al-Buhkārī is known for using several different approaches when formulating his titles related to the main hadith in each chapter. Sometimes he may use what was mentioned in a completely different hadith -as shown previously- and sometimes he will use a different narration of the main hadith of the chapter; as is the case here.

Example: The hadith of ‘Ā’ishah that was previously mentioned. Imam al-Buhkārī placed it under the chapter titled: “the chapter of washing off spermatic fluid, scraping it off, and washing off whatever fluids he comes into contact with from his wife” [51]. Even though the phrase “scraping it off” is not mentioned in the narration of the hadith reported at the beginning of the chapter, the fact that it came in another narration of the hadith from ‘Ā’ishah, Imam al-Buhkārī alluding to it in the title.

It is noteworthy to mention that the narration that speaks about washing is stronger than the one that speaks about scraping, as mentioned by Ibn Ḥajar [52].

The Third Chapter: The Habits of Imam Al-Buhkārī Regarding the Chains of Narration, the Actual Hadith Texts, and What Is Related to That

The First Topic: Among his habits in the chapter of quranic exegesis; whenever he wants to transmit the explanation of a new word from someone whom he has not named, he says: “and others

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have stated”. He doesn't intend by this statement to give an alternate meaning, rather it's his way of moving from the mentioning of one word and its meaning onto another word.

Explanation: If Imam al-Buhkārī transmitted the explanation of a specific Quranic word from a known companion or a Tābi'ī, then he wished to mention a new word from an unknown person, he would say “and others have said”. This may deceive people into thinking that he is transmitting a different meaning for the same word when in reality he isn't.

Example: Al-Buhkārī said: “chapter: Mujāhid said that [the Quranic word] “to their devils” means “their friends from the Hypocrites and polytheists” [53]. Abū al-‘Āliyah: “no color” means “no white”. Others have said: “those who were afflicting you” means “those who cause you harm.” You can see here that Imam al-Buhkārī switched from explaining one word to another through the medium of the phrase “and others have said”. This practice is most widely seen in the book of exegesis. As the erudite scholar, Muḥammad Anwar Shāh noted [54]; it is not his intent by using that phrase to mention a difference of opinion as one would think.

The Second Topic: From his habit is to explain difficult terms found in the hadīth using their synonyms from the Quran [55]:

Explanation: Whenever Imam al-Buhkārī explains a difficult term found in a hadīth, he uses its meaning that is present in the Quran. He would mention the Quranic word then explain it thereafter.

Example: Imam al-Buhkārī said in the chapter of etiquettes: “chapter of a person saying to another “get away from here!”. He reported two hadīths under this chapter. The first one is by Ibn ‘Abbās: The Prophet ﷺ said to Ibn Sayyād "I have hidden something for you in my mind; What is it?" He said, “Ad-Dukh,” The Prophet ﷺ said, “Ikhsa” [56].

The second hadīth is by Ibn ‘Umar where he relates the long story of Ibn Sayyād [57]. It has the same meaning as the first hadīth. Then al-Buhkārī said: “Abū ‘Abdillāh said: “khasa’atu the dog; I chased him away” [58], khāsi’in; those who are astray [59].

As you can see, he explained the two hadiths with words taken from the Quran. Imām Al-‘Aynī noted this practice of al-Bukhārī.

The Third Topic: From his habit is that he ends a chapter with a hadith that subtly implies that it's the end. This is done as a means of embellishing the chapter's layout [60].

Explanation: Imam al-Bukhārī took great care in arranging the chapters and hadith. One of those subtle things he did was finishing the last section of a chapter with a hadith that gives an indication of the chapter coming to an end. Even if it was a very subtle indication.

Example: Imam al-Bukhārī narrated in the last section of the “chapter of tenderheartedness; the section of al-Ḥawḍ”[61]: on the authority of ‘Asmā’ Bint Abī Bakr, the Prophet ﷺ said: “I will be standing at the basin of the lake so that I can see whom amongst you will come to me, and some people will be taken away from me, and I will say: ‘O Lord, (they are) from me and my followers?’ Then it will be said, ‘Did you notice what they did after you? By Allah, they became heedless and rebellious.” The sub-narrator, Ibn Abī Mulaika said, “O Allah, we seek refuge with You from becoming heedless and rebellious or being tested in our religion” [62]. This is an indication of their final condition and what they will be afflicted with. It is mainly due to Imam al-Bukhārī moving the hadith about ‘Asmā’ to the end of the chapter. This is, in fact, a habit of al-Bukhārī while closing down any chapter as noted by Ibn Ḥajar [63], Shams Al-Barmāwī [64], and al-Qaṣṭallānī[65].

The Fourth Topic: From his habit is that if he narrates a mawqūf mawṣūl hadith, he doesn't mention how he received it from his shaykh, even if he took the hadith directly from him. Rather says, “So and so said to us” or “So and so said to me” when speaking about his shaykh from whom he took the hadith [66]. Explanation: This habit is specific to one of the avenues Imam al-Bukhārī uses when dealing with mawqūf hadith in his book. He uses this phrase even if he took the hadith verifiably from his shaykh. Ibn Nāṣir al-Dīn al-Dimāshqī says concerning this: “Whenever al-Bukhārī says ‘a person said to me’ or ‘to us’ or ‘he gave me’ or

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anything similar, you should get that it is connected (mawṣūl) according to the majority of the scholars” [67].

Al-Ḥafiḍh Ibn Ḥajar took a special interest in following Imam Al-Buhkārī’s usage of these expressions, and his purpose behind it. He observed that al-Buhkārī uses “he said to us” in quotation or citation mostly, just as he uses it for mawqūf hadīths. Moreover, sometimes he uses it for hadīths that haven’t met his conditions. Those who said he only used these expressions for argumentation or discussion are wrong, and even further from the truth are those who said it represents permission for transmission (ijāzah) [68-70].

Example: Imam al-Buhkārī’s statement: “the chapter on fasting the days of tashrīq; and Muḥammad Ibn al-Muthannā said to me; Yaḥyā told us on the authority of Hāshim that his father told him: “Ā’ishah (ra) used to fast on the days of Mīnā, and his father also used to observe fasting on those days” [71]. Ibn Ḥajar commented on this saying: “his statement ‘Muhammad bin Muthanna said to me’ indicates that he didn’t expressively say he heard it directly because it’s mawqūf on ‘Ā’ishah. Upon close examination of al-Buhkārī’s Ṣaḥīḥ, this habit can be noticed [72].

The Fifth Topic: From his habits is that if he needed to mention a hadīth that didn’t fulfill his conditions, he does so by dropping parts of the chain to differentiate between the main narration of the hadīth in the chapter and those narrations with weaker isnāds [73].

Explanation: It was previously shown that Imam al-Buhkārī used different ways to differentiate between a hadīth that was attributed to the Prophet Muḥammad ﷺ but didn’t meet all his conditions, for example using “So and so said to me” [74]. Even though those hadīths have complete chains as noted by Ibn Ḥajar through his investigations.

Sometimes Imam al-Buhkārī differentiates between a ‘raised hadīth’ (marfū’) that didn’t fulfill his conditions by dropping parts of the chain. By doing this, it removes this hadīth from being categorized under the core hadīths of the chapter. This was observed by Badr al-

Dīn a; -Damāmīnī [75], and al-Shams al-Barmāwī [76] agreed with him on it. This second habit is what is intended here.

Example: Al-Buhkārī recorded a hadith by Abū Ḥumaid Al-Sā'idī on the description of the Prophet's ﷺ prayer. After that, he mentions a ta'liq (suspended) hadith by saying: "Abū Ṣāliḥ from al-Layth: all of the spinal bones" [77].

Ibn Ḥajar says concerning this: "As for the ta'liq from al-Layth through Abdullah bin Ṣāliḥ, they are numerous. Isma'īlī criticized al-Buhkārī for this. He was also surprised by how he could use ta'liqāt as proof. He said: 'This is strange. He is using a hadith that has parts of its chain removed but leaving out hadith that have complete chains!'".

The answer to this is that al-Buhkārī did this for the reason we stated earlier. The hadiths he mentioned are authentic according to him. He chose those hadiths, but they didn't fulfill his conditions to be mains hadiths in his Ṣaḥīḥ. That is why he didn't record them in the same way he did the main hadiths of his Ṣaḥīḥ. This practice of his is known through an inductive study of his work. There is no doubt about it, and Allah knows best" [78].

The Sixth Topic: From his habit is that if he records a hadith with a certain chain, and one of its narrators had a different narration with additional information, he mentions the other explanatory narration after the first one, but without the chain and without using a conjunction. It resembles a mu'allaq, even though, in reality, it is a hadith with a complete chain [79].

Explanation: This is a common area for error because those who aren't aware of this habit of al-Buhkārī will think that these narrations are without a chain. This is completely false, rather these narrations have the same chain as those above them. The full chain of these narratives can be found in other parts of the Ṣaḥīḥ or the other six main books of hadith, as will be shown in the following examples. The indicator of this practice is that al-Buhkārī mentions one of the narrators of the main hadith, then he narrates from him without using a conjunction. This is to indicate that it is following the previous hadith in its meaning and chain. Had he wanted to mention a ta'liq, he would have used an article of conjunction as stated by Ibn Ḥajar and al-Qaṣṭallānī [80,81].

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Example: Imam al-Buhkārī reported in “the chapter of the belief” saying, ‘Amr Ibn Khālīd reported to us saying: Zuhair reported to us saying: Abu Ishāq reported to us saying: on the authority of al-Barā’’: “When the Prophet ﷺ came to Medina, he first stayed with his grandfathers or maternal uncles from the Ansar. He offered his prayers facing Jerusalem for sixteen or seventeen months...” Zuhair said: Abū Ishāq said: Al-Barā’ added: Before we changed our direction towards the Ka‘bah in prayers, some Muslims had died or had been killed and we did not know what to say about them. Allah then revealed: “And Allah would never make your faith (prayers) to be lost” [82].

This statement of Zuhair could deceive some into thinking that it is a ta‘līq. This is not so, rather it is a completion of the first hadith with the same isnād. This hadith is mentioned with its full chain elsewhere in the Ṣaḥīḥ itself [83].

The Fourth Chapter: Hadithic Indications of Al-Buhkārī’s Habit in His Ṣaḥīḥ

1) All of these habits that Imam al-Buhkārī adhered to while titling hadiths are a clear indication of him being mindful of the meanings of the hadiths. Likewise, they prove him being cognizant of the legal indications present within these narrations. It also shows that the actual texts and meanings of the hadiths were both equally important to him when it came to selecting the strongest and most authentic chains of narrations. Imam al-Nawawī says regarding Imam al-Buhkārī and his Ṣaḥīḥ: “It was not his intent with this book to focus only on gathering as many hadiths as he could, rather his intent was deducing rules from them and using them as evidence under their respective chapters in both primary matters and secondary matters” [84]. This observation about the content of these authentic hadiths and their meanings is a clear indication of the great care and precision exerted towards these hadith texts. This is also evidence of the soundness of these hadith texts according to al-Buhkārī, and them being free from anything that would necessitate their disqualification. Deduction of rulings is dependent on the authenticity of the evidence. This is a clear refutation of those who claimed that al-Buhkārī focused only on chains of narrations and

that he overlooked -according to them- the content and meaning of the hadiths. As was stated by Muhammad 'Ābid al-Jābirī: “As for these hadiths or others being considered authentic according to the terminology of the traditionists; this means that those hadiths fulfill the conditions the compiler placed for himself; all of which are conditions that concentrate on the chain and not the content of the hadiths. So Ṣaḥīḥ Al-Buḥkāri is authentic from the angle of its sanad only; under the conditions set forth by al-Buḥkāri” [85]. This is clear ignorance of the methodology of selecting, reporting, and categorizing hadiths that al-Buḥkāri used as shown clearly through the study of his habits concerning the naming of hadith chapter and subchapter titles.

2) Al-Buḥkāri's habits in the compilation and arrangement of his Ṣaḥīḥ are a clear indication of him possessing a robust and intricate academic system that he carefully chose, tested, and applied. The scholars who came after him -those who studied his work and commented on it- were able to deduce his methodology without Imam Al-Buḥkāri himself stating it.

3) Al-Buḥkāri's hesitation in constructing rules and deducing laws from the wordings of hadiths he recorded is a clear indication of him practicing “scientific skepticism” or “systematic skepticism” [86]; such that he doesn't just accept each word of every hadith he recorded with a sound chain. He examines its meaning and the soundness of its legal implications. If it passes the test, he deduces legal rulings from it. If not, he ignores its meaning and whatever legal rulings that can be derived from it, even though he himself recorded it in his book.

4) In the deductions made by al-Buḥkāri, his creativity in titling the chapters, his explanations of strange words found in the hadiths and the Quran, and his deep knowledge of Arabic etymology, morphology, and philology is clear evidence of his ability and skills in the Arabic language. It is also an indication of his strict adherence to using the words as they were meant to be used. This disproves the claim of modernists, that by being a non-Arab, al-Buḥkāri was incapable of authoring anything in the field of hadith, nor was he able to derive legal rulings from the hadiths themselves.

This was echoed by Rashīd 'Aylāl who said, “Al-Buḥkāri was from Persian origins. Arabic was not his mother tongue. None of the

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historians mentioned when and how al-Buhkārī learned Arabic, rather the most they said about him was him starting to memorize hadiths from a young age of less than ten” [87,88].

The slightest glance at the work of al-Buhkārī in his Ṣaḥīḥ, his habits in titling and organizing the hadiths, his amazing deductions, and his elegant way in explaining words disprove this claim. This also practically illustrates Imam al-Buhkārī’s knowledge of the Arabic sciences.

5) Imam al-Buhkārī stayed away from using authentic hadiths that didn’t fulfill his conditions for his Ṣaḥīḥ. However, when he needs to use any of them, he mentions them in a way that any reader knows immediately that these hadiths are different. He mentions them in the form of a ta’līq; without a chain. This is actually one of the reasons why he mentions ta’līqs. Likewise, there is clear evidence in this for how much care Imam al-Buhkārī took in sticking to the highest conditions for the authentic hadiths that he recorded in his Ṣaḥīḥ [89].

6) Imām al-Buhkārī was cautious not to use the word “ḥaddatha” (he related/narrated) when reporting from teachers like Khalīfah Ibn Khayyāṭ whom he learned from while in review sessions. Instead, he uses the term “he said to me.” This is clear evidence of how much precaution and care he took concerning what went into his Ṣaḥīḥ. Therefore, Imam al-Buhkārī did not record any hadith from his teachers -even if they were authentic- that he heard while they were in review sessions. Al-Buhkārī tested and tried the trustworthiness and preciseness of his teachers. He also considered the nature of these gatherings with his teachers in which they would narrate hadiths to him. He took all of that into consideration when compiling his book. So how can one attribute a deficiency in regard to his knowledge of narrators of hadiths, as some modernists have done, to someone who had this much knowledge about their teachers and the situations surrounding their narrations? [90].

7) His differentiation in dealing with marfū‘ hadīths and mawqūf hadīths is a means of preserving his conditions set out for his Ṣaḥīḥ. He doesn’t report any mawqūf hadīth except if there is a need to do so. If he mentions the complete chain of a mawqūf hadīth, he will forgo using the “ḥaddatha” wording while narrating from his

teacher. He rather says, “he said to me”. All of this is just to protect and preserve the hadiths recorded in his Ṣaḥīḥ that fulfilled the conditions of being raised to the Prophet ﷺ [91].

8) The mastery that al-Buhkārī displayed in organizing the hadiths under their respective chapters is clear evidence of his prolonged contemplation about his book. It also shows his extensive consideration in arranging the hadiths and chapters. His book is a result of deep consideration and profound thought [92].

This becomes more evident in the next point:

9) Reflecting this deep consideration and profound thinking that took place in writing the Ṣaḥīḥ is Imam al-Buhkārī’s precision in word choice when it comes to narrating from his teachers; also, his scrutinization of the hadith texts that he recorded and built rules upon. He was conscious of the words of the various narrations of the main hadith that he reported, as well as being aware of other hadiths that fell under a chapter that he didn’t record. All of this and much more are the reasons for the prolonged duration he took in writing this book. Unfortunately, being ignorant of this tremendous effort to preserve the knowledge of hadith is what made some modernists consider it far-fetched that he took so long to write his Ṣaḥīḥ, to the extent they made a mockery of the duration.

Rashīd ’Aylāl says: “We can observe that the fairy tales surrounding Ṣaḥīḥ Al-Buhkārī started from its inception as recorded by the historical books... It took sixteen years to write! It is as if this book is a research paper on biology or anthropology or any of the other sciences that brought forth a revolutionary theory that changed the way we perceive the universe. Anyone who studies this book will realize immediately that it’s strange to say that al-Buhkārī took sixteen years to author this book.” The truth of the matter is that the slightest study of the Ṣaḥīḥ will reveal the amount of effort that was spent in compiling it and that it’s not strange at all for it to have taken that much time.

10) Imam al-Buhkārī’s careful selection of his hadiths wordings to the extent where he sometimes differentiates between the wording of a hadith that was transmitted from a specific narrator through a single teacher and the wording of a hadith that was shared through multiple teachers. This is the pinnacle of precision when it comes to

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sentence diction and the relationship between words. He is never complacent in narrating a hadith in an abridged form without any indication that he was doing so.

11) Additionally, in his usage of Quranic words to explain difficult words found in hadiths, is clear evidence that he referred the hadith texts in his book back to the Noble Quran. It also shows that he took into consideration the Quranic connotations when deriving legal rulings from the hadiths. This is a clear refutation of the author Khadījah Al-Baṭṭār, who said while listing her criticisms of al-Buhkārī: “The texts that are present in his Ṣaḥīḥ are contrary to the Prophetic biography and contrary to all that is authentic from the Prophet ﷺ and all that is rational in the shariah and its principles. It completely goes against the Quran!”

Conclusions:

We praise God for his guidance, aid, and help. The following can be summarized from what has been mentioned in this research paper:

1. Imām al-Buhkārī constructed his book on a solid academic methodology.
2. His choices in Ṣaḥīḥ, both additions, and neglect, were precise.
3. He rigorously followed rules and practices throughout the book without fail.
4. His chapter categorization and hadīth arrangement were carefully and purposefully laid out.
5. All that he mentioned in his book; from hadiths to narrators, came after prolonged examination, comparison, and investigation.
6. The commentators of the Ṣaḥīḥ exerted great effort in studying it, which allowed them to shed light on the habits of Imam al-Buhkārī in his Ṣaḥīḥ.
7. The modernists who criticized the Ṣaḥīḥ all shared a few common traits:
 - a. Their use of a limited, modernist approach towards understanding the habits of al-Buhkārī and the terminologies that he abided by throughout his work in his Ṣaḥīḥ. They are far away from having the necessary in-depth knowledge [to carry out their critiques accurately]. This is very apparent in their interpretations of the methods of al-Buhkārī in his Ṣaḥīḥ. Just as this is apparent in their

misrepresentations of his methods. For example, narrating from his teachers with the phrase “he said to me”, or relating some narrators’ words in a way that resembles a suspended Ḥadīth even though it’s not. Because of this, some falsely claimed that al-Buhkārī’s book is filled with mawqūf hadiths and those hadiths that have a broken chain.

b. Their superficial way of dealing with the Ṣaḥīḥ, their shallow interpretation of al-Buhkārī’s actions, and the meanings of the hadiths. They appear to grasp as much as an outsider would of any science and as much as a stranger would of the fundamentals of that science.

It is obvious from what has been mentioned, the vast difference between the methods of the scholars of hadiths and the modernists in textual criticism. The scholars of hadiths built their criticism on academic and chain-based data points. Their criticism was based on hadithic reasons that can be examined. For example, al-Buhkārī’s hesitation in basing a ruling on a hadith wording -as is the case in the hadith about wiping over turban- came about from a minute detail that is above what is generally required for a hadith to be considered authentic. This hesitation was because of a difference in the chains, even though the hadith was accepted by al-Buhkārī. He did this as a means of preserving the words of the Prophet ﷺ. This is in sharp contrast to the methodology of the modernists. Their criticism is based on personal opinion, far from any rules set out by the science of hadith.

The habits of Imam al-Buhkārī is a vast topic and many aspects of it are still in need to be unfolded. These topics deserve to have their own academic papers and theses. God is the One who guides to the straight path, and we send our prayers, salutations, and blessings on our Prophet Muhammad ﷺ, his family, and companions.

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[33] Will be further explained in the third topic.

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[39] Sahih Al-Bukhari (1/131).

[40] Ibn Hajar, Fath Al-Bari (2/125).

[41] This habit was mentioned in: Kawthar Al-maani Al-drari for Al-shingeeti (8/349), Al-Kawthar Al-Jari for Al-Korani (2/469/848).

- [42] Sahih Al-Bukhari (1/131).
- [43] Ibn Hajar, Fatih Al-bari (2/125).
- [44] This habit was mentioned in: Kawthar Al-maani Al-drari for Al-shingeeti (2/440), Al-mutawari ala Abwab Al-bukhari for Ibn Al-muneer (P. 153).
- [45] Sahih Al-Bukhari (3/125).
- [46] Fatih Al-bari (5/85).
- [47] Abu Al-Fadhl Shihab Al-deen Ahmed bin Ali bin Hajar Al-Asqalani Al-masri, Intigath Al-Eetradh fe al-rad ala al-Aini, Edited by Majdi Al-salafi, Riyadh, Al-rushd library, 1413 AH (2/160-161).
- [48] Sahih Al-Bukhari (3/126).
- [49] Previous reference (3/126/2437).
- [50] Al-Lamea Al-sabeeh for Al-barmawi (13/526).
- [51] Sahih Al-Bukhari (1/55).
- [52] Ibn Hajar, Fatih Al-Bari (1/332).
- [53] Sahih Al-Bukhari (6/18).
- [54] Al-Kashmiri, Faith Al-Bari (5/193).
- [55] This habit was mentioned in: Kawthar Al-maani Al-drari for Al-shingeeti (3/262), Ershad al-sari for Al-qastalani.
- [56] Sahih Al-Bukhari (8/40/6172).
- [57] Previous reference (8/40/6173).
- [58] Previous reference (8/40).
- [59] Al-aini, Omdat Al-qari (2/29).
- [60] Examples on this habit in: Kawthar Al-maani Al-drari for Al-shingeeti (5/338), Omdat Al-qari for Al-aini (25/202).
- [61] Previous reference (8/119).
- [62] Previous reference (8/121/6593).
- [63] Ibn hajar, Fatih Al-bari (11/485).
- [64] Al-barmawi, Al-lamea Al-sabeeh (17/548).
- [65] Al-qastalani, Ershad Al-sari (10/487).
- [66] Al-shingeeti, Kawthar Al-maani Al-drari (3/83).
- [67] Ibn Nasser Al-deen, Iftitah Al-qari sahih Al-bukhari (p. 32).
- [68] Previous reference (5/3).
- [69] Previous reference (9/154).
- [70] Ibn hajar, Fatih Al-Bari (5/394).
- [71] Sahih Al-Bukhari (3/43/1996).

- [72] Ibn Hajar, Fatih Al-bari (4/242).
- [73] Examples on this habit in: Omdat al-qari for al-aini (6/209), Al-lamea Al-sabeeh for Al-barmawi (13/126).
- [74] See the fourth topic in this paper.
- [75] Mohammed ibn Abu Bakr ibn Omar Al-makhzoumi Al-Qurashi, Masabeeh Al-Jamea, Edited by Noor Al-deen Taleb, Dar Al-nawadir, Syria, 1430 AH (1/131).
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- [78] Ibn hajar, Fatih Al-Bari (1/415).
- [79] Examples on this habit in: Omdat al-qari for al-aini (5/207), Al-Kawthar Al-Jari for Al-Barmawi (4/418), Al-Tawsheeh for Al-Siyooti (1/206).
- [80] Ibn Hajar, Fatih Al-Bari (1/98).
- [81] Al-Qastalani, Ershad Al-Sari (1/60).
- [82] Sahih Al-Bukhari (1/17/40).
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- [85] See an article titled as “opinion in Al-Hadith” for Dr. Mohammed Abed Al-Jaberi on: <https://www.aljabriabed.net/hadth1.htm>.
- [86] See the 1st point in Chapter two.
- [87] See the 2nd point in Chapter three.
- [88] Rasheed Aylaal, Sahih Al-Bukhari Nihayat Istooraah, Dar Al-Watan, Al-Ribat, 2017 (p. 164).
- [89] See the fifth point in Chapter three.
- [90] Ibn Hajar, Al-Nokat ala Ibn Al-Salah (1/325).
- [91] See: the fourth point in Chapter three.
- [92] See the fourth point in Chapter three.

عادة الإمام البخاري في صحيحه، المفهوم، والدلالة، والأثر الحديثي

. صلاح بن علي بن عبدالله الزيات *

المستخلص:

يعالج البحث مصطلحاً توارد على ذكره جماعة من شراح صحيح الإمام البخاري، وهذا المصطلح هو: عادة الإمام البخاري في صحيحه، ومن أهداف البحث: بيان مفهوم المصطلح لغة واصطلاحاً، وإبراز شيء من معالم المنهج الدقيق الذي وضع عليه الإمام البخاري كتابه من خلال عاداته فيه، والكشف عن شدة عناية علماء الحديث بكتاب البخاري عند شرحهم له، تسليط الضوء على جملة من الأمثلة التطبيقية لعادات البخاري في صحيحه؛ التي لم تتعرض لها الدراسات السابقة، ومنهج البحث: هو المنهج الاستقرائي التحليلي، ومن أبرز نتائج البحث: إثبات أنّ البخاري كانت له منهجية علمية دقيقة لزمها في تصنيفه للصحيح، وأنّ الدقة التي بني عليها كتاب الصحيح توازي المدة الطويلة التي مكثها الإمام البخاري في تأليف كتابه، وتوضيح بعض عاداته فيه مما يرتبط بالتبويبات، ومما يرتبط بالأسانيد والمتون، وبيان نماذج تطبيقية لتلك العادات التي تكررت مراعاته لها في كتابه، ومن أبرز التوصيات: كتابة دراسات موسّعة تجمع عادات الإمام البخاري، وبناء مشاريع علمية أكاديمية تستخرج دقائق الصحيح وخفايا الانتقاء فيه.

الكلمات المفتاحية: عادة، البخاري، الصحيح.

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