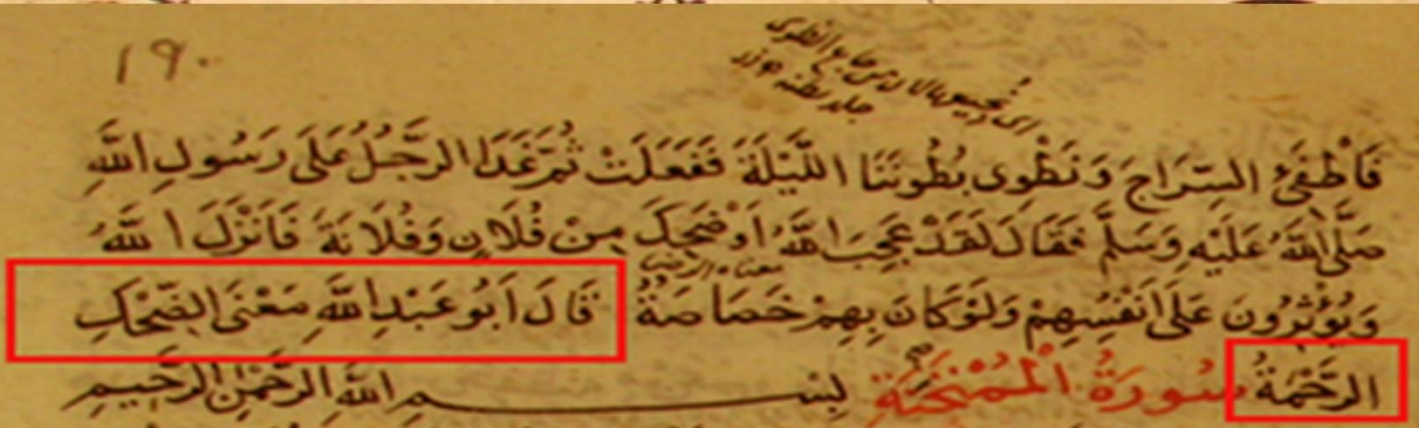


# THE TA'WIL OF IMAM AL BUKHARI ON THE HADITH OF ALLAH'S DAHIK (‘LAUGHTER’) TO MEAN AL-RAHMA (DIVINE MERCY):

A MANUSCRIPT ANALYSIS OF ITS VALIDITY



# Contents

PROLOGUE .....	4
THE HADITHS MENTIONING ALLAH’S DAHIK (‘LAUGHTER’).....	5
COMMENTARY OF WHAT DAHIK (‘DAHIK’) MEANT TO IMAM AL-KHATTABI .....	9
CONTEMPORARY DENIAL OF THE TA’WIL ATTRIBUTED TO IMAM AL-BUKHARI.....	12
THE FIRST PUBLISHED EDITION OF SAHIH AL-BUKHARI.....	20
THE EARLY TRANSMITTERS OF SAHIH AL-BUKHARI .....	23
THE RELIABILITY OF IMAM MUHAMMAD IBN YUSUF AL-FIRABRI .....	25
IMAM AL-SAGHANI (577-650 AH) AND HIS RECENSION (NUSKHA) OF SAHIH AL-BUKHARI ...	32
AL-HAFIZ IBN HAJAR AL-ASQALANI AND THE NUSKHA OF SAHIH AL-BUKHARI COLLATED BY IMAM AL-SAGHANI.....	41
IMAM AL-KHATTABI (b.319 - d.388 AH) AND HIS AUTHENTIC TRANSMISSION OF THE TA’WIL OF DAHIK BY IMAM AL-BUKHARI IN HIS SAHIH .....	59
IMAM IBN USHNUWAYH AND HIS TRANSMISSION OF IMAM AL-BUKHARI’S TA’WIL .....	73
A LIST OF SOME ARABIC MANUSCRIPTS OF SAHIH AL-BUKHARI WITH THE TA’WIL OF IMAM AL-BUKHARI.....	77
Manuscript of Sahih al-Bukhari, Waliuddin Effendi (Istanbul) manuscript collection, no.823, dated 759 AH.....	80
Manuscript of Sahih al-Bukhari, Aya Sofya (Istanbul) manuscript collection, no. 784, dated 786 AH.....	83
Manuscript of Sahih al-Bukhari, Damad Ibrahim Pasha (Istanbul) manuscript collection, no. 268, dated 832AH.....	84
Manuscript of Sahih al-Bukhari, Shahid Ali Pasha manuscript collection, no. 398, dated 832AH.....	86
Manuscript of Sahih al-Bukhari, Raghib Pasha manuscript collection (Istanbul), no. 338, dated 840AH.....	87
Manuscript of Sahih al-Bukhari, Yeni Cami manuscript collection (Istanbul), no. 272, dated 852AH.....	89
Manuscript of Sahih al-Bukhari, Nuruosmaniye manuscript collection (Istanbul), no. 700, dated 861AH.....	90
Manuscript of Sahih al-Bukhari, Waliuddin Effendi manuscript collection (Istanbul), no. 493m, dated 879AH.....	91
Manuscript of Sahih al-Bukhari, Turhan Valida Sultan manuscript collection (Istanbul), no. 69-2, dated 899AH.....	92
Manuscript of Sahih al-Bukhari, Aya Sofya manuscript collection (Istanbul), no. 807, dated 903AH.....	94

Manuscript of Sahih al-Bukhari, Yeni Cami manuscript collection (Istanbul), no.270, dated 962AH.....	95
Manuscript of Sahih al-Bukhari, Aya Sofya manuscript collection (Istanbul), no.770, dated 966AH.....	96
Manuscript of Sahih al-Bukhari, Yozgat manuscript collection (Istanbul), no. 100, dated 1025AH.....	97
Manuscript of Sahih al-Bukhari, Manchester University, John Rylands library collection no. 125, dated 1033AH.....	98
Manuscript of Sahih al-Bukhari, Halet Effendi manuscript collection (Istanbul) no. 52, dated 1084AH.....	101
Manuscript of Sahih al-Bukhari, Laleli manuscript collection (Istanbul) no. 607, dated 1088AH.....	102
Manuscript of Sahih al-Bukhari, Nuruosmaniye manuscript collection (Istanbul) no. 688, dated 1088AH.....	103
Manuscript of Sahih al-Bukhari, Antalya-Tekelioglu manuscript collection (Istanbul) no. 109, dated 1169AH.....	104
Manuscript of Sahih al-Bukhari, Turhan Valida Sultan manuscript collection (Istanbul) no. 79, date unknown.....	105
Manuscript of Sahih al-Bukhari, Hamidiye manuscript collection (Istanbul) no. 210, date unknown.....	106
Manuscript of Sahih al-Bukhari, Yeni Cami manuscript collection (Istanbul) no. 269, date unknown.....	107
Manuscript of Sahih al-Bukhari, Haci Selim Aga manuscript collection (Istanbul) no. 223, date unknown .....	108
Manuscript of Sahih al-Bukhari, Madrasa Muhammadiyya collection, Jama Masjid, Mumbai, India (catalogue number and date unknown) .....	109
The very first published edition of Sahih al-Bukhari by Shaykh Ahmed Ali Saharanpuri (used the Saghani copy) .....	110
WHY CERTAIN MANUSCRIPTS LACK THE TA'WIL WHILE OTHERS HAVE RECORDED IT .....	114
IMAM AHMED IBN HANBAL, IMAM IBN ABD AL-BARR AND IMAM AL-SINDI AND THE TA'WIL OF DAHIK ('LAUGHTER') .....	123
EPILOGUE .....	127





## PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The Sahih of Imam Muhammad ibn Isma'il al-Bukhari (d. 256 AH) is the most significant, illustrious, and most dependable Hadith collection for the Muslim Ummah; in particular, Sunni Islam. Sahih al-Bukhari is the prime hadith collection to be consulted for many facets of the blessed life of the Prophet (Sallallahu alaihi wa sallam), religious laws (Ahkam al-Sharia), worship (Ibada), Islamic beliefs (aqa'id) and so on. Due to its prestige the text of the Sahih has been verified and selecting the most precise wording is required when ascribing narrations back to the Prophet (Sallallahu alaihi wa sallam), his Companions, the sub narrators and Imam al-Bukhari too.

In this work a presentation of a figurative interpretation (ta'wil) attributed to Imam al-Bukhari shall be proffered and analysed utilising historical quotations, and most importantly from a number of original handwritten manuscripts of Sahih al-Bukhari spread over a few centuries. The latter practice is significant and momentous as the crux of this attribution to Imam al-Bukhari has been negated by some due to their claim that the ta'wil is absent from the original manuscripts of Sahih al-Bukhari spread all over the Muslim world, over hundreds of years after the time of al-Bukhari, and thus unproven to have originated from al-Bukhari.

In this monograph what was missed or lost to many scholars of the past and present with regard to the affirmation of the actual ta'wil shall come to light with the bringing forth of a significant batch of manuscripts of Sahih al-Bukhari as ultimate testimony.



## THE HADITHS MENTIONING ALLAH'S DAHIK (‘LAUGHTER’)

In this monograph the following hadith found in Sahih al-Bukhari under the Book of Tafsir (Qur’anic commentary) shall be examined and whether or not Imam al-Bukhari made a significant comment after narrating it to his prominent disciple Imam Muhammad ibn Yusuf al-Firabri. The hadith in question being:

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ حَدَّثَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ  
أَتَى رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَصَابَنِي الْجُحْدُ فَأَرْسَلْ إِلَى نِسَائِهِ فَلَمْ يَجِدْ  
عِنْدَهُنَّ شَيْئًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا رَجُلٌ يُضَيِّقُهُ هَذِهِ اللَّيْلَةُ يَرْحَمُهُ اللَّهُ فَقَامَ رَجُلٌ  
مِنَ الْأَنْصَارِ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ فَذَهَبَ إِلَى أَهْلِهِ فَقَالَ لَامْرَأَتِهِ ضَيِّفُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ لَا تَدْخِرِيهِ شَيْئًا قَالَتْ وَاللَّهِ مَا عِنْدِي إِلَّا قُوتُ الصَّبِيَّةِ قَالَ فَإِذَا أَرَادَ الصَّبِيَّةُ الْعِشَاءَ فَتَوَمِّمِيهِمْ  
وَتَعَالَى فَأَطْفِئِي السِّرَاجَ وَنَطْوِي بُطُونَنَا اللَّيْلَةَ فَفَعَلْتُ ثُمَّ غَدَا الرَّجُلُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَقَالَ لَقَدْ عَجِبَ اللَّهُ عَزَّ وَجَلَّ أَوْ ضَحِكَ<sup>1</sup> مِنْ فُلَانٍ وَفُلَانَةٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ  
{ وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ }.

The above was translated as follows by three different translators:

### 1) Muhsin Khan edition<sup>1</sup> of Sahih al-Bukhari:

Narrated Abu Huraira:

A man came to Allah's Apostle and said, "O Allah's Apostle! I am suffering from fatigue and hunger." The Prophet sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Apostle said (to his companions). "Isn't there anybody who can entertain this man tonight so that Allah may be merciful to him?" An Ansari man got up and said, "I (will, entertain him), O Allah's Apostle!" So he went to his wife and said to her, "This is the guest of Allah's Apostle, so do not keep anything away from him." She said, "By Allah, I have nothing but the children's food." He said, "When the

<sup>1</sup> See - <http://qaalarasulallah.com/hadithView.php?ID=4731> or <https://hadithcollection.com/sahihbukhari/sahih-bukhari-book-60-prophetic-commentary-on-the-quran-tafseer-of-the-prophet-PBUH/sahih-bukhari-volume-006-book-060-hadith-number-411>

See the published edition (Darus Salam, 6/342-343)

children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight," She did so. In the morning the Ansari man went to Allah's Apostle who said, "**Allah was pleased with (or He bestowed His Mercy)** on so-and-so and his wife (because of their good deed)." Then Allah revealed: 'But give them preference over themselves even though they were in need of that.' (59.9)

2) **Aisha Bewley edition<sup>2</sup>** of Sahih al-Bukhari:

4607. It is related that Abu Hurayra said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, I am afflicted by great hunger.' So, he sent to his wives and he did not find any [food] with them. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Who will give this man hospitality tonight?' A man of the Ansar stood up and said, 'I will, Messenger of Allah.' He went to his family and said to his wife, 'The guest of the Messenger of Allah, may Allah bless him and grant him peace! Do not hold anything back.' She said, 'By Allah, I only have the children's food.' He said, 'When the children ask for supper, put them to sleep and put out the light. We will bind our bellies tonight.' She did that. In the morning, he went to the Messenger of Allah, may Allah bless him and grant him peace, who said, '**Allah Almighty was pleased with - or smiled on** - so-and-so and the woman so-and-so.' Then Allah revealed, 'They prefer them to themselves even if they themselves are in want.' (59:9)"

3) **Mohammad Mahdi al-Sharif edition<sup>3</sup>** of Sahih al-Bukhari:

4889- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I was afflicted with a severe hunger." The Prophet "Allah's blessing and peace be upon him" sent to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "Who will take this (person) or entertain him as a guest?" An Ansari man said: "I will do." So he took him to his wife and said to her: "Entertain generously the guest of Allah's Apostle "Allah's blessing and peace be upon him"." She said: "We have got nothing except the food of my children." He said: "Let your children sleep if they ask for supper. Then put out the light, and we shall not eat our meal tonight." She did so. In the morning the Ansari went to Allah's Apostle "Allah's blessing and peace be upon him" who said: "Tonight **Allah laughed** at (the good

<sup>2</sup> See - <http://bewley.virtualave.net/bukhari33.html>

<sup>3</sup> Published by Darul Kutub Ilmiyya, Beirut, Lebanon (2/597-598)

deed of) so-and-so (the man), and so-and-so (his wife)." Then Allah revealed: "But give them preference over themselves, even though poverty was their (own lot). Those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (9)

The key word in Arabic under discussion and examination is the word – ضَحِكَ (dahik), which literally means laughter. One may note that the above translators have provided three slightly varying manners of translating the word dahik. The late Muhsin Khan<sup>4</sup> (d. 2021) gave it a figurative translation/interpretation, while Aisha Bewley and Mohammad Mahdi al-Sharif provided a more literal translation. What none of these published translations of Sahih al-Bukhari as well as the majority of the Arabic published editions have mentioned is the actual comment of Imam al-Bukhari in explanation of what the word dahik meant to him personally.

Note, the vast majority of the published editions have relied on a few recensions (nusakh) of Sahih al-Bukhari which did not transmit the comment of al-Bukhari and of the later handwritten manuscripts, a lot of them relied on the Imam al-Yunini<sup>5</sup> (d. 701 AH) edition which did not utilise the more precious manuscript copy of Sahih al-Bukhari collated by Imam al-Hasan al-Saghani (d. 650 AH). This monograph will set out to demonstrate that authoritative manuscripts of Sahih al-Bukhari did have a comment from al-Bukhari in terms of a figurative interpretation (ta'wil) of the word – dahik, and to al-Bukhari it actually meant that it is Allah's divine mercy (al-Rahma). The reason why some manuscripts did not have the ta'wil will also be explored later on.

There were two ways in understanding the narrations pertaining to the attributes of Allah (Sifat). The first, often called the general way of the pious predecessors (Salaf), is to refrain from interpretation (ta'wil) and to consign the meaning of the Sifat to Allah (tafwid). The second option, is to reinterpret the text figuratively (ta'wil) to mean something other than its plain sense (zāhir) or literal sense (ḥaqīqa).

---

<sup>4</sup> He was from the Salafi sect.

<sup>5</sup> See the following in English - <https://hadithnotes.org/a-timeless-tale-of-erudition-al-yunini-and-his-proverbial-manuscript-of-%E1%B9%A3a%E1%B8%A5i%E1%B8%A5-al-bukhari/> And <https://www.nujuminstitute.com/yuninis-transmission-of-sahih-al-bukhari/> Also, an orientalist by the name Rosemarie Quiring-Zoche wrote an article entitled - HOW AL-BUḤĀRĪ'S ṢAḤĪḤ WAS EDITED IN THE MIDDLE AGES: 'ALĪ AL-YŪNĪNĪ AND HIS "RUMŪZ". Available here - <https://www.jstor.org/stable/41608448>



The Hanafi scholar known as Imam Ali al-Qari (d. 1014 AH) stated in his *Mirqat al-mafatih sharh Mishkat al Masabih*<sup>6</sup>:

From the sayings of Shayh al-Rabbani Abu Ishaq al-Shirazi, Imam al-Haramayn, al-Ghazzali and other than them among our Imams, it is known that both methods agree on leaving out the apparent meanings, like for the [terms] *maji*, *sura*, *shakhs*, *rijl*, *qadam*, *yad*, *wajh*, *ghadab*, *rahma*, *istiwa 'ala l-'arsh*, *al-kaoun fi l-sama*, [literally: coming, image, person, leg, foot, hand, face, anger, mercy, being established over the Throne, being in the Sky] and other than that among all the expressions which, if taken literally lead to things which are considered unbelief (*kufr*) by consensus (*ijma'*) [...]. The whole of the Salaf and of the *Khalaf* have agreed upon leaving out the literal meanings but they diverged over [this issue]: do we simply leave the literal meaning, believing in the fact that God is attributed with what befits His Greatness and Perfection, without making any other interpretation (*ta'wil*)? And this is the way of most of the Salaf, which is a "*ta'wil ijmal*" (a general interpretation); or do we interpret with something else, which is the way of most of the *khalaf*, and which is a detailed interpretation (*ta'wil tafsili*)?

They (i.e. the *khalaf*) were not aiming at contradicting the Pious Predecessors by doing so, may God protect us from supposing such a thing from them! However, they were compelled by a necessity in their times with the multiplicity of anthropomorphist's, of Jahmis<sup>7</sup> and other than these two groups among the deviated groups and their control over the minds of the masses. They meant, by this [i.e. by their detailed interpretations] to answer their heresies, but many of them also warned: "Had we been upon what the Pious Predecessors were upon in terms of purity of the beliefs and the non-existence of heresies of their times, we would not have delved into the interpretation of anything [...]."

I have learned that Malik and al-Awza'i, who were both among the greatest [scholars] of the *Salaf* have interpreted [some] hadith in detail and so did Sufyan al-Thawri who interpreted the "*istiwa 'ala l-'arsh*" as His Order (...). Some of the *salaf* and of the *khalaf* said that the one who believes in a direction [for Allah] is a non-Muslim, as has been narrated by al-'Iraqi,<sup>8</sup> who said that this was the opinion of Abu Hanifa, of Malik, of al-Shafi'i, of al-Ash'ari and of al-Baqillani."

---

<sup>6</sup> Vol. 3, pp.299-300 (Beirut: Dar al-Fikr, 1992). Quoted by N. Nahouza in her doctorate entitled *Contemporary Wahhabism rebranded as Salafism: the issue of interpreting the Qur'anic verses and hadith on the Attributes of God and its significance* (p. 44).

<sup>7</sup> The followers of Jahm ibn Safwan who nullified the divine attributes. Imam Abu Hanifa said: "*Two depraved opinions have reached us from the East, those of Jahm [ibn Safwan], the nullifier of the divine attributes, and those of Muqatil [ibn Sulayman al-Balkhi, the likener of Allah to His creation]*" (Siyar a'lam al-nubala of al-Dhahabi, 7.202).

<sup>8</sup> This is Imam Zaynud-Din al-Iraqi (d. 806 AH), who was the Muhaddith of his age and teacher of al-Hafiz ibn Hajar al-Asqalani.

## COMMENTARY OF WHAT DAHIK ('DAHIK') MEANT TO IMAM AL-KHATTABI (d. 388 AH)

The 5th century Hadith scholar known as **Imam Abu Bakr al-Bayhaqi** (d. 458 AH) has mentioned the ta'wil of al-Bukhari on what dahik meant in his work on Islamic beliefs related to the Names and Attributes of Allah, under the title, *Kitab al-Asma wa'l Sifat*. He has mentioned it from Imam al-Bukhari in two places of the named book:

2/72, no. 643:

وَأَمَّا الضَّحِكُ الْمَذْكُورُ فِي الْحَبَرِ فَقَدْ رَوَى الْفِرَابِيُّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ رَحِمَهُ اللَّهُ أَنَّهُ قَالَ: «مَعْنَى الضَّحِكِ فِيهِ الرَّحْمَةُ»

Meaning:

“As for the laughter (al-dahik) mentioned in the report, **al-Firabri** narrated from Muhammad ibn Ismail al-Bukhari, may Allah have mercy on him, that he said: **‘the meaning of laughter is (divine) mercy.’**”

Also, from 2/401-402, no. 978:

**978 -** وَأَخْبَرَنَا أَبُو طَاهِرٍ الْفَقِيه، أَنَا أَبُو بَكْرٍ الْقَطَّانُ، نَا أَحْمَدُ بْنُ يُونُسَ، نَا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَضْحَكُ اللَّهُ تَعَالَى إِلَى رَجُلَيْنِ؛ يَفْتُلُ أَحَدُهُمَا الْآخَرَ كَلَاهُمَا يَدْخُلُ الْجَنَّةَ». قَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يُفْتُلُ هَذَا فَيُلْجِ الْجَنَّةَ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْآخَرِ فَيَهْدِيهِ إِلَى الْإِسْلَامِ ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهِدُ». رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ. قَالَ أَبُو سُلَيْمَانَ الْخَطَّابِيُّ رَحِمَهُ اللَّهُ: قَوْلُهُ: «يَضْحَكُ اللَّهُ سُبْحَانَهُ». الضَّحِكُ الَّذِي يَعْتَرِي الْبَشَرَ عِنْدَمَا يَسْتَحْفَهُمُ الْفَرَحُ، أَوْ يَسْتَنْفِزُهُمُ الطَّرَبُ، غَيْرُ جَائِزٍ عَلَى اللَّهِ [ص: 402] عَزَّ وَجَلَّ، وَهُوَ مِنْفِي عَنْ صِفَاتِهِ، وَإِنَّمَا هُوَ مَثَلٌ ضَرَبَهُ لِهَذَا الصَّنِيعِ الَّذِي يَحِلُّ مَحَلَّ الْعَجَبِ عِنْدَ الْبَشَرِ، فَإِذَا رَأَوْهُ أَضْحَكُهُمْ، وَمَعْنَاهُ فِي صِفَةِ اللَّهِ عَزَّ وَجَلَّ الْإِخْبَارُ عَنِ الرَّضَى بِفِعْلِ أَحَدِهِمَا، وَالْقَبُولُ لِلْآخَرِ وَمُجَازَاةُهَا عَلَى صَنِيعِهِمَا الْجَنَّةَ، مَعَ اخْتِلَافِ أَحْوَالِهِمَا وَتَبَايُنِ مَقَاصِدِهِمَا. قَالَ: وَنَظِيرُ هَذَا مَا رَوَاهُ أَبُو عَبْدِ اللَّهِ الْبُخَارِيُّ فِي مَوْضِعٍ آخَرَ مِنْ هَذَا الْكِتَابِ

**979 -** يَعْنِي مَا أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا يَحْيَى بْنُ مُحَمَّدٍ، نَا مُسَدَّدٌ، نَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ إِلَى نِسَائِهِ، فَقُلْنَ: مَا عِنْدَنَا إِلَّا الْمَاءُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يُضَيِّفُ هَذَا؟» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا. فَاُنْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرَمِي ضَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ. فَقَالَتْ: مَا عِنْدَنَا إِلَّا قُوتُ الصَّبِيَّانِ. فَقَالَ: هَبِّي طَعَامَكَ، وَأَصْلِحِي سِرَاجَكَ، وَنَوِّمِي صَبِيَّانَكَ إِذَا أَرَادُوا الْعِشَاءَ. فَهَيَّأَتْ طَعَامَهُمَا، وَأَصْلَحَتْ سِرَاجَهُمَا وَنَوِّمَتْ صَبِيَّاهُمَا، ثُمَّ قَامَتْ كَأَنَّهَا تَصْلُحُ سِرَاجَهُمَا فَأَطْفَأَتْهُ، وَجَعَلَ يُرِيَانِهِ كَأَنَّهَا يَأْكُلَانِ، فَبَاتَا طَاوِينَ، فَلَمَّا أَصْبَحَ غَدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «لَقَدْ ضَحِكَ اللَّهُ اللَّيْلَةَ . أَوْ عَجِبَ . مِنْ فَعَالِكُمَا» . وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ} [الحشر: 9] . رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ مُسَدَّدٍ، وَأَخْرَجَهُ أَيْضًا مِنْ حَدِيثِ أَبِي أُسَامَةَ عَنْ فَضِيلٍ، وَأَخْرَجَهُ مُسْلِمٌ مِنْ أَوْجِهِ أُخَرِ، عَنْ فَضِيلٍ وَقَالَ بَعْضُهُمْ فِي الْحَدِيثِ «عَجِبَ» ، وَلَمْ [ص: 403] يَذْكُرِ الضَّحِكَ .

**قَالَ الْبُخَارِيُّ: «مَعْنَى الضَّحِكِ الرَّحْمَةُ» . قَالَ أَبُو سُلَيْمَانَ: «قَوْلُ أَبِي عَبْدِ اللَّهِ قَرِيبٌ، وَتَأْوِيلُهُ عَلَى مَعْنَى الرِّضَى لِفَعْلِهِمَا أَقْرَبُ وَأَشْبَهُ، وَمَعْلُومٌ أَنَّ الضَّحِكَ مِنْ ذَوِي التَّمْيِيزِ يَدُلُّ عَلَى الرِّضَى وَالْبِشْرِ، وَالِاسْتِهْلَالُ مِنْهُمْ دَلِيلُ قَبُولِ الْوَسِيلَةِ، وَمُقَدِّمَةُ إِنْجَاحِ الطَّلَبَةِ، وَالْكَرَامُ يُوصَفُونَ عِنْدَ الْمَسْأَلَةِ بِالْبِشْرِ وَحُسْنِ اللَّقَاءِ، فَيَكُونُ الْمَعْنَى فِي قَوْلِهِ «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ»؛ أَيُّ: يُجْزِلُ الْعَطَاءَ لَهُمَا؛ لِأَنَّهُ مُوجِبُ الضَّحِكِ وَمُقْتَضَاهُ**

Most of the above translates<sup>9</sup> as follows:

It is narrated that the Prophet ﷺ said: “Allah laughs at two men one of whom killed the other, but both enter Paradise. One fights in Allah’s cause and is killed, then Allah relents towards the other and guides him to Islam, then he fights in Allah’s cause and gets martyred.”<sup>10</sup> **Abu Sulayman al-Khattabi**<sup>11</sup> said concerning the words “Allah laughs”:

There is a kind of laughter which seizes people when joy or amusement overcome them. It is not allowed to apply such laughter to Allah, and it is negated from His Attributes. [His laughter] is but a similitude coined for the deed that counts among human beings as a cause for astonishment, so that when they see it, they laugh. Its meaning as Allah’s attribute is to inform of His good pleasure as the deed of one of the two men and His acceptance of the other followed by the translation of both to Paradise for what they did, despite the difference in their respective circumstances and intents. Corresponding to the above is what Bukhari narrated whereby someone visited the Prophet ﷺ who said: “Who will host this man?” Whereby one of the *Ansar* said: “I will.” The latter rushed to his wife and told her: “Provide generously for the guest of Allah’s Messenger ﷺ.” She replied: “We only have the food of the children.” He said: “Prepare the food then light the candle and put the children to bed at dinner-time.” She did as he said then got up to tinker with light and put it out, and she and her husband pretended to eat but remained hungry that night. The next morning, they went to see the Prophet ﷺ and he said: “Last night Allah laughed or was astonished [the narrator hesitated] at what you two did.” And Allah revealed the verse: **﴿They put others above their need though**

<sup>9</sup> As translated in the following work: Al-Bayhaqi's *Divine Names and Attributes (al-Asma' wal-Sifat)*. Excerpts (pp. 47-49, GF Haddad, Damascus, 1998).

<sup>10</sup> Narrated from Abu Hurayra by Bukhari and Muslim.

<sup>11</sup> He died in 388AH and wrote one of the earliest commentaries to Sahih al-Bukhari. See below for exactly how al-Khattabi quoted the ta'wil of dahik from al-Bukhari in response to incompetent researchers of this age.



poverty become their lot» (59:9). **Al-Bukhari said that the meaning of laughter (*al-dahik*) here is mercy (*al-rahma*).**

[Abu Sulayman said: The saying of Abu Abdullah<sup>12</sup>], this interpretation is close to true, and much closer yet, and more probable, is that of good pleasure (*al-rida*). It is known that laughter on the part of those possessing judgment denotes good pleasure and joy. It is the first sign that they accepted the entreaty made to them, the preliminary to the success of the petitioners. Generous and benevolent people, when solicited, are described as showing good humour and amiability. That is also the meaning of “Allah laughs at two men”: that is, He lavishes His generosity upon them, for that is the necessary cause of the laughter and its necessary conclusion.

End of quotes.

Towards the end of this monograph the views of other prominent scholars like Imam Ahmed ibn Hanbal and Imam ibn Abd al-Barr al-Maliki shall be presented on the ta’wil of dahik.

---

<sup>12</sup> This is the kunya (agnomen) of Imam al-Bukhari. The portion in the square brackets was left untranslated by the translator but is found in the actual Arabic quotation as highlighted above

## CONTEMPORARY DENIAL OF THE TA'WIL ATTRIBUTED TO IMAM AL-BUKHARI

In recent decades some people who ascribe themselves to the way of the Salaf by calling themselves Salafis have attempted to demean and dismiss the above ascription of the ta'wil of dahik to Imam al-Bukhari in various languages. In the Arabic language there are several examples that may be referenced. **Examples include:**

- 1) The late **Muhammad Nasirud-Din al-Albani** (d. 1999) who is admired by some factions of Salafism as being the Muhaddith al-Asr (Hadith scholar of the age) mentioned the following in his *Silsalat al-Ahadith as-Sahihah* (7/807):

(تنبيه هام) : ذكر البيهقي في "الأسماء" - قُبِيلَ هذا الحديث ويُعَيِّده - عن الخطابي أنه قال:

"قال البخاري: معنى الضحك: الرحمة!"

فأقول في هذا العزو للبخاري نظر؛ لأنه معلق منقطع، لم يذكر الخطابي ولا البيهقي مستنده في ذلك، ولأن أعلم الناس بالبخاري - ألا وهو الحافظ العسقلاني - لم يقف عليه؛ فقد قال عقبه: "قلت: ولم أر ذلك في النسخ التي وقعت لنا من البخاري".

Translation of al-Albani's words:

“(Important warning): Al-Bayhaqi mentioned in ‘al-Asma’ – shortly before this hadith and soon after it – from al-Khattabi, that he said:

Al-Bukhari said: The meaning of al-Dahik (laughter): al-Rahma (The divine mercy)!

So I say in attribution of this (ta'wil) to al-Bukhari, it needs looking into, for it is suspended<sup>13</sup> and disconnected.<sup>14</sup> It was not mentioned by al-Khattabi nor by al-Bayhaqi in a dependable way, because the most knowledgeable of people with regard to al-Bukhari – which is al-Hafiz al-Asqalani<sup>15</sup> - he did not stand on it, and said in comment of it:

<sup>13</sup> Meaning it is allegedly a mu'allaq narration because the ta'wil has been attributed to al-Bukhari without giving a fully connected chain of transmission.

<sup>14</sup> Meaning it has an alleged break in the chain of transmission between al-Khattabi and Muhammad ibn Yusuf al-Firabri the transmitter of the most famous transmission of Sahih al-Bukhari. See the quotes below from a female Salafi called Umm Abdullah who used this line of argumentation to discredit the attribution of the ta'wil back to al-Bukhari.

<sup>15</sup> He meant al-Hafiz ibn Hajar al-Asqalani (d. 852 AH) who wrote a large and famous commentary on Sahih al-Bukhari known as Fath al-Bari.

I say: '*I did not see that in the manuscript copies that occurred to us from al-Bukhari*'"<sup>16</sup>

Note, al-Albani's claim that the chain of transmission is disconnected shall be disproven in this monograph. As for al-Hafiz ibn Hajar not seeing it in some manuscripts of Sahih al-Bukhari that he had in his possession then this is not a denial of the actual ta'wil from al-Bukhari. He did not negate its existence in manuscripts that predated his time or reject what al-Khattabi ascribed back to al-Bukhari via the route of the latter's prominent disciple known as al-Firabri. In this work it will be demonstrated that the ta'wil was actually mentioned by al-Khattabi with his own fully connected chain of transmission back to al-Bukhari, and that there are manuscripts with the ta'wil after al-Khattabi's time, from Ibn Hajar al-Asqalani's time, and well after his time too.

- 2) A Kuwaiti writer known as **Faysal al-Jasim** wrote a work entitled *al-Asha'ira fi Mizan Ahlus Sunna*<sup>17</sup> in reply to a work by two Ash'ari writers entitled: *Ahlu Sunna al-Asha'ira – Shahada Ulama-il-Umma- wa adillatuhum* ["The Ashari's are The People of the Sunna – The Testimony of the Scholars of the Umma and their Evidences"]<sup>18</sup> by Hamad al-Sinan and Fawzi al-Anjari.

In the latter work, al-Sinan and al-Anjari stated on pp. 195-196:

Imam al-Bayhaqi, may Allah have mercy upon him, said in his book *Al-Asma wal-Sifat*<sup>19</sup>:

Chapter: What has been mentioned regarding 'laughter'... Abu Hurayra related from the Messenger of Allah ﷺ who said: "Allah laughs at two men, one of whom kills the other and both enter Paradise..."

Imam al-Bukhari said: "The meaning of 'laughter' (here) is mercy."

Abu Sulayman (al-Khattabi) said: "The statement of Abu Abdillah (al-Bukhari) is approximate, but interpreting it as pleasure for their action (the action of two men) is closer and more appropriate. It is known that laughter from those of

<sup>16</sup> This is in Fath al-Bari (8/632).

<sup>17</sup> See a response to him from the year 2008 in an article compiled by this writer for another example of ta'wil recorded in Sahih al-Bukhari - <https://www.darultahqiq.com/tawil-of-al-kursi-to-mean-ilm-knowledge/>

<sup>18</sup> Available here with the translation of Abdul Aziz Suraqah - <https://sunnipubs.com/products/ahl-al-sunna-the-asharis>

<sup>19</sup> P. 470



discernment indicates pleasure, and that smiling and jubilation from them indicate the acceptance of the means of approach, and that they are the precursors to the fulfilment of requests. The people of nobility, when asked, are described with smiling and a cheerful countenance, hence the meaning of his statement: "Allah laughs at two men..." is that He bestows them with bountiful giving because that is what 'laughter' entails and implies

Al-Hafiz ibn Hajar<sup>20</sup> supported the view of al-Khattabi and the notable knowers of Allah. He said: "Another proof that indicates that the intended meaning of 'laughter' is pleasure is that it is made transitive by the governing particle *ila* (to/at). You say: 'So and so laughed<sup>21</sup> at (*ila*) so and so' if he smiled at him, manifesting pleasure with him."

In reply to the above, al-Jasim said:

زعم الأشعريان أن البخاري قد تأول صفة الضحك لله تعالى فنقلنا عن البيهقي في الأسماء والصفات أنه قال: (قال البخاري: معنى الضحك الرحمة ....) اهـ.

والجواب: أن هذا لا يثبت عن البخاري لعدة أمور:

أولاً: أن البيهقي علقه عن البخاري ولم يسنده فقال: (أما الضحك المذكور في الخبر فقد روى الفريزي عن محمد بن إسماعيل البخاري رحمه الله أنه قال: "معنى الضحك فيه الرحمة").

ولعله أخذه عن الخطابي في أعلام السنن حيث قال بعد حديث الأنصاري وامرأته وفيه: "لقد عجب الله أو ضحك من فلان وفلانة ..": (قال أبو عبد الله: معنى الضحك: الرحمة، وهذا من رواية الفريزي، ليس عن ابن معقل) (1) اهـ.

(1) أعلام السنن (2/ 1367).

قال ابن حجر في الفتح معلقاً: (قلت: ولم أر ذلك في النسخ التي وقعت لنا من البخاري) (1) اهـ.

(1) فتح الباري (8/ 501)

The above was put out in English by Abdul Haqq al-Ashanti, and disseminated under the title: *The Ash'ari's In The Scales of Ahlus Sunnah* (p. 117) as follows:

<sup>20</sup> Under hadith no. 2826 of Fath al-Bari

<sup>21</sup> Fath al-Bari (6/486). Ibn Hajar's words in Arabic being:

قلت ويدل على أن المراد بالضحك الإقبال بالرضا تعديته بـ " إلى "، تقول: ضحك فلان إلى فلان. إذا توجه إليه تلقى الوجه مظهراً للرضا به

The two authors claim that al-Bukhāri made ta'weel of the Allah's Attribute of Laughter and they transmit from al-Bayhaqi in al-Asma' wa's-Sifat that: "al-Bukhāri said: the meaning of Laughter (ad-Dahk) is Rahmah (Mercy)."

**Answer:** This is not verified from al-Bukhāri for a number of reasons:

**Firstly:** al-Bayhaqi attributed this to al-Bukhāri without a chain of transmission saying:

As for the Laughter mentioned in the narration then it has been reported from al-Farabi<sup>22</sup> from Muhammad bin Isma'eel al-Bukhāri (rahimahullah) that he said: "the meaning of ad Dahk is Rahmah."

It may be the case that he took this from al-Khattabi who in A'lam us-Sunan stated after mentioning the hadeeth of al-Ansari and his wife:

"Allah marvels at, or laughs at, so and so": Abu Abdullh said: the meaning of laughter is mercy and this narration is from al-Farabi and not from Ibn Ma'qal<sup>23</sup>. (1)

Ibn Hajar commented upon this in al-Fath saying: "I say: I did not see this within the copy of al-Bukhāri which we have in our possession." (2)

#### **Footnotes:**

1 Al-Khattabi, A'lam us-Sunan (Makkah al-Mukarramah, KSA: Umm ul-Qura' University, 1409 AH, 1st Edn., ed. Muhammad bin Sa'd bin 'Abdur Rahmn Al Sa'ood), vol.2, p.1367

Translator's note: Ibn Ma'qal died in 295 AH/907 CE

2 Fath ul-Bari, vol.8, p.501

#### **Reply:**

Faysal al-Jasim quoted directly from Imam al-Khattabi's *A'lam*, but for some strange reason he did not realise that al-Khattabi did actually mention the precise chain of transmission (sanad) going back to al-Bukhari for his actual ta'wil of dahik as meaning divine mercy. This shall be demonstrated later on.

As for what al-Hafiz ibn Hajar mentioned then this does not mean he negated the actual ta'wil as shall be shown later.

- 3) An Egyptian Salafi writer by the name of **Amr Abd al-Mun'im Salim** in his defence of al-Albani by replying to a Jordanian writer known as Hasan ibn Ali al-Saqqaf entitled - *La Difa 'anil Albani* (p. 142) said:

---

<sup>22</sup> The translator has erred in transliterating the name as al-Farabi. It is spelt as al-Firabri or al-Farabri by different scholars.

<sup>23</sup> His name is transliterated as Ibn Ma'qil and not ibn Ma'qal

قلت : هذا ليس بدليل كاف على إثبات التأويل على الإمام البخاري فأين إسناده إلى الفري ، وأين هو من الصحيح ، فالفري من رواة الصحيح . ولقد استحضر ابن حجر - وهو منسوب إلى الأشعرية - عدم صحة نسبة هذا القول إلى الإمام البخاري ، فقال : في (( الفتح )) (513/8) : (( لم أر ذلك في النسخ التي وقعت لنا من البخاري ))

Translation:

“I say: This is not enough evidence to affirm the figurative interpretation (ta’wil) upon al-Imam al-Bukhari. Where is his<sup>24</sup> chain of transmission to al-Firabri, and where is it in the Sahih (of al-Bukhari), for al-Firabri is from the transmitters of the Sahih. He has procured (a reference from) Ibn Hajar – who is ascribed to the Asharis – with an incorrect attribution of this saying to Imam al-Bukhari. He (Ibn Hajar) said in al-Fath (8/513): *I did not see that in the manuscript copies that occurred to us from al-Bukhari.*”

- 4) A Saudi writer known as **Sulayman al-Alwan** also wrote a reply to the above named al-Saqqaf entitled *Ithaf Ahl al-Fadl*. On p. 60 he stated:

أن ما نقله السقاف عن الإمام البخاري من تأويل الضحك بالرحمة خطأ، ولم يصح نقل ذلك عن الإمام البخاري رحمه الله.

“What al-Saqqaf relayed about *Imam al-Bukhari of the figurative interpretation of laughter as (Allah’s) mercy is wrong, and it is not correct to say that about Imam Bukhari*, may Allah have mercy on him.”

On p. 61 he quoted the above lines from al-Hafiz ibn Hajar and then boldly proclaimed:

ثم إن تأويل الضحك بالرحمة فاسد؛ لمخالفته للكتاب والسنة وإجماع سلف الأمة

“Moreover, the figurative interpretation (ta’wil) of laughter as (meaning) mercy is corrupt (fasid), because it violates the Book (Qur’an), the Sunna and the consensus (ijma) of the Salaf (predecessors) of the Ummah.”

**Reply:**

Indeed, this claim itself is invalid and the reality of Imam al-Bukhari making this actual ta’wil shall be demonstrated within the pages below. Additionally, the views of other major scholars shall be presented on this matter of the dahik.

<sup>24</sup> He meant al-Bayhaqi



- 5) A short article<sup>25</sup> released by a Salafi research centre also tried to negate the ascription of the ta'wil back to Imam al-Bukhari with the usual set of frail arguments.
- 6) A Saudi Salafi by the name of **Abdur Razzaq ibn Abdul Muhsin al-Badr**<sup>26</sup> also attempted to reject the ta'wil in his *al-Qawl al-Sadid fi'l radd ala man ankar taqsim al-Tawhid* (p. 109). He also advocated the feeble claim that it does not exist in the manuscripts of Sahih al-Bukhari in our time and also quoted likewise from Ibn Hajar al-Asqalani. This negation is baseless as there are several manuscripts that controverts their claims.
- 7) A critique on some creedal points mentioned by al-Hafiz Ibn Hajar al-Asqalani in his *Fath al-Bari*, was published by a Salafi known as **Ali ibn Abdul Aziz al-Shibl** under the title – *al-Tanbih ala'l mukhalafat al-aqdiyya fi Fath al-Bari*. This work had endorsements from major Saudi writers linked to the Salafi sect, that include the late **Mufti Abdul Aziz ibn Baz**<sup>27</sup> (d. 1999), **Salih al-Fawzan**, **Abdullah ibn Aqil**, **Abdullah ibn Mani'** and **Abdullah al-Ghunayman**. Ali al-Shibl said on p. 17:

هذا؛ ولم أر البخاري رحمه الله تأول ذلك، وهو بعيد جداً عنه، لاسيما وقد قال الحافظ عفا الله عنه على حديث (4889) من كتاب التفسير: "قال الخطابي: وقال أبو عبد الله: معنى الضحك هنا الرحمة. قلت: ولم أر ذلك في النسخ التي وقعت لنا من البخاري" اهـ. والله أعلم

#### Translation:

"This, I have not seen al-Bukhari, may Allah have mercy upon him, make figurative interpretation (ta'wil) of that, and that is very far (fetched) from him. Especially since

<sup>25</sup> Available here - <https://salafcenter.org/3121/>

<sup>26</sup> His biography is available here - <http://www.abdur-razzaq-al-badr.com/>

<sup>27</sup> The work attached below is a scholarly reply to ibn Baz and his footnotes to the magnum opus known as *Fath al-Bari* by al-Hafiz ibn Hajar al Asqalani (d. 852 AH). The reply is by one of the senior Muftis of Chad in Africa, known as Shaykh Ahmed al Nur (born in 1946).

Ibn Baz attempted to spread his own agenda and creedal aberrations in the name of the Salafus Salihin with his own brand of personal reasoning that went against the views and objectives of al-Hafiz ibn Hajar, and other major scholars of the past. Indeed, in this age a number of claimants to the Way of the Salaf, who call themselves 'Salafis' have also written demeaning works to denigrate the Ash'arite creed that al-Hafiz ibn Hajar followed and disseminated in his *Fath al-Bari*. Some of these works were endorsed by Ibn Baz.

The following is a link to the background of Mufti Ahmed al-Nur – [www.fatwaacademy.org/viewmember.aspx?ID=9](http://www.fatwaacademy.org/viewmember.aspx?ID=9)

The full reply may be downloaded from the link below - <https://archive.org/download/MinhatulBariBiNaqdTaliqatIbnBazAlaFathAlBari/Minhatul%20Bari%20bi%20naqd%20taliqat%20ibn%20Baz%20ala%20Fath%20al%20Bari.pdf>

al-Hafiz (ibn Hajar), may Allah forgive him, on hadith (no. 4889, of Sahih al-Bukhari) in Kitab al-Tafsir (the book of Qur'anic exegesis) said: 'al-Khattabi said: Abu Abdullah (al-Bukhari) said: The meaning of dahik (laughter) here is divine mercy.' I say (Ibn Hajar): *'I did not see that in the manuscript copies that occurred to us from al-Bukhari.'*" Allah knows best.

- 8) A well-known Salafi fatwa website also issued a rejection of this ta'wil of Imam al-Bukhārī in Arabic. See - <https://islamqa.info/ar/226876>
- 9) In the English language a short article in rejection of the ta'wil was issued by a female Salafi under the name Um Abdullah<sup>28</sup> as follows back in 2007:

### **The claim that al Bukhari made taweel of the attribute of “laughter” to mean “mercy”**

Bismillah

Some have claimed that Imam al Bukhari -rahimahu Allah- has made ta'wil of the attribute dahik “laughter”, and explained it as meaning “mercy- rahma”. They use as evidence what al Bayhaqi -rahimahu Allah- quoted in his book “*al Asma' was- Sifat*” (2\186): قال الشيخ: وأما الضحك المذكور في الخبر فقد روى الفربري عن محمد بن إسماعيل البخاري رحمه الله أنه قال: «معنى الضحك فيه الرحمة»

*“The shaikh said: As for the laughter that is mentioned in the report, al Farbari narrated that Muhammad bin Isma'il al Bukhari – rahimahu Allah- said: “the meaning of laughter in it is mercy.”* And in Fath al Bari, Ibn Hajar quotes Abu Sulaiman al Khattabi attributing it to al Bukhari rahimahu Allah.

#### **The answer to this is:**

1\_ The chain of narration is incomplete, for Abu Sulaiman al Khattabi -rahimahu Allah- didn't hear it directly from al Farbari<sup>29</sup>, because al Khattabi (born 319 A.H.) was 1 years old when al Farbari died (d. 320 A.H.), and al Bayhaqi also didn't hear it from him, as he came even later than al Khattabi. so unless we have a complete chain of narration we can't know of its correct attribution to al Bukhari.

2\_ Ibn Hajar rahimahu Allah said, after quoting al khattabi, in his book “*Fath al Bari*” (Book of Tafsir, sharh of hadith # 4510): قُلْتُ: وَلَمْ أَرَ ذَلِكَ فِي النُّسخِ الَّتِي وَقَعْتُ لَنَا مِنَ الْبُخَارِيِّ

*“I said: and I have not seen that (al Khattabi's quote of Imam al Bukhari) in the copies that fell into our hands from (Sahih) al Bukhari.”* end of quote

<sup>28</sup> See - <https://umabdullah.wordpress.com/2007/08/14/the-claim-that-al-bukhari-made-taweel-of-the-attribute-of-laughter-to-mean-mercy/>

<sup>29</sup> It is not Farbari but al-Firabri or al-Farabri.

And Ibn Hajar -rahimahu Allah- had a huge library with manuscripts of different narrations of sahih al Bukhari.

As this article unfolds the above points shall be brought up and responded to while providing verifiable evidences using handwritten manuscripts from over the centuries, and other quotations.

What is worth noting at this point is that despite al-Hafiz ibn Hajar stating in *Fath al-Bari* that he did not see the ta'wil from Imam al-Bukhari in the manuscripts of the Sahih that he came across, then what can be resolutely mentioned using a manuscript of the Sahih that was actually from his time, is that he did eventually hear the ta'wil during an audition of the Sahih in his presence after he had completed his *Fath al-Bari*, and thus came to realise its existence. This shall be demonstrated from a valuable manuscript available in four volumes and stored in the Damad Ibrahim Pasha collection and deposited in the Süleymaniye Yazma Eser Kütüphanesi<sup>30</sup> library in Istanbul, Turkey.

**Imam Badrud-Din al-Ayni** (d. 855 AH) also wrote a rival commentary to Sahih al-Bukhari alongside his contemporary, al-Hafiz ibn Hajar, in Cairo, Egypt. This commentary is known as *Umdatul-Qari*, and he too mentioned that he did not see the ta'wil of al-Bukhari in the manuscripts available at his personal reach. After mentioning the ta'wil of al-Bukhari as mentioned by Abu Sulayman al-Khattabi he said in *Umdatul Qari* (19/228):

وَلَيْسَ فِي النَّسْخِ الَّتِي فِي أَيْدِي النَّاسِ مَا نَسَبَهُ الْخَطَّابِيُّ إِلَى الْبُخَارِيِّ بِاللَّفْظِ الْمَذْكُورِ، وَاللَّهُ أَعْلَمُ

Translation:

"It is not in the manuscript copies that are in the hands of the people that al-Khattabi attributed to al-Bukhari with the aforementioned wording. Allah knows best."

Once again, this is not the case as shall be seen in due course since there were some manuscripts from his time that did have the ta'wil under investigation.

<sup>30</sup> See - <http://www.suleymaniye.yek.gov.tr/>

## THE FIRST PUBLISHED EDITION OF SAHIH AL-BUKHARI

Since the mid-19<sup>th</sup> century numerous printed editions of Sahih al-Bukhari have been published in various Muslim countries, of which several have utilised some original handwritten manuscripts. The first known printed edition of the Sahih was compiled and edited under the skilful and scholarly dedication of an Indian Hadith scholar known as **Shaykh Ahmed Ali Saharanpuri**<sup>31</sup> (d. 1880 CE). His edition utilised a number of manuscripts of the Sahih, and most prominently he had access to a unique and highly authoritative manuscript copy (nuskha) of Sahih al-Bukhari compiled by another earlier scholar of Indian origin from the 7<sup>th</sup> Islamic century known as Imam al-Hasan al-Saghani (d. 650 AH), that has seldom been utilised in most of the other printed editions. The nuskha of al-Saghani was available to previous generations of Hadith scholars like Imam Badrud-Din al-Ayni, al-Hafiz ibn Hajar, Imam Shamsud-Din al-Kirmani and others, but it seems they did not always fully utilise it while writing their respective commentaries to Sahih al-Bukhari.

A contemporary Indian scholar by the name of Mawlana Nur al-Hasan Rashid Kandhlawi has written a short article in Urdu entitled 'Hadrat Mawlana Ahmad 'Ali Saharanpuri ki Khidmat-i-Hadith' on how Shaykh Ahmed Ali compiled his edition of the Sahih. His article has been translated<sup>32</sup> into English and some pertinent points on this edition are worth mentioning here:

### **Shaykh Nur al-Hasan mentioned:**

“The first release of this edition of Sahih al-Bukhari

Upon completing the very arduous phase of verifying, annotating and cross-referencing the first volume [12] of Sahih al-Bukhari, Mawlana Ahmad 'Ali turned his attention to its publication. The printing of the first volume began in [the publishing house] Matba' Sayyid al-Akhbar, Delhi, of Sayyid 'Abd al-Ghafur (the brother of Sir Sayyid Ahmed) on 18th Jumada l-Akhir 1264 AH (May 1848 CE). However, the speed of printing was very slow. In six months (until Dhu l-Hijjah 1264 AH), only 184 pages were printed. Meanwhile, the edition of Sunan al-Tirmidhi that was prepared by Mawlana Ahmad 'Ali had been completed with

---

<sup>31</sup> Readers who are further interested in the efforts of Shaykh Ahmed Ali may refer to the work known as *Hadith Scholarship in the Indian Subcontinent: Ahmad 'Alī Sahāranpūrī and the Canonical Hadith Literature*, by Mufti Muntasir Zaman. Published by - <https://qurtubabooks.com/product/hadith-scholarship-in-the-indian-subcontinent/>

<sup>32</sup> See here for a translation by Husain Patel - [https://www.deoband.org/2022/01/biographical-notes/worlds-first-critical-edition-sahih-albukhari/#identifier\\_14\\_5142](https://www.deoband.org/2022/01/biographical-notes/worlds-first-critical-edition-sahih-albukhari/#identifier_14_5142)



annotations [ready for publication]. For this, after temporarily pausing his efforts of publishing Sahih al-Bukhari, the Mawlana had the publication of Sunan al-Tirmidhi started from Matba' al-'Ulum, Delhi. While the publication of Sunan al-Tirmidhi was ongoing, arrangements were made at his own printing press, Matba' Ahmadi. Subsequently, both of the Mawlana's projects on Sahih al-Bukhari and Sunan al-Tirmidhi were transferred to Matba' Ahmadi. In this way, the first publication of the first volume of Sahih al-Bukhari from Matba' Ahmadi was completed in **Rajab 1267 AH (May 1851 CE)**. By this time, the publication of the second volume had also begun, which reached completion in **Muharram 1270 AH (1853 CE)**. It should be noted that in the Islamic world, Sahih al-Bukhari was published for the first time 23 years after this publication, in 1292 CE.[13]

Only 325 copies of this first edition were printed, with the expenses of printing each copy amounting to 18 rupees. Per part (juz'), 5 rupees 8 annas was fixed as the copyist's wage, 3 rupees 12 annas was the price of the paper, 4 rupees 8 annas were spent on the printing and 12 annas on miscellaneous expenses. The selling price was fixed at 25 rupees which was quite a large amount for that time period. On average, 25 rupees was how much a household's monthly expenditure would amount to in order to fare adequately. Despite this high price, the demand for Sahih al-Bukhari and buyers' desire for it was such, that despite being well over most people's spending power, it was sold out very quickly. Thus, it was likely the very same year that the need for a second print arose. After that, its publication and sale picked up such pace that within only ten years more than eight editions were released, not only from the Mawlana's own printing press, but various others from Delhi, Bombay etc.

### **The complete revision of Mawlana Ahmad 'Ali's edition**

Mawlana Ahmad 'Ali had started revising and rechecking the text from the time of its first publication. In the second release [of the first edition], which was mentioned earlier, an introduction had been added.[14] The prints that followed, having been released by other scholars and printing presses, did not contain Mawlana Ahmad 'Ali's corrections, additions or alterations, but it could not be that he would neglect the task that he had undertaken as his life's ambition. However, before a revised edition containing all of his corrections additions or alterations could be printed, the movement of 1857 began, the brunt of which was also felt by the Mawlana's printing press. All of its knowledge resources, copies of printed books and the Mawlana's extremely valuable personal library were all destroyed – not a single book or paper remained. The Mawlana was in Saharanpur when this tragedy befell. There was no chance to return to Delhi for restarting the printing press. Nevertheless, the Mawlana's deep connection with Sahih al-Bukhari remained as before. It was most likely at this time that the

Mawlana restarted efforts on the Delhi edition. Scribal or typing errors that were in the first edition were corrected. The annotations were completely rechecked and some of the wording was modified. The references were researched and refined further while some footnotes and citations were added and others were removed.”

Footnotes 12&13 mentioned:

12) The book was divided into two volumes, with the second one starting at Kitab al-Maghazi. (Translator)

13) This is probably the oldest date of publication that the author of this article came across, though there were some before then. The earliest print for Sahih al-Bukhari in the Islamic world seems to have been in Egypt in 1279 AH (1862 or 1863 CE). The first print from outside the Islamic world also emerged at the same time by Brill, Leiden, from 1862 to 1868 (see Mu'jam al-Matbu'at al-'Arabiyyah wa l-Mu'arrabah by Joseph Elian Sarkis). Regardless, Mawlana Ahmad 'Ali Saharanpuri's print was by far the earliest. (Translator)

The translator also mentioned under footnote no. 6:

“The fact that Mawlana Ahmad 'Ali's edition is the best has also been attested to by Dr Ahmad Faris al-Sallum in his introduction to *al-Mukhtasar al-Nasih*,<sup>33</sup> where he considered it to be even better than the famed Amiri print that was printed from Amiri Press, Bulaq (Cairo), in 1313 AH (1895 CE), after being prepared by a committee of scholars upon the decree of Sultan 'Abd al-Hamid. Besides Mawlana Ahmad 'Ali's expertise and diligence, a key factor that gives so much value to his edition is his access to many crucial manuscripts, most notably a version of the **Saghani manuscript**, as mentioned above.”

The Sahih of Imam al-Bukhari was transmitted directly from him by a few notable hadith narrators. In the next section this will be enunciated with reference to the late Shaykh, Dr. Muhammad Mustafa al-A'zami<sup>34</sup> (d. 2017).

---

<sup>33</sup> 1/92, where he said - والنسخة الهندية المطبوعة قديماً في الهند أجود منها - meaning:

“The Indian edition, published in older times in India is the finest of them.”

<sup>34</sup> See his background here - <https://library.ihu.edu.tr/en/2020/01/15/prof-dr-muhammed-mustafa-el-azaminin-kitaplari-kutuphanemize-bagislandi/>

## THE EARLY TRANSMITTERS OF SAHIH AL-BUKHARI

Dr. Mustafa al-A'zami<sup>35</sup> has mentioned the following transmitters of Sahih al-Bukhari who narrated it directly from Imam al-Bukhari:

- 1) Abu Ishaq Ibrahim ibn Ma'qil an-Nasafi al-Hanafi<sup>36</sup> (d. 295 AH), the judge of Nasaf
- 2) Abu Abdullah al-Husayn al-Mahamili (235-330 AH)
- 3) Abu Muhammad Hammad ibn Shakir ibn Sawiyyah al-Warraaq an-Nasafi al-Hanafi (d. 311 AH)
- 4) Khalaf ibn Shahid ibn al-Husayn ibn Hashim an-Nasafi (d. 308 AH)
- 5) Abu'l Fadl Tahir ibn al Husayn ibn Makhlad an-Nasafi
- 6) Muhammad ibn Musa ibn Hudhayl
- 7) **Abu Abdillah Muhammad ibn Yusuf ibn Matar al-Firabri**<sup>37</sup> (231-320 AH)
- 8) Abu Talhah Mansur ibn Muhammad ibn Ali ibn Qarinah al-Bazdi (d. 329 AH)
- 9) Masih ibn Ismah ash-Shirakathi an-Nasafi
- 10) Mahib ibn Sulayman
- 11) Abu'l Fadl Ja'far ibn Muhammad ibn al Abbas at-Tubani

From the above-named students of al-Bukhari the most prominent transmitter of his Sahih was no. 7, known famously as al-Firabri. Dr. Mustafa A'zami mentioned the following about him<sup>38</sup>:

“Ibn Rushayd mentions seven transmitters of Sahih al-Bukhāri from Firabri.<sup>39</sup> Rushati said, *‘Firabri is primarily relied upon in the transmission of Bukhari’s book.’*<sup>40</sup> Ibn Rushayd writes: *‘Today, the recognised route to Bukhari in the East and the West with continuous auditions is the route of Firabri. He was in*

---

<sup>35</sup> Taken from the work entitled - *An Introduction to Sahih al-Bukhari Author's Biography, Recensions and Manuscripts* (pp. 45-48), translated by Muntasir Zaman.

<sup>36</sup> This transmission was used by Imam Abu Sulayman al-Khattabi in his commentary of Sahih al-Bukhari called *A'lam al-Hadith*, and there are some omissions in the content of Sahih al-Bukhari by Ibn Ma'qil.

<sup>37</sup> See below for more on his reliability.

<sup>38</sup> *An Introduction to Sahih al-Bukhari Author's Biography, Recensions and Manuscripts* (p. 49.)

<sup>39</sup> *Ifadat an-Nasih bi'l ta'rif bi sanad al-Jami al-Sahih* (pp. 17-18) of Ibn Rushayd al-Andalusi (d. 721 AH).

<sup>40</sup> *Ibid.*, 15.

possession of Bukhari's original exemplar<sup>41</sup>, from which his students copied. This bolstered his rank and served as a testimony to his truthfulness."<sup>42</sup>

Dr. A'zami mentioned<sup>43</sup> a total of 19 people who transmitted the Sahih of al-Bukhari from al-Firabri. They being as follows:

- 1) Abu Ishaq Ibrahim ibn Ahmad ibn Ibrahim al-Balkhi al-Mustamli (d. 376 AH)
- 2) Ahmad ibn Abdillah ibn Muhammad ibn Yusuf al-Firabri
- 3) Abu Hamid Ahmad ibn Abdillah ibn Nu'aym ibn al-Khalil an-Nu'aymi (d. 386 AH)
- 4) Ahmad ibn Hajib ibn Muhammad al-Kushani (d. 392 AH)
- 5) Zurarah<sup>44</sup>
- 6) Abu Ali Sa'id ibn Uthman ibn as-Sakan al-Bazzar al-Baghdadi al-Misri (294-353 AH)
- 7) **Abu Muhammad Abdullah ibn Ahmad ibn Hammuyah as-Sarakhsi<sup>45</sup>** (293-381 AH)
- 8) Abu'l Hasan Ali ibn Ahmad ibn Abd al-Aziz al-Jurjani (d. 366 AH)
- 9) Muhammad ibn Ahmed ibn Hajib al-Kushani ad-Dihqan
- 10) Abu Ali Isma'il ibn Muhammad ibn (Ahmad ibn) Hajibi al-Kushani
- 11) Muhammad ibn Ahmad ibn Matt as-Samarqandi al-Ishtikhani (d. 388 AH)
- 12) Abu Zayd Muhammad ibn Ahmad ibn Abdillah al-Marwazi
- 13) Abu Bakr Muhammad ibn Hamm ibn Naqib al-Bukhari as-Saffar (d. 381 AH)
- 14) **Muhammad ibn Khalid ibn al-Hasan al-Firabri<sup>46</sup>**
- 15) Abu Ali Muhammad ibn Umar ibn Shabbuyah al-Marwazi (d. 296 AH)
- 16) Abu Ahmad Muhammad ibn Muhammad ibn Yusuf al-Makki al-Jurjani (d. 374 AH)
- 17) Abu'l Haytham Muhammad ibn al-Makki ibn (Muhammad ibn al-Makki ibn) Zur'a al-Marwazi al-Kushmihani (d. 389 AH)
- 18) Ahmed ibn Muhammad al-Akhsikati
- 19) Abu Luqman Yahya ibn Ammar ibn Muqbil ibn Shahan al-Khatlani

---

<sup>41</sup> This is known as the Asl (original copy).

<sup>42</sup> Ibid., 18

<sup>43</sup> *An Introduction to Sahih al-Bukhari Author's Biography, Recensions and Manuscripts* (pp. 49-55).

<sup>44</sup> See footnote 5 of the work by Dr. A'zami for more clarification on him by the translator.

<sup>45</sup> See more on him later.

<sup>46</sup> This is the Shaykh of Imam Abu Sulayman al-Khattabi that he received most of the Sahih al-Bukhari from. This shall be mentioned later on while looking at how al-Khattabi received the ta'wil of al-Bukhari on dahik.



## THE RELIABILITY OF IMAM MUHAMMAD IBN YUSUF AL-FIRABRI

In recent days some unrecognised Hadith critics have raised the notion with an ulterior motive to demean the status of Sahih al-Bukhari by propositioning their theory that the most well-known transmitter of Sahih al-Bukhari, known as Imam Muhammad ibn Yusuf al-Firabri (or vocalised as al-Farabri by some, d. 320 AH), was not accredited to be reliable (tawthiq) by any contemporary living scholar in his life time, and thus designating him to be a type of unknown narrator (majhul) in terms of veracity (dabt). Such claimants have thus anticipated that his tawthiq was made much later on without reference to any early source to support such a supposition that Imam al-Firabri was accepted to be trustworthy (thiqa) or truthful (saduq) in his actual life time.

According to al-Hafiz Abu Ya'la al-Khalili (d. 446 AH) in his *al-Irshād fi Ma'rifat Ulama al Hadith* (3/959), the last person to transmit the Sahih of Imam al-Bukhari directly from him, was his prominent student known as Imam al-Firabri. The well-known and reliable hadith scholar (Muhaddith) and expert on the praise and dispraise (Jarh wa'l Ta'dil) of narrators known as **al-Hafiz Abu Ahmed ibn Adi** (b. 277AH-d. 365 AH), was also one of those who narrated directly from Imam al-Firabri.

Imam Ibn Adi has mentioned in the introduction of his recognized work on weak Hadith narrators known as *al-Kāmil fi du'afa al-Rijal*<sup>47</sup> the following guidelines that he utilised as part of his methodology:

وذاكر في كتابي هذا كل من ذكر بضرب من الضعف، ومن اختلف فيهم، فجرحه البعض وعدله البعض الآخرون، ومرجح قول أحدهما مبلغ علمي من غير محاباة، فلعل من قبح أمره أو حسنه تحامل عليه، أو مال إليه، وذاكر لكل رجل منهم مما رواه ما يُضعف من أجله، أو يُلحقه بروايته له اسم الضعف لحاجة الناس إليها لأقره على الناظر فيه.

وصنفته على حروف المعجم ليكون أسهل على من طلب راويا منهم، ولا يبقى من الرواة الذين لم أذكرهم إلا من هو ثقة أو صدوق، وإن كان يُنسب إلى هوى وهو فيه متأول

### Translation:

*"This book of mine shall make mention of all hadith narrators against whom the slightest amount of criticism was levelled as well as other narrators concerning whom hadith critics are in disagreement with some validating them and some others invalidating them. I shall give more weight to a particular statement of any of these critics to the best of my knowledge and without any prejudice. This is because criticizing or commending a certain narrator may be motivated by*

<sup>47</sup> 1/84, Maktaba al-Rushd edition.

prejudice against or bias in favour of that particular narrator. **For each reporter I shall cite some of those narrations they narrated on account of which they have been graded weak, or because of narrating which the characteristic of weakness stuck to them.** I shall also cite other hadīths, the narration of which renders its narrators as weak. This I do in consideration of people's need and in order to facilitate the matter for those critics who verify the status of such narrators.

I have put the names of the narrators in alphabetical order for easy reference. I have also excluded from my book only those narrators who have been graded as trustworthy (thiqa) or truthful (ṣadūq) even if they are accused of a certain innovation (hawā), yet they have a good point regarding its interpretation."

The underlined portion clearly indicates that any narrator not listed by Ibn Adi in his *al-Kamil* is either thiqa (trustworthy) or ṣadūq (truthful) to him prior to the completion of his *al-Kamil*.

Imam ibn Adi related some narrations directly from Imam al-Firabri. Here are two such narrations in *al-Kāmil* via the link that includes Imam al-Firabri narrating from Imam al-Bukhari:

1/170:

**197 - أخبرنا محمد بن يوسف بن مطر الفربري، حدثنا محمد بن إسماعيل البخاري،** حدثنا مُسَدَّد، حدثنا عبد الواحد، حدثنا عاصم، قال: سألتُ أنس بن مالك عن القنوت، فقال: قد كان القنوت، قلت: قبل الركوع أو بعده؟ قال: قبله، قال: فإن فلانا أخبرني عنك أنك قلت بعد الركوع، فقال: كذب، إنما كنت رسول الله صلى الله عليه وسلم بعد الركوع شهرا، فذكره.

2/118:

**1929 - حدثنا محمد بن يوسف الفربري،** حدثنا محمد بن إسماعيل البخاري، حدثنا إسماعيل بن أبان الوراق، قال: أخبرنا القاسم بن معن، عن موسى بن عقبة، عن نافع، عن ابن عمر، أن رسول الله صلى الله عليه وسلم أمر أن تؤدى صدقة الفطر قبل أن يخرجوا إلى المصلى. قال الشيخ: وإسماعيل بن أبان الوراق أحاديث حسان عن يروي عنه، وقول السعدي فيه إنه كان مائلا عن الحق، يعني به ما عليه الكوفيون من التشيع، وأما الصدق فهو صدوق في الرواية.

Note also that Ibn Adi did at times give examples of some of his own teachers that he related from directly and then mentioned some type of weakness with regards to their veracity as narrators in *al-Kamil* under their biographical entries. See for examples under the following entries:

- i) Al-Hussain ibn Abdul Ghaffar ibn 'Amr (al-Kamil, 4/33, no. 496). Ibn Adi related directly from him in *al-Kāmil* (2/275, no. 2455, 3/302, no. 4397)
- ii) Khalid ibn Ghassan ibn Malik, Abu Abas al-Darimi (al-Kamil, 4/334, no. 606). Ibn Adi related directly from him in *al-Kāmil* (4/335, no. 6252 and no. 6254, 7/590, no. 12249, 10/108, no. 16875, 10/385, no. 17777)
- iii) Abdullah ibn Hafs al-Wakil (7/95, no. 1101, where Ibn Adi mentioned about Abdullah that he would dictate forged Hadiths from his memory and he did not doubt that Abdullah forged them. He also gave an example of a forgery from Abdullah). Despite this expose on Abdullah ibn Hafs, Ibn Adi also narrated some reports on Abdullah's authority (see *al-Kāmil*, 1/136, no. 104, 1/315, no. 770, 5/302, no. 7857)

There is no biography for Imam Muhammad ibn Yusuf al-Firabri as a weak narrator by Imam Ibn Adi in his *al-Kāmil*. Hence, Imam al-Firabri was a reliable narrator to his direct disciple, al-Hafiz Ibn Adi, as he narrated from him in various places of his *al-Kamil*, and thus the above rule mentioned by Imam Ibn Adi with his quoted wording applies directly to Imam al-Firabri: *"I have also excluded from my book only those narrators who have been graded as trustworthy (thiqa) or truthful (ṣadūq) even if they are accused of a certain innovation (hawā), yet they have a good point regarding its interpretation."*

Imam Ibn Adi appears to be one of the earliest known scholars that can be mentioned in our time to have deemed Imam al-Firabri to be a reliable transmitter of hadith. It is plausible to state that Imam Ibn Adi also transmitted the *Sahih* of Imam al-Bukhari directly from Imam al-Firabri, since al-Hafiz Hamza ibn Yusuf al-Sahmi (d. 427 AH) mentioned in his *Tarikh Jurjān* that a certain Abu Amr Ahmed ibn Muhammad al-Bishri al-Istirābādhi received some of the *Sahih* al-Bukhari from Imam Abu Ahmed Ibn Adi directly. See *Tārikh Jurjān* (p. 85, no. 124, Da'iratul Ma'arif, Hyderabad, 1950 edition or p. 126, no. 124, A'lam al-Kutub edition, 1987 edition). Imam al-Sahmi was also a direct student of Imam Ibn Adi's (see his *Tārikh Jurjān*, under no. 443).

Another scholar who narrated the *Sahih* of Imam al-Bukhari directly from Imam al-Firabri was **al-Hafiz Abu Ali ibn al-Sakan (d. 353 AH)**. This was mentioned by Imam Ibn Rushayd al-Fihri al-Andalusi (d. 721 AH) in his *Ifādat al-naṣīḥ bi'l-Ta'rīf bi-Sanad al-Jami al-Saḥīḥ* (p. 22), by al-Hafiz Shamsud-Din al-Dhahabi (d. 748 AH) in his *Siyar A'lam an-Nubala* (10/408 and 16/117, Risala edition) and al-Hafiz Ibn Hajar al-Asqalani in his *Fath al-Bari* (1/223). In turn, Imam Ibn al-Sakan transmitted the *Sahih* of al-Bukhari to Shaykh Muhammad ibn Isma'il ibn Muhammad Abu Abdullah al-Ansari al-Andalusi (d. 394 AH), as mentioned by al-Hafiz al-Dhahabi in his *Tārikh al-Islam* (8/741, no. 129, Bashhar Awwad edition).

Al-Hafiz Ibn Asākir (d. 571 AH) reported with his chain of transmission back to Imam ibn al-Sakan saying the following about Sahih al-Bukhari and some other books of Hadith:

***“These are the foundations (qawā'id) of Islam: the book of Muslim, the book of al-Bukhari, the book of Abu Dawud and the book of al-Nasa'i.”***

This is a clear proof that Imam Ibn al-Sakan deemed Sahih al-Bukhari to be one of the most important sources for Islamic law and he received this book directly from Imam al-Firabri. This leads one to establish that Imam ibn al-Sakan considered Imam al-Firabri to be a trustworthy (thiqa) narrator. This is further ascertained by mentioning that Imam ibn al-Sakan compiled a work which consisted of what he considered to be authentic (Sahih) narrations as per his methodology.

Imam ibn al-Sakan compiled a Hadith collection known as **Sahih Ibn al-Sakan** for short, with alternative titles used by previous generations of scholars as: *Al-Sunan al-Sihah al-Ma'thura an Rasulillahi Sallallahu alaihi wa sallam* (as mentioned by Imam Ibn al-Mulaqqin in his *al-Tawdih li-Sharh al-Jami al-Sahih*, 2/159 and Shaykh Muhammad ibn Ja'far al-Kattani in his *al-Risala al-Mustatrafah fi bayan mashhur kutub al-Sunna al-musharrafah*, p. 20), and *al-Sahih al-Muntaqa* (as mentioned by al-Hafiz al-Dhahabi in his entry for Ibn al-Sakan in his *Tadhkiratul Huffaz*, 3/100, no. 890).

The Sahih of Ibn al-Sakan is non-extant in our time but previous generations of scholars did have access to it. Imam Taqiud-Din al-Subki (d. 756 AH) quoted a few words from the introduction to *Sahih Ibn al-Sakan* in his work known as *Shifa as-Siqam* (p. 112, Ilmiyya edition). Before Imam al-Subki's time the Hadith scholar known as Imam Abul Hasan ibn al-Qattan al-Fasi (d. 628 AH) quoted one narration from the named work by Imam Ibn al-Sakan in his *Bayan al-Wahm wa al-Iham al-Waqi'ayn fi Kitab al-Ahkam* (2/429) via the route of Ibn al-Sakan from al-Firabri as follows:

قَالَ أَبُو عَلِيٍّ بْنُ السَّكَنِ فِي كِتَابِهِ فِي السَّنَنِ، عَنْ مُحَمَّدَ بْنِ يُوسُفَ، هُوَ - الْفَرَبْرِي - عَنْ الْبُخَارِيِّ، عَنْ عَلِيِّ بْنِ خُشْرَمٍ، عَنْ وَكَيْعٍ، عَنْ سُفْيَانَ، عَنْ الْأَعْرَجِ، عَنْ خَلِيفَةَ بْنِ خُصَيْنٍ، عَنْ / أَبِيهِ، عَنْ جَدِّهِ قَيْسِ بْنِ عَاصِمٍ أَنَّهُ قَالَ: "أَسْلَمْتُ فَأَمَرَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ أَغْتَسِلَ بِمَاءٍ وَسَدَرِ

Al-Hafiz Ibn Hajar al-Asqalani has also quoted in his *Fath al-Bari* (1/351) from the Sahih of Ibn al-Sakan where the latter narrated from Imam al-Firabri. Since Imam Ibn al-Sakan narrated directly from Imam al-Firabri in his *al-Sunan al-Sihah al-Ma'thura*, with his condition that what he would incorporate within this collection would be authentic (Sahih) to him, then this leads to the deduction that the sub narrators within his work would also be reliable types of narrators



to Imam Ibn al-Sakan. This leads to the conclusion that Imam ibn al-Sakan must have considered his teacher, Imam al-Firabri, to be a reliable type of narrator.

**Imam Abu Muhammad ibn Hazm al-Zahiri (d. 456 AH)** has mentioned a rule that leads to his personal acceptance of Imam al-Firabri to be *thiqa* (reliable) in his *al-Muhalla bi al-Athār*. In the introduction to *al-Muhalla* (p. 1) he said:

وَلْيَعْلَمْ مَنْ قَرَأَ كِتَابَنَا هَذَا أَنَّنَا لَمْ نَخْتَجِ إِلَّا بِخَيْرٍ صَحِيحٍ مِنْ رَوَايَةِ الثَّقَاتِ مُسْنَدٍ وَلَا خَالَفْنَا إِلَّا خَيْرًا ضَعِيفًا فَبَيِّنًا ضَعْفَهُ، أَوْ مَنْسُوحًا فَأَوْضَحْنَا نَسْخَهُ. وَمَا تَوَفَّقْنَا إِلَّا بِاللَّهِ تَعَالَى

#### Translation:

“Let it be known to the one who reads this book of ours that we did not draw evidence except from an authentic (*Sahih*) narration reported from trustworthy narrators (*thiqāt*) with a connected chain (*Musnad*), and we did not leave anything except a narration which is weak and having explained its weakness, or that which is abrogated except that we made clear by that which it abrogated by, and that success is only from Allah.”

Ibn Hazm has mentioned a number of narrations via the route of Imam al-Firabri relating from Imam al-Bukhari which he deemed to be authentic based on his introductory principle. See examples in *al-Muhalla* (1/33, 1/86, 1/103, 1/106, 1/129, 1/216, 1/220 and many more places).

Hence, Imam al-Firabri was deemed to be *thiqa* by Imam Ibn Hazm al-Zahiri. Note also what Imam Ibn Hazm had to say about the status of *Sahih al-Bukhari* and *Sahih Ibn al-Sakan* alongside other famous books of Hadith. Imam al-Dhahabi quoted Imam Ibn Hazm as saying in his *Siyar A'lam an-Nubala* (18/202):

“The most appropriate books of veneration are the ***Sahihs of al-Bukhari and Muslim, Sahih Ibn al-Sakan***, *Muntaqa Ibn al-Jārud*, *Muntaqa of Qāsim ibn Asbagh* and after them, the book of Abu Dawud, the book of al-Nasa’i, the *Musannaf of Qasim ibn Asbagh* and *Musannaf Abi Ja’far al-Tahawi*...”

In later centuries the following major scholars also deemed Imam al-Firabri to be trustworthy (*thiqa*):

1. **Imam Abul Walid al-Bāji (d. 474 AH)** declared Imam al-Firabri to be *thiqa mashhur* (trustworthy and well-known) as related by Imam ibn Rushayd in his *Ifādat al-naṣīḥ bi'l-Ta'rīf bi-Sanad al-Jami al-Saḥīḥ* (p. 15) with his chain of transmission (*sanad*) back to Imam al-Bāji.
2. **Imam Abu Bakr al-Sam'ani (462-510AH)** declared Imam al-Firabri to be *thiqa* (trustworthy) and scrupulous (*war'an*) in his *Amāli* (dictations on Hadith), which is fully known as *Amali majalis fi'l-Hadith*. This grading from al-Sam'ani was mentioned by the following authorities:

- a) Imam Ibn Nuqta (d. 629 AH) in his *al-Taqyīd li-Maʿrifat ruwāt al-Sunan wa-al-Masānīd* (p. 126)
- b) Imam Ibn Rushayd al-Fihri al-Andalusi (d. 721 AH) in his *Ifādat al-naṣīḥ bi'l-Taʿrīf bi-Sanad al-Jami al-Saḥih* (p. 15)
- c) Al-Hafiz Shamsud-Din al-Dhahabi (d. 748 AH) in his *Tārikh al-Islam* (23/614, Tadmuri edition) and in his *Siyar Aʿlam an-Nubala* (15/11, Risala edition)
- d) Imam Sirajud-Din Ibn al-Mulaqqin (d. 804 AH) in his *al-Tawdih li-Sharh al-Jami al-Saḥih* (2/52)
- e) Imam Badrud-Din al-Ayni (d. 855 AH) in his *Umdatul Qari* (2/132)
3. **Imam Abdul Muʿmin al-Dimyati (d. 705 AH)** declared Imam al-Firabri to be thiqa (trustworthy) in his *al-Arbaʿin al-Abdal* (p. 26)
  4. **Imam Ibn Rushayd al-Fihri al-Andalusi (d. 721 AH)** declared Imam al-Firabri to be thiqa amin (trustworthy and honest) in his *Ifādat al-naṣīḥ bi'l-Taʿrīf bi-Sanad al-Jami al-Saḥih* (p. 10). He also said in the same work (p. 14) about Imam al-Firabri: “*Abu Abdullah al-Firabri is the reliance (umda) of the Muslims for al-Bukhari’s book and his renown forgoes the need to identify his status.*”
  5. **Imam Shamsud-Din al-Dhahabi (d. 748 AH)** said Imam al-Firabri was thiqa (trustworthy) in his *al-Ibar fi-Khabar man ʿAbar* (2/9, Ilmiyya edition) and in his *Siyar Aʿlam an-Nubala* (15/10) he declared him to be: “*al-Muhaddith (the Hadith scholar), al-thiqa (the trustworthy), al-Alim (the scholar).*”
  6. **Imam Salahud-Din al-Safadi (d. 765 AH)** said that Imam al-Firabri is thiqa in his *al-Wafi bi'l-Wafayat* (5/245, no. 2315)
  7. **Imam Shamsud-Din al-Kirmanī (d. 786 AH)** declared Imam al-Firabri to be thiqa in his *al-Kawakib al-Darari fi Sharh Sahih al-Bukhari* (1/8)
  8. **Imam Muhammad al-Majari (d. 862 AH)** declared Imam al-Firabri to be thiqa amin (trustworthy and honest) in his *Barnamaj al-Majari* (p. 109)
  9. **Imam Ali al-Qari al-Hanafi (d. 1014 AH)** declared Imam al-Firabri to be thiqa in his *Sharh al-Shifa* (1/62, Ilmiyya edition)
  10. **Imam Kâtip Çelebi (d. 1067 AH)** who is well known as Haji Khalifa declared Imam al-Firabri to be thiqa in his *Sullām al-wusul ila Tabaqat al-Fuhul* (3/293)
  11. **Imam Ibn al-Imad al-Hanbali (d. 1089 AH)** declared Imam al-Firabri to be thiqa in his *Shadharāt al-Dhahab fi Akhbār man Dhahab* (4/101)

In conclusion to this section, it is clear that Imam al-Firabri was trustworthy (thiqa), and no proof has been located to suggest otherwise from any reputable scholar from his lifetime, let alone in the centuries closest to his time. As for any individual who has attempted to demean his status with a dismissive demeanour in this age, then it is inconsequential and unsubstantiated due to having no supporting witnesses from centuries gone by to hold such a standpoint. Hence, the Muslims at large should not fall for such propaganda aimed at undermining

the reliability of not only Imam al-Firabri but the contents of what he transmitted, namely, the Sahih of Imam al-Bukhari.

In the following section some points about Imam al-Saghani and his recension of Sahih al-Bukhari shall be mentioned, since it undeniably has the ta'wil of Imam al-Bukhari within it as shall be observed from a set of Arabic manuscripts of Sahih al-Bukhāri.



## IMAM AL-SAGHANI (577-650 AH) AND HIS RECENSION (NUSKHA) OF SAHIH AL-BUKHARI

Mufti Muntasir Zaman has compiled a short and beneficial English article on the background to the Hanafi scholar, Imam Radiud-Din al-Hasan ibn Muhammad al-Saghani,<sup>48</sup> and his recension (nuskha) of Sahih al-Bukhari from the 7<sup>th</sup> Islamic century. This nuskha was collated a few decades before the popular Yunini nuskha referenced earlier. He has mentioned<sup>49</sup> the following about the manuscript compiled by al-Saghani (with some highlighting added by this compiler):

### Al-Şaghānī's Manuscript of the Şahīḥ

As his oeuvre suggests, al-Şaghānī took a special interest in al-Bukhārī's *Şahīḥ*; after all, he authored a digest, gloss, and biographical dictionary on the *Şahīḥ*. Furthermore, he studied the *Şahīḥ* under several direct students of **Abū al-Waqt al-Sijzī**<sup>50</sup> (d. 553 AH), a key transmitter of the work.<sup>[15]</sup> During his stay in Baghdad, al-Şaghānī spent a considerable amount of time editing a particular manuscript of *Şahīḥ al-Bukhārī*, later entitled the Baghdadī manuscript. This was not the first manuscript of the *Şahīḥ* that he wrote. Earlier while sojourning in Aden, Yemen, he wrote several manuscripts of the *Şahīḥ*, which he left there as endowments.<sup>[16]</sup> **The most notable value of the Baghdadī manuscript lies in al-Şaghānī's cross-analysis of it with another key manuscript: al-Firabrī's holograph.**<sup>[17]</sup>

The reader may recall that al-Firabrī had access to al-Bukhārī's exemplar that was transcribed by his parchment bearer Abū Ja'far al-Warrāq.<sup>[18]</sup> A close reading of al-Şaghānī's manuscript further reveals that he had access to Ibrāhīm ibn Ma'qil's (d. 295 AH) recension,<sup>[19]</sup> a direct transmitter from al-Bukhārī.<sup>[20]</sup> In many places, al-Şaghānī alludes to material found exclusively in al-Firabrī's manuscript, e.g. commentary and preferences from al-Bukhārī,<sup>[21]</sup> added information on the transmitters,<sup>[22]</sup> and continuity of truncated chains.<sup>[23]</sup> In one place, he consults al-Firabrī's manuscript to respond to al-Ismā'īlī's critique of al-Bukhārī.<sup>[24]</sup> Dr. Sāmīḥ

<sup>48</sup> His biography is noted in al-Dhahabi's *Siyar a'lam an-Nubala* (23/282-284). One may also refer to the Encyclopaedia of Islam (II, vol. 8 p. 820).

<sup>49</sup> See here - <https://hadithnotes.org/a-gem-among-stones-al-%e1%b9%a3aghanis-manuscript-of-%e1%b9%a3a%e1%b8%a5i%e1%b8%a5-al-bukhari/>

<sup>50</sup> Three scholars have been listed by Hasnayn Salman Mahdi in his introduction to the work by al-Saghani known as *Asami Shuyukh al-Bukhari* (p. 15) as being teachers of al-Saghani, who all took Sahih al-Bukhari from Imam Abu'l Waqt al-Sijzi (d. 553 AH). These three scholars being: i) **al-Hafiz Burhanud-Din Abul Futuh Nasr ibn Abi'l Faraj al-Husari (536-619 AH), ii) Abu Muhammad Abdul Aziz ibn Ahmed ibn Mas'ud known as Ibn al-Jassas (d. 616 AH) and iii) Abu Sa'd Thabit ibn Musharrif ibn Abi Sa'd al-Azaji al-Baghdadi, known as Ibn al-Banna (d. 616 AH).** These three scholars have also been listed by Imam al-Taqi al-Fasi (d. 832 AH) in his *Dhayl al-Taqyid li Ma'rifat al-Sunan wa'l Masanid* (1/512).

As for Imam Abu'l Waqt al-Sijzi, then he was a Sufi scholar of hadith whose full name has been given by al-Dhahabi with his biography in his *Siyar a'lam an-Nubala* (20/303-311)



Mutawallī details the locations of at least ten copies of al-Ṣaghānī's manuscript in libraries throughout Turkey, Saudi Arabia, and England.<sup>[25]</sup>

Further underscoring the value of this manuscript, subsequent scholars have put it to good use. Distinguished commentators on the Ṣaḥīḥ like **Shams al-Dīn al-Kirmānī** (d. 786 AH),<sup>[26]</sup> **Badr al-Dīn al-'Aynī** (d. 855 AH),<sup>[27]</sup> **Ibn Ḥajar al-'Asqalānī** (d. 852 AH),<sup>[28]</sup> and **Shihāb al-Dīn al-Qaṣṭallānī** (d. 923 AH)<sup>[29]</sup> have cited material from al-Ṣaghānī's manuscript. In his magnum opus, *Fath al-Bārī*, Ibn Ḥajar, for instance, cites the manuscript over a hundred times.<sup>[30]</sup>

The Indian lithographic print of the Ṣaḥīḥ, meticulously produced with marginal notes by **Aḥmad 'Alī al-Sahāranpūrī** (d. 1297 AH/1880 CE),<sup>[31]</sup> is an invaluable yet underappreciated work of scholarship.<sup>[32]</sup> Al-Sahāranpūrī spent ten years critically analyzing and refining his personal copy of the Ṣaḥīḥ with a number of important manuscripts like that of his teacher Shāh Muḥammad Ishāq (d. 1262 AH), an extension of 'Abd Allāh ibn Sālim al-Baṣrī's legendary copy.<sup>[33]</sup> Between 1851-1854 CE—decades before the celebrated Amīriyyah edition,<sup>[34]</sup> he produced the earliest print of the Ṣaḥīḥ in two volumes through his Delhi based printing house, Maṭba' Aḥmadī.<sup>[35]</sup> Most important for our purposes, he had at his disposal al-Ṣaghānī's manuscript, for which he used the symbols *ṣād/ghayn*.<sup>[36]</sup> There are instances where al-Sahāranpūrī noted variants from al-Ṣaghānī that his fellow commentators did not draw attention to—not even Ibn Ḥajar.<sup>[37]</sup>

### Footnotes:

<sup>[15]</sup> Al-Dhahabī, *Tārīkh al-Islām*, vol. 14, pp. 637; idem, *Siyar A'lām al-Nubalā'*, vol. 22, p. 97; Yūsufān, *al-Muḥaddith al-Ṣaghānī wa Nuskhatuhū min al-Ṣaḥīḥ*, p. 3.

<sup>[16]</sup> Abū Makhramah, *Tārīkh Thaghr 'Adan*, p. 86.

<sup>[17]</sup> Ibn Ḥajar, *Fath al-Bārī*, vol. 1, p. 153.

<sup>[18]</sup> Al-A'zamī, "Introduction," in *al-Jāmi' al-Musnad al-Ṣaḥīḥ*, p. 15; Sezgin, *Tārīkh al-Turāth al-'Arabī*, vol. 1, p. 226; cf. Shifā', *Riwāyāt al-Jāmi' al-Ṣaḥīḥ li al-Imām al-Bukhārī: Riwayāt Abī Dharr Namūdhajan*, pp. 429-30. That al-Firbarī gained access to al-Bukhārī's exemplar through Abū Ja'far al-Warrāq explains how the work came into his possession after the author's demise.

<sup>[19]</sup> The claim that Ibrāhīm ibn Ma'qil's recension lacks 300 ḥadīths that are found in al-Firabrī's recension is an exaggeration. Dr. Shifā' al-Faqīh estimates that the number is 46 ḥadīths. See Shifā', *Riwāyāt al-Jāmi' al-Ṣaḥīḥ li al-Imām al-Bukhārī*, pp. 62-65; al-Sallūm, "Introduction," in *Adad Ḥadīth al-Jamī' al-Ṣaḥīḥ*, pp. 16-17; Mutawallī, *Ziyādāt*, p.26. The disparate number of ḥadīths in each recension stems from the amount each transmitter was able to study under al-Bukhārī, not from a disagreement on the actual number of ḥadīths in the Ṣaḥīḥ. See Ibn Ḥajar, *al-Nukat*, vol. 1, p. 294.

<sup>[20]</sup> Mutawallī, *Ziyādāt*, p. 12.

[21] For instance, under ḥadīth no. 1511, the words “Abū ‘Abd Allāh said: he intends Banū Nāfi’” are added.

[22] For instance, under ḥadīth no. 6433, the words “He is Ḥumrān ibn Abān” are added.

[23] For instance, ḥadīth no. 229 is transmitted via ‘Abd Allāh ibn Ṣāliḥ from al-Layth. In any case, under no. 2063, the ḥadīth is repeated with a continuous chain in the other manuscripts. See Yūsufān, *al-Muḥaddith al-Ṣaghānī*, pp. 7-10; al-Sallūm, *Nuskhat al-Imām al-Ṣaghānī min Ṣaḥīḥ al-Bukhārī wa Qīmatuhū al-‘Ilmiyyah* in alukah.net/library/0/39186 (last accessed 08/31/2018).

[24] See al-‘Uṭaybī, *Kitāb Jabr*, pp. 285-86. **There is only one instance where al-Ṣaghānī’s manuscript contains an additional Prophetic ḥadīth.** Under ḥadīth no. 63, al-Bukhārī transmits the famous exchange between Ḍimām ibn Tha‘labah and the Prophet (peace and blessings be upon him). In all other manuscripts, he then follows it with an alternative chain of transmission and alludes to the previous ḥadīth. By contrast, al-Ṣaghānī’s manuscript repeats the entire text with the alternative chain, not only an allusion to it. See Ibn Ḥajar, *Fath al-Bārī*, vol. 1, p. 150; al-Sallūm, “Introduction,” in *‘Adad Ḥadīth al-Jamī‘ al-Ṣaḥīḥ*, p. 7. **It also contains one extra post-Prophetic report from Ibn ‘Abbās** on the expiation of the one unable to fast due to old age. See al-Nadwī, *Nuskhat al-Imām al-Ṣaghānī: Dirāsah wa Taḥlīl*, p. 270.

[25] Mutawallī, *Ziyādāt*, pp. 16-17; al-‘Uṭaybī, *Kitāb Jabr*, pp. 281-86. Dr. Taqī al-Dīn al-Nadwī writes about a manuscript located in Pakistan. See al-Nadwī, *Nuskhat al-Imām al-Ṣaghānī li Ṣaḥīḥ al-Imām al-Bukhārī*, p. 267.

[26] Al-Kirmānī, *al-Kawākib al-Darārī*, vol. 19, p. 241.

[27] Al-‘Aynī, *Umdat al-Qārī*, vol. 25, p. 102.

[28] While highlighting the value of al-Ṣaghānī’s manuscript, **Mawlānā Anwar Shāh al-Kashmīrī** (d. 1933) writes that although **Ḥāfiẓ Ibn Ḥajar had access to the manuscript, he may have not utilized it to its full potential.** See al-Kashmīrī, *Fayḍ al-Bārī*, vol. 1, p. 33; cf. Abshar ‘Awaḍ, *Juhūd al-Imāmayn al-Ḥāfiẓ al-Yūnīnī wa al-Ḥāfiẓ Ibn Ḥajar*, pp. 29-30. After cross-referencing the manuscript with *Fath al-Bārī*, **al-Nadwī notes several instances where Ibn Ḥajar did not allude to material found in the manuscript. Al-Nadwī, *Nuskhat al-Imām al-Ṣaghānī*, pp. 270-78, no. 2, 5, 8, 9, 10.**

[29] Al-Qaṣṭallānī, *Irshād al-Sārī*, vol. 1, p. 205.

[30] Al-Nadwī, *Nuskhat al-Imām al-Ṣaghānī*, p. 257.

[31] Parts of the marginal notes were prepared by al-Sahāranpūrī’s close student, Mawlānā Qāsim Nānautwī (d. 1880), a pioneer of Dār al-‘Ulūm Deoband. For a detailed discussion on Nānautwī’s contribution to the marginal notes of the Ṣaḥīḥ, see Nūr al-Ḥasan Kāndhlawī, *Qāsim al-‘Ulūm Haḍrat Mawlānā Muḥammad Qāsim Nānautwī*, pp. 70-87.

[32] Al-Sahāranpūrī's critical work has recently been printed<sup>51</sup> by Dār al-Bashā'ir al-Islāmiyyah with editorial work by Dr. Taqī al-Dīn al-Nadwī.

[33] Al-Ḥasanī, *Nuzhat al-Khawāṭir*, vol. 7, p. 907; al-Nadwī, *Nuskhat al-Imām al-Ṣaghānī*, p. 257; idem, "Introduction," in *al-Jāmi' al-Musnad al-Ṣaḥīḥ*, vol. 1, pp. 17-18.

[34] The Amīriyyah edition was published in 1895. Al-Sahāranpūrī's edition even predates the Brill, Leiden edition that was published in 1862. Dr. Aḥmad al-Sallūm opines that al-Sahāranpūrī's edition is superior to the Amīriyyah edition because it cites manuscript-variants more frequently. See al-Sallūm, "Introduction," in *al-Mukhtaṣar al-Naṣīḥ*, vol. 1, p. 92.

[35] Nūr al-Ḥasan Kāndhlawī, *Ustādh al-Kull*, pp. 412-13; Muḥammad Rustum, *al-Jāmi' al-Ṣaḥīḥ li al-Imām al-Bukhārī wa 'Ināyat al-Ummah al-Islāmiyyah bihī Sharḡan wa Gharban*, p. 43. Under the auspices of al-Sahāranpūrī, Maṭba' Aḥmadī critically edited and published a number of important Ḥadīth books which hitherto have never been printed, such as *Ṣaḥīḥ Muslim*, *Jāmi' al-Tirmidhī*, and *Mishkāt al-Maṣābīḥ*. See Kāndhlawī, *Ustādh al-Kull*, pp. 409, 413.

[36] In the introduction to his edition, al-Sahāranpūrī lists the symbols he used throughout the work. See al-Sahāranpūrī, "Introduction," in *al-Jāmi' al-Musnad al-Ṣaḥīḥ*, pp. 104-7.

[37] See, for instance, al-Nadwī, *Nuskhat al-Imām al-Ṣaghānī*, pp. 270-74, no. 2, 8, 9; idem, "Introduction," in *al-Jāmi' al-Musnad al-Ṣaḥīḥ*, vol. 1, pp. 19-23.

As for the original (asl) manuscript of Sahih al-Bukhari collated in the handwriting of Imam al-Saghani then it is debatable if it exists in our time, and whether or not the asl copy may have been used by Shaykh Ahmed Ali Saharanpuri. Instead, the manuscripts available are secondary copies from the original nuskha of al-Saghani. It would not be unsurprising if Shaykh Ahmed Ali also used a secondary copy. Fortunately, we do have some examples of the actual handwriting of Imam al-Saghani. Here follows two examples:

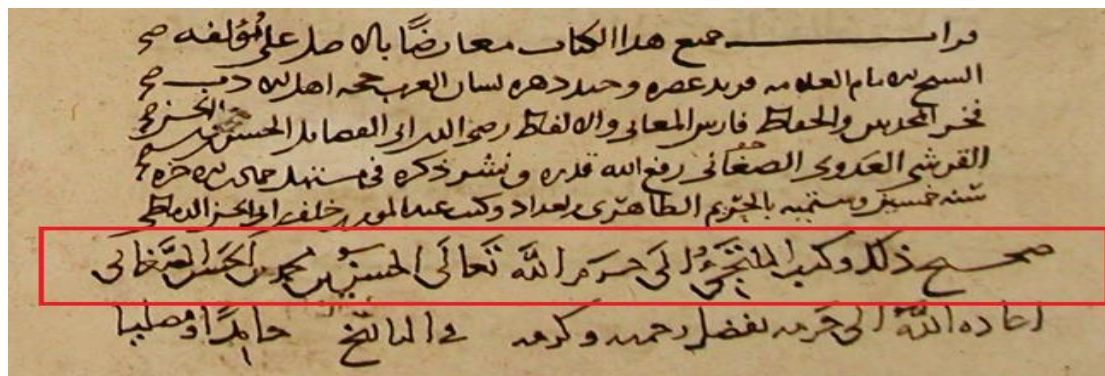
- 1) In the Shahid Ali Pasha manuscript collection<sup>52</sup> (no. 2719) there is a collection of the works of Imam al-Saghani, and on folio 9a of his *Kitab al-Yaḥḍul* one may see his handwriting in the red box below:

<sup>51</sup> The full pdf is available here - <http://www.taquiuddinadwi.com/Research>

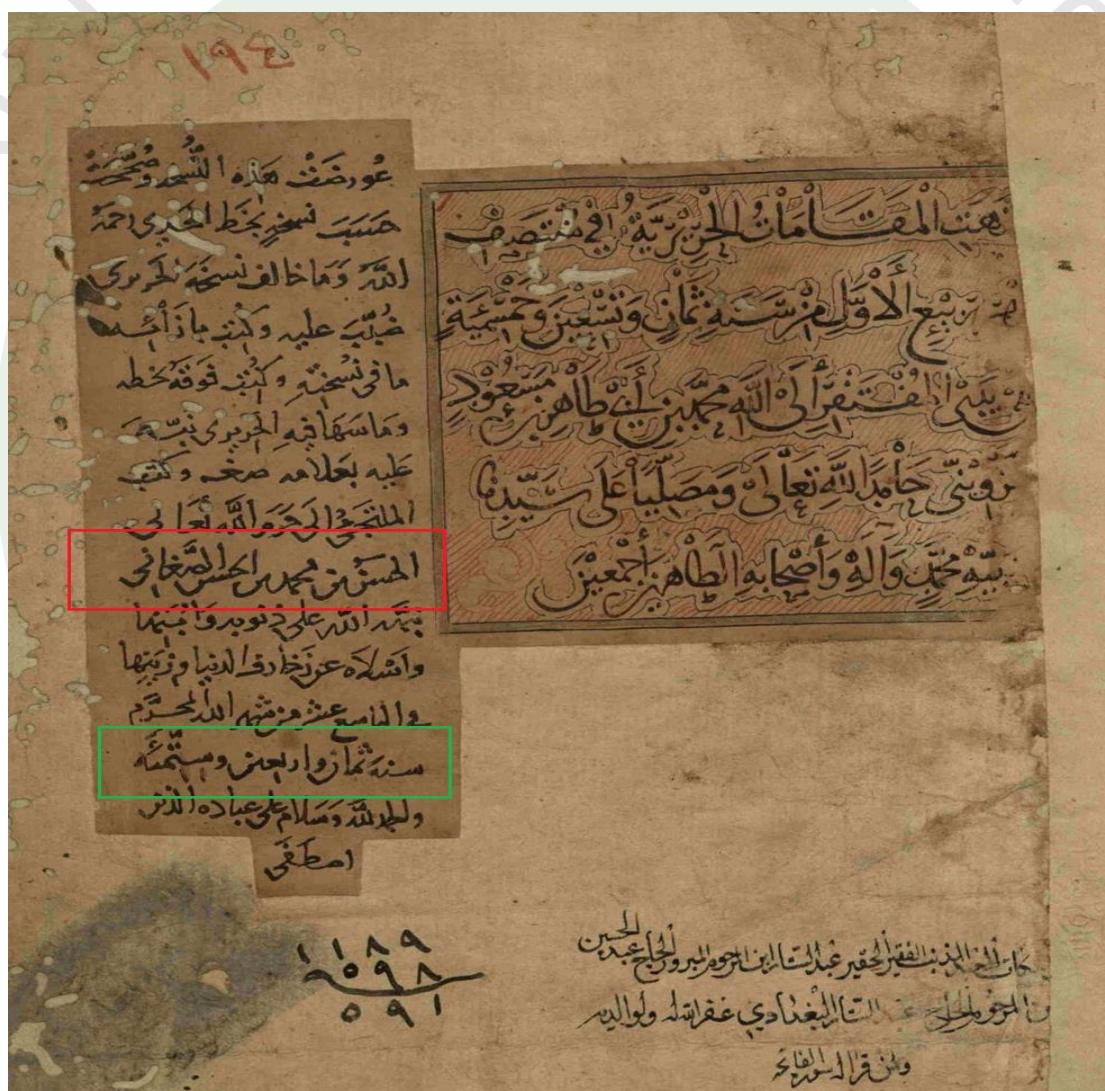
Under the title - الجامع الصحيح بحاشية المحدث أحمد علي السهاري نفوري -

<sup>52</sup> Stored in the Süleymaniye library in Istanbul, Turkey.





ii) In a copy of the work known as *Maqamat al-Hariri* dated 648 AH there is also the following example of his handwriting<sup>53</sup>:

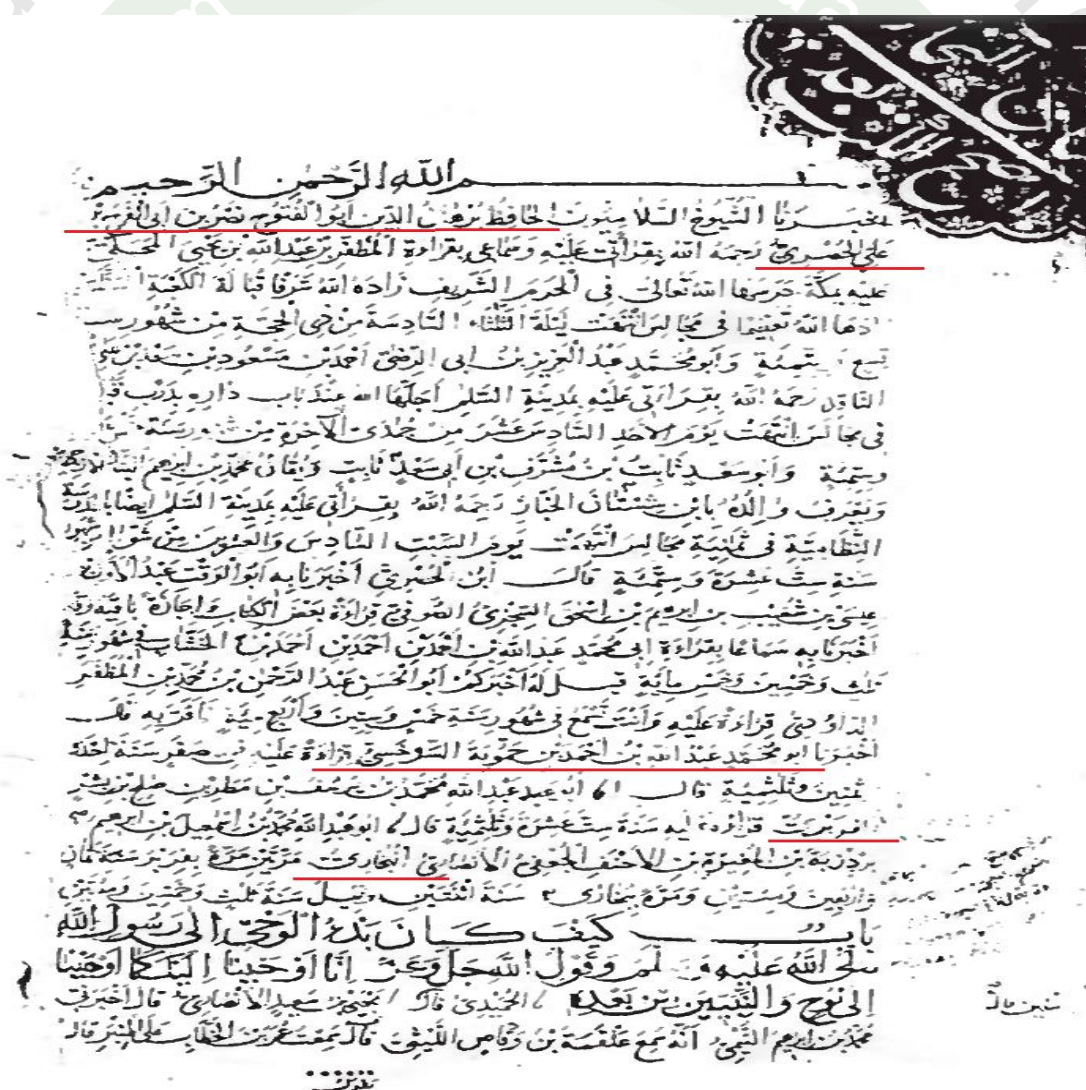


<sup>53</sup> Taken from here

<https://twitter.com/BelalElkhalely/status/1456945046889058309?s=20&t=0qUkbwYM64tSv5W79uLKyQ> (last accessed on 26-2-22)

Shaykh Taqiud-Din Nadwi mentioned a copy of the nuskha of al-Saghani in the introduction to the new edition of the Shaykh Ahmed Ali Saharanpuri edition of Sahih al-Bukhari.<sup>54</sup> He mentioned a copy that is stored in the Shaykh Abul Hasan Nadwi centre for Research & Islamic studies, Muzaffarpur, Azamgarh, Uttar Pradesh, India.

He did not mention much about the actual manuscript in the introduction to this edition of the Sahih but it appears from the footnotes that this manuscript of the Saghani nuskha is in 2 volumes. He has also shown just one page from this nuskha which had the opening page mentioning the chain of transmission from Imam al-Saghani all the way back to Imam al-Bukhari. The digital image that he displayed is shown below.<sup>55</sup>



<sup>54</sup> See 1/17.

<sup>55</sup> See his edition of Sahih al-Bukhari, 1/72, published in the UAE, 2011.



Shaykh Taqiuddin Nadwi also wrote an article on al-Saghani that was named above. It being entitled *Nuskhat al-Imām al-Saghani li-Sahih al-Imam al-Bukhari*, which was published in a journal known as *Majalla ma'had buhuth wa dirasat al a'lam al Islami* (no. 11). On pp. 267-268 there was a description of a two-volume copy of the nuskha of al-Saghani. The summary of what he mentioned was as follows:

- 1) It was in 2 volumes and the 1<sup>st</sup> volume contains 554 pages and the 2<sup>nd</sup> volume contains 751 pages.
- 2) The name of the scribe(s), date of inscription, and the territory it was compiled in are not known.
- 3) There is a seal or concluding words of a certain Muhammad ibn Abi Bakr ibn Kamal Abdur Rahman ibn Muhammad ibn al Hussain ibn Yahya ibn Ahmed. The work was recited to him and there is an ijaza (warrant of authorisation to transmit the work) dated Muharram 801 AH.
- 4) The chain of transmission from al-Saghani was also mentioned and it is from his teacher, the reliable Hanbali transmitter of Hadith, **al-Hafiz Burhanud-Din Abul Futuh Nasr ibn Abi'l Faraj al-Husari** (536-619 AH). Al-Husari's biography is available in Imam Shamsud-Din al-Dhahabi's *Siyar a'lam an-Nubala*.<sup>56</sup>
- 5) The original location of this manuscript was in Maktaba al-Madrassa al-Aliyya of Mawlawi Muhammad Ali in Makhad,<sup>57</sup> Pakistan.

It has not been possible to ascertain if the nuskha of al-Saghani found in Pakistan is different from the one in Muzaffarpur, India, as it may be that a photocopy or digital images of the Pakistani copy was made and transferred to Muzaffarpur.

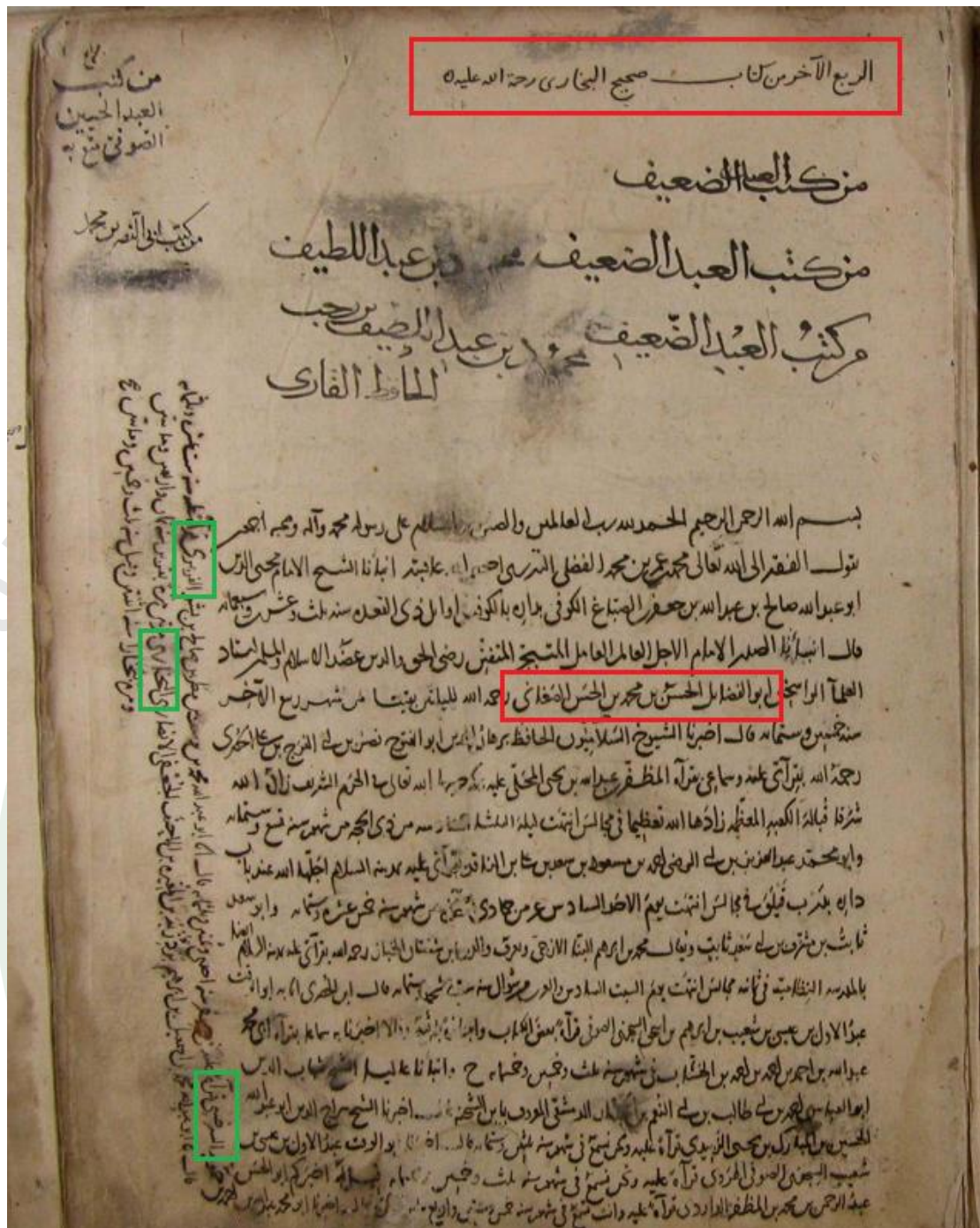
Note also that the above digital image shows that the Saghani nuskha had a chain of transmission going all the way back to **Imam Abu Muhammad Abdullah ibn Ahmed ibn Hamawayh as-Sarakhsi** (293-381 AH) who took the Sahih from his teacher, Imam al-Firabri in the year 316 AH, and the latter took it from Imam al-Bukhari on different occasions that shall also be mentioned in this work.

There are also some manuscripts that have a chain of transmission running back to al-Saghani and then from him all the way back to al-Firabri, and then Imam al-Bukhari. The **Maktaba Darand (no. 235) copy** seems to be available only partially in our time.<sup>58</sup> It being the 4<sup>th</sup> part and at the beginning of this volume the chain of transmission is available to see as follows:

<sup>56</sup> 22/165, where al-Dhahabi also mentioned that al-Saghani was his student.

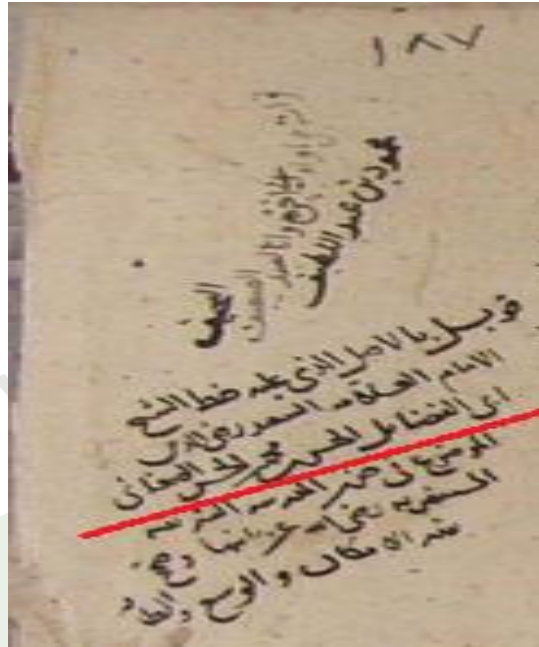
<sup>57</sup> There is a place by this name (مکھڈ) in the Attock area of Punjab district in Pakistan

<sup>58</sup> The volume that would have had the ta'wil of al-Bukhari does not seem to be available.



The top red box mentioned it is the 4<sup>th</sup> part of Sahih al-Bukhari, the next red box mentioned the name of al-Saghani (who received the text from Burhanud-Din al-Husari), and the lines before it mentioned the names of the later transmitters. The green boxes mentioned the chain going all the way back to Abu Muhammad Abdullah ibn Ahmed ibn Hamawayh as-Sarakhsi (293-381 AH) from al-Firabri from Imam al-Bukhari.

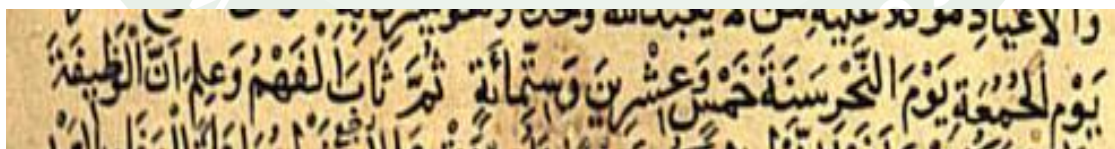
At the end of this manuscript was a colophon (folio 187b) mentioning that this nuskha was collated upon an exemplar (asl) of al-Saghani, that had his actual handwriting on it (red underlining mentioned his name):



What should be noted is that the nuskha of al-Saghani that was used by Shaykh Ahmed Ali Saharanpuri had the ta'wil of Imam al-Bukhāri for dahik to mean divine mercy, as that has been published in his edition. The digital images from his published edition shall be presented later on.

As for the actual year in which al-Saghani collated his recension of Sahih al-Bukhari then this data can be gleaned from a secondary copy that was mentioned earlier. This being the four-volume copy of Sahih al-Bukhari; Damad Ibrahim Pasha collection (Nos. 266-269) stored in the Süleymaniye Yazma Eser Kütüphanesi library in Istanbul, Turkey.

Damad Ibrahim Pasha no. 267, folio 268b has mentioned from the actual words of al-Saghani that he completed assembling his nuskha in the year 625AH which is some 25 years before his death. Here is the image showing this date:



The fuller image can be seen in the next section while describing its scribe, and how al-Hafiz ibn Hajar had a connection to the Damad Ibrahim Pasha copy that was later stored in Turkey.



## AL-HAFIZ IBN HAJAR AL-ASQALANI AND THE NUSKHA OF SAHIH AL-BUKHARI COLLATED BY IMAM AL- SAGHANI

Al-Hafiz Ibn Hajar (d. 852 AH) has been mentioned above as having access to a copy of al-Saghani's nuskha, but it seems clear that he did not utilise it to its full capacity. Footnote no. 28 mentioned (see a few pages above):

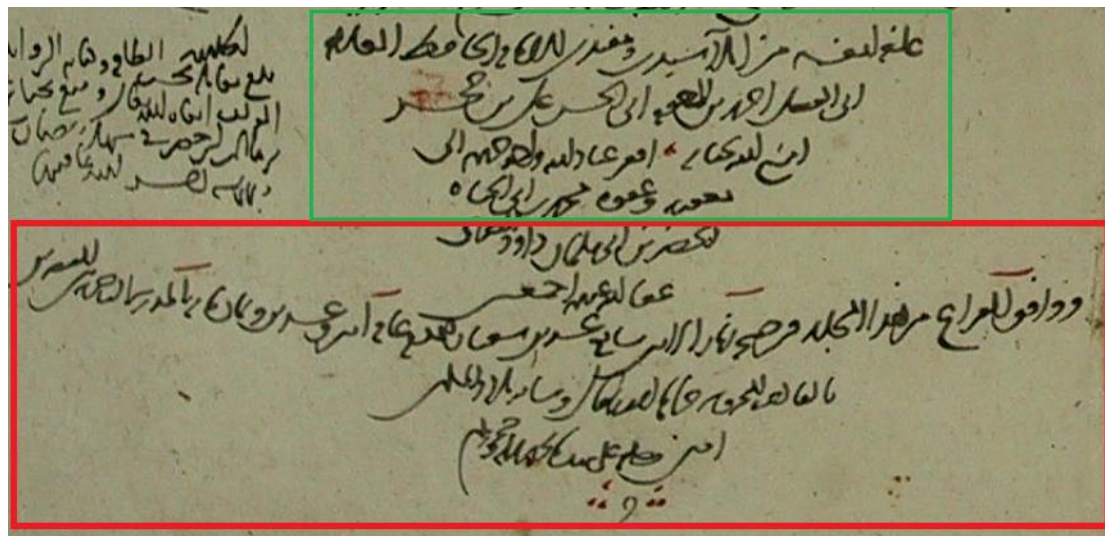
[28] While highlighting the value of al-Ṣaghānī's manuscript, Mawlānā Anwar Shāh al-Kashmīrī (d. 1933) writes that although **Ḥāfiẓ Ibn Ḥajar had access to the manuscript, he may have not utilized it to its full potential.** See al-Kashmīrī, Fayḍ al-Bārī, vol. 1, p. 33; cf. Abshar 'Awaḍ, Juhūd al-Imāmayn al-Ḥāfiẓ al-Yūnīnī wa al-Ḥāfiẓ Ibn Ḥajar, pp.29-30. After cross-referencing the manuscript with Fath al-Bārī, al-Nadwī notes several instances where Ibn Ḥajar did not allude to material found in the manuscript. Al-Nadwī,<sup>59</sup> Nuskhat al-Imām al-Ṣaghānī, pp. 270-78, no. 2, 5, 8, 9, 10.

Ibn Hajar has already been quoted as mentioning his non sighting of the ta'wil of al-Bukhari in the manuscripts of Sahih al-Bukhari up till the time he completed Fath al-Bari in the year 842 AH. One may work out a date of when he actually stated this point by looking at a manuscript from his time. In the Süleymaniye manuscript library in Istanbul, Turkey, there is a manuscript of *Fath al-Bari* stored under the Mahmud Pasha collection. The catalogue mentioned it is available in 13 volumes with the call numbers 79-91, and dated 822AH, while the last two volumes are from 829AH.

Manuscript no. 79 has a colophon mentioning the name of a scribe and the date of inscription. This being Muhammad ibn Abī al-Ḥayāt al-Khiḍr ibn Abī Sulaymān Dāwūd al-Misrī in the year 822AH. These details are present on folio 317b as follows:

---

<sup>59</sup> This is Dr. Taqiuddin al-Nadwi of India. See his biography in Arabic here - <http://www.taquiuddinnadwi.com/Bio> and in English - <http://www.aljamiaaalislamia.com/about-us>



The above manuscript (no. 79) has been discussed in an article entitled *Revision in the Manuscript Age: New Evidence of Early Versions of Ibn Ḥajar's Faḥ al-Bārī*<sup>60</sup> by an American writer known as Joel Blecher. He has deciphered the above lines with the assistance of other researchers by stating:

The green boxed area (Fig. 1):

The colophon of Mahmud Paşa 79 that states the work was copied “from the dictation” of “al-Imām al-Ḥāfiẓ” Abū al-Faḍl Ibn Ḥajar.

The red boxed area (Fig. 2):

The colophon of Mahmud Paşa 79 states that the volume was completed on the last hour before dawn on **Monday, Sha‘bān 17th, 822** / September 18th, 1419.

[View Large Image](#)[Download PowerPoint](#)

See [Fig. 1](#): ‘allaqahu li-naṣṣih min imlā’ sayyidī wa-muḥīdī al-Imām al-Ḥāfiẓ al-‘Alīm /1/ Abī al-Faḍl Aḥmad al-Maḥmūd Abī al-Ḥasan ‘Alī ibn Ḥajar /2/ amta ‘Allāh bi-hayātihi aḥqar ‘ibād Allāh wa-aḥwājūhum ilā /3/ maghfiratihi wa-‘afwihi Muḥammad ibn Abī al-Ḥayāt /4/ al-Khiḍr ibn Abī Sulaymān Dāwūd al-Miṣrī /5/ ‘afā Allāh ‘anhum ijma‘in /6/<sup>10</sup>

See [Fig. 2](#): wa-wāfiq al-farāgh min hādhā al-mujallad fī ṣabīḥat nahār al-ithnayn sābi‘ ‘ishrīn sha‘bān mu‘aẓẓam ‘ām ithnayn wa-‘ishrīn wa-thamānī mi‘a bi’l-madrassa al-Nāṣiriyya Bayn al-Qaṣrayn /1/ bi’l-Qāhira al-Maḥrūsa ḥamāha Allāhu ta‘ālā wa-sā’ir bilād al-Muslimīn /2/<sup>11</sup>

Footnotes no. 10-11 mentioned:

<sup>60</sup> One may see the full article here -

<https://www.journals.uchicago.edu/doi/full/10.1086/690766>



<sup>10</sup> . Süleymaniye Library Istanbul, Mahmud Paşa 79, f. 317a. My thanks to Drs. Frédéric Bauden, Cécile Bonmairage, and Issam Eido<sup>61</sup> and for their assistance in deciphering the text of the colophon and audition statements that follow. Mairaj Syed and one of the anonymous reviewers also provided helpful comments on drafts of these passages. Any errors or misreadings are my own.

<sup>11</sup> . Mahmud Paşa 79, f. 317a.

The writer of these lines has obtained Mahmud Pasha manuscript<sup>62</sup> no. 83 and on folio 27ob the words of Ibn Hajar on the ta'wil of Imam al-Bukhari can be seen as follows:



The red boxed portion is where Ibn Hajar said in his *Fath al-Bari*<sup>63</sup>:

قلت: ولم أر ذلك في النسخ التي وقعت لنا من البخاري

Meaning:

**“I say: ‘I did not see that in the manuscript copies that occurred to us from al-Bukhari.’”**

Hence, these words by Ibn Hajar are found in a manuscript that was compiled either in the year 822AH or sometime after it. What is known for sure is that al-Hafiz ibn Hajar completed his *Fath al-Bari* in the year 842AH. Al-Hafiz Shamsuddin al-Sakhawi (d. 902 AH), the prominent student of Ibn Hajar has left a biography of his teacher entitled *al-Jawāhir wa'l-Durar* where he has mentioned points about *Fath al-Bari*. He mentioned that Ibn Hajar started to dictate the work in the year 817AH and completed it on the 1<sup>st</sup> of Rajab in the year 842AH.<sup>64</sup> These dates have also been mentioned by Ibn Hajar in his *Intiqād al-I'tirād*.<sup>65</sup>

Now, turning our attention back to the manuscript of *Sahih al-Bukhari*, Damad Ibrahim Pasha collection (Nos. 266-269) stored in the Süleymaniye Yazma Eser Kütüphanesi library in Istanbul. This exquisite four volume manuscript is a full copy compiled by a scribe that lived in the time of al-Hafiz ibn Hajar al-Asqalani.

<sup>61</sup> A Syrian Hanafi scholar and student of the late Shaykh, Dr. Nurud-Din Itr (d. 2020).

<sup>62</sup> No date of inscription was seen within the manuscript.

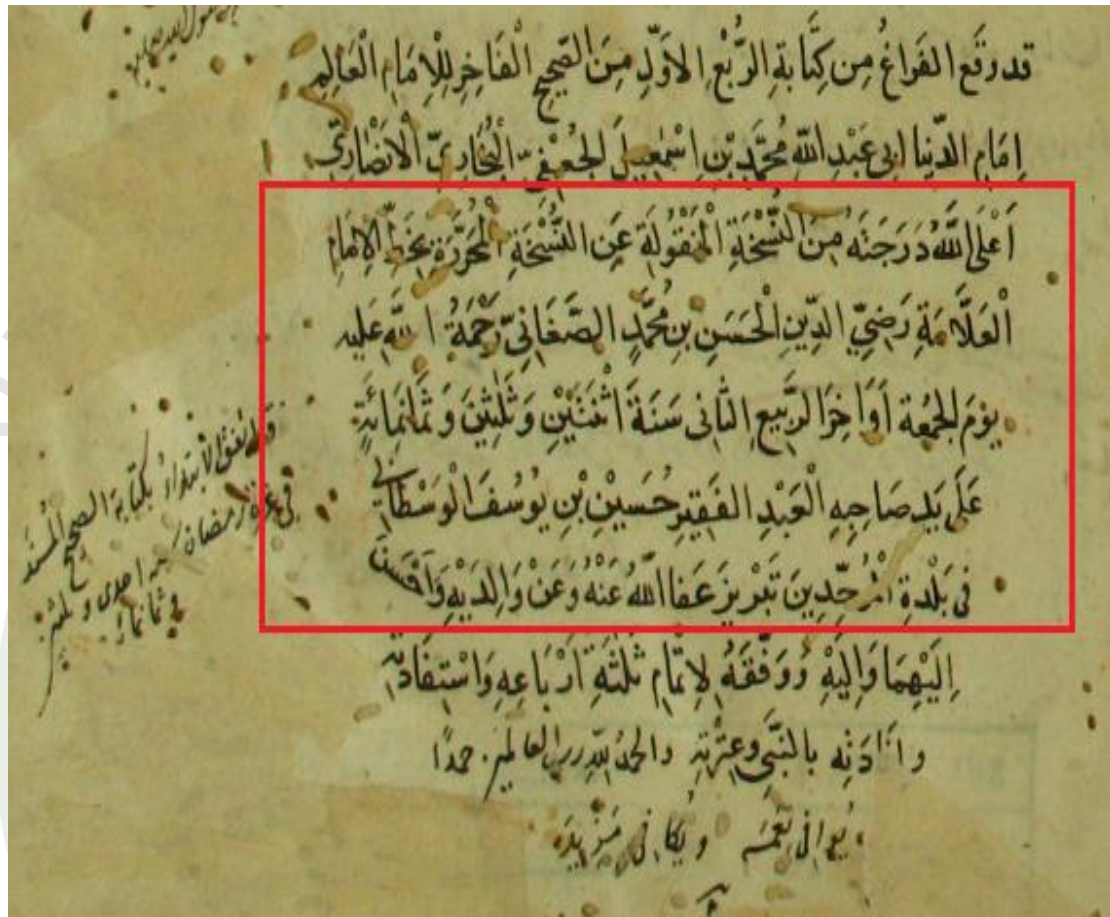
<sup>63</sup> See 8/632.

<sup>64</sup> See *al-Jawāhir wa'l-Durar* (2/675, Beirut: Dār Ibn Ḥazm, 1999).

<sup>65</sup> 1: 7.

His name and when he completed copying his recension from a secondary copy of the nuskha of Imam al-Saghani has been put in a colophon mentioning these details.

The 1<sup>st</sup> volume, no. 266, folio 238b mentioned these details as highlighted in the digital image below:



The red boxed portion mentioned that this nuskha of Sahih al-Bukhari was composed from a copy that was originally taken from a copy in the handwriting of the Imam, al-Allama, Radiud-Din al-Hasan ibn Muhammad al-Saghani (d. 650 AH), may Allah have mercy upon him, in the year 832 AH by the scribe, **Hussain ibn Yusuf al-Wastani**, in the town known as Tabriz, which is currently in Northern Iran.

The above points have also been mentioned by Hussain al-Wastani under no. 267, folio 268a:





No. 267 (folio 268b) has an interesting page on how Imam al-Saghani set out to collate his nuskha. Mufti Muntasir Zaman showed the following page in another article entitled - *An Overview of Ten Manuscripts of Ṣaḥīḥ al-Bukhārī*<sup>66</sup> without citing the details of the manuscript being from the Damad Ibrahim Pasha collection:

<sup>66</sup> See here - <https://hadithnotes.org/an-overview-of-ten-manuscripts-of-%e1%b9%a3a%e1%b8%a5i%e1%b8%a5-al-bukhari/>







students of Abū al-Waqt al-Sijzī. During his stay in Baghdad, al-Ṣaghānī spent a considerable amount of time editing a particular manuscript of the *Ṣaḥīḥ*, later entitled the Baghdādī manuscript. This was not the first manuscript of the *Ṣaḥīḥ* that he wrote. Earlier while sojourning in Aden, Yemen, he wrote several manuscripts of the *Ṣaḥīḥ*, which he left there as endowments. **The value of the Baghdādī manuscript lies in al-Ṣaghānī's cross-analysis of it with another key manuscript: al-Firabrī's holograph. A close reading of al-Ṣaghānī's manuscript further reveals that he had access to Ibrāhīm ibn Ma'qil's (d. 295 AH) recension, a direct transmitter from al-Bukhārī.** This is a secondary copy of al-Ṣaghānī's manuscript. The following passage is found on the cover page:

[Al-Ṣaghānī] transcribed it [the first half] from a manuscript that was **written in al-Bukhārī's time and contains al-Firabrī's writing apart from three parts that were lost from Firabrī's copy, in which case an alternative manuscript was used. The mark for al-Farabrī is fā' ; what conflicts with his manuscript is marked with a dot** and whatever corresponds to it is marked with an elongated fā' with a dot above it; al-Ḥamawī's recension is marked with a ḥā', Abū al-Haytham's with a hā', Abū Ishāq al-Mustamlī's with a sīn, and al-Mustamlī's and Abū al-Haytham's joint variants with sīn/hā'; and potentially misunderstood passages are marked with ṣād/ḥā'.

The scribe vowed to transcribe this manuscript in a state of ritual purity while fasting. After the transcription of each musnad ḥadīth, he will pray two units as a token of gratitude, then prostrate in gratitude asking Allāh to fulfill his worldly and spiritual needs, then recite ten verses from the Qur'ān and send salutation upon the Prophet (peace and blessings be upon him) ten times, and he will then move on to the next ḥadīth. He will use pens that will not be used to write any other material, and the shavings of these pens will be preserved to be mixed with the water that will wash his body after death. At the time of transcribing this half of the book, he remains in the captivity of the disbelievers, separated from his family and home and prevented from exiting alone even for the Friday and 'Īd prayers.

**The transcription was completed after the 'Aṣr prayer on Friday on the day of Naḥr (10<sup>th</sup> of Dhū al-Ḥijjah) 625 AH.** It was then realized that the final task was mistakenly not written per the conditions laid out above, so it was rewritten in fulfillment of the promise [...].

Ultimately, this manuscript scribed by Shaykh Hussain ibn Yusuf al-Wastani was presented in front of al-Hafiz ibn Hajar al-Asqalani for a complete recital (maqr'a) in Cairo, Egypt. This can be deciphered from the biography of al-Wastani found in Imam Shamsud-Din al-Sakhawi's work known as *al-Daw' al-lami' li-ahl al-qarn al-tasi*. Al-Sakhawi was the disciple of al-Hafiz ibn Hajar and he has mentioned the full name as follows in *al-Daw al-Lami*<sup>67</sup>:

حُسَيْنُ بْنُ يُوسُفَ بْنِ عَلِيٍّ الْعَلَامَةُ الْبَدْرُ بْنُ الْعَزَّازِ بْنِ الْعَلَاءِ الْخَلَّاطِيُّ الْأَصْلُ الْوَسْطَانِيُّ

<sup>67</sup> 3/159



His name being: Hussain ibn Yusuf ibn Ali al-Allama al-Badr ibn al-Izz ibn al-Ala al-Khilati<sup>68</sup> (originally), known as al-Wastani.<sup>69</sup> He was a scholar that was born sometime after 795AH, memorised the Qur'an and other books. What concerns us most significantly are the following points raised by al-Sakhawi about al-Wastani:

ثُمَّ رَحَلَ فِي سَنَةِ ثَلَاثٍ وَأَرْبَعِينَ إِلَى الْقَاهِرَةِ فَقَرَأَ بِهَا عَلَى شَيْخِنَا الْبُخَارِيِّ مِنْ نُسخَةٍ كَتَبَهَا مِنْ نُسخَةِ الشَّيْخِ عَبْدِ الرَّحْمَنِ الْحَلَالِيِّ وَهِيَ كَتَبَتْ مِنْ نُسخَةٍ قَرَأَتْ عَلَى مُؤَلِّفِهِ وَعَلَيْهَا خَطُّ الْفَرَبْرِيِّ

### Meaning:

*"Then he departed in the year (eight hundred and) forty-three to Cairo, and read to our Shaykh (ibn Hajar al-Asqalani) the (Sahih of) al-Bukhari, from a copy (nuskha) that was written from the copy of Shaykh Abdul Rahman al-Halali, which was itself written from a copy that was recited to its author (al-Bukhari), and on it is the handwriting of al-Firabri."*<sup>70</sup>

This means that al-Wastani came to Cairo in the year 843 AH which was just a year after Ibn Hajar had formally completed writing Fath al-Bari in 842 AH. Al-Wastani recited the copy of Sahih al-Bukhari that he had in four volumes which in later times ended up in the Damad Ibrahim Pasha collection in Istanbul, Turkey. Al-Wastani's copy was itself duplicated from a copy of Sahih al-Bukhari collated by Shaykh Abdur Rahman al-Halali.<sup>71</sup> The copy that the latter had is the nuskha of al-Saghani as this is the copy that al-Wastani was referring to in his own words as quoted above:

[Al-Ṣaghānī] transcribed it [the first half] from a manuscript that was written in al-Bukhārī's time and contains al-Firabrī's writing apart from three parts that were lost from Firabrī's copy, in which case an alternative manuscript was used

Hence, one may conclude that in the year 843 AH al-Hafiz Ibn Hajar heard the ta'wil of Imam al-Bukhari from the recital of Shaykh al-Wastani whose copy positively had the ta'wil within it based on the nuskha of Imam al-Saghani. Here are the lines for this ta'wil from al-Wastani's copy of Sahih al-Bukhari stored under Damad Ibrahim Pasha<sup>72</sup> no. 268, folio 190b:

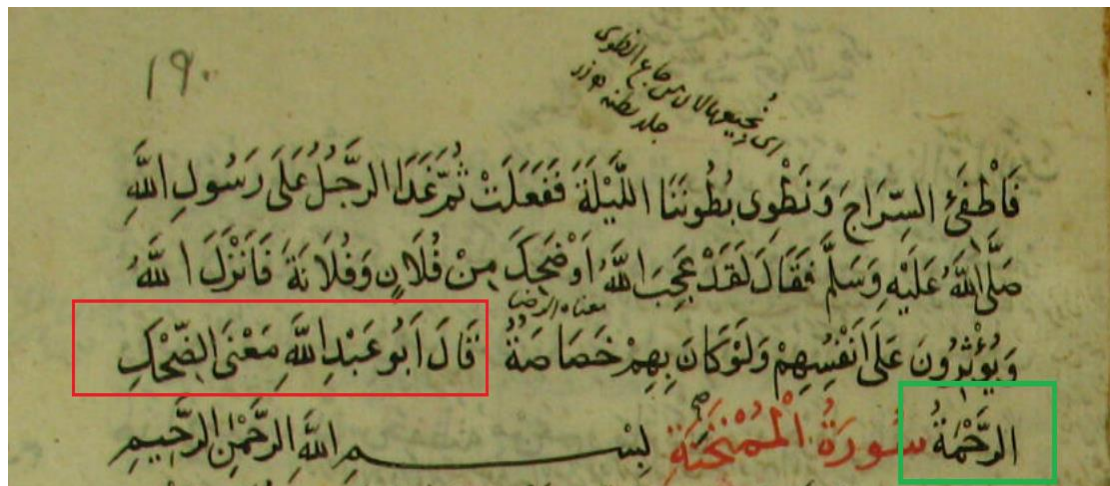
<sup>68</sup> Khilat is the name of a town in the nation known as Armenia.

<sup>69</sup> Wastan is in Iraq.

<sup>70</sup> These points have also been mentioned by another student of Ibn Hajar's known as Ibrahim al-Biqā'i (d. 885 AH) in his *Unwan al Zaman bi tarajim al Shuyukh al aqran* (2/174-175, no. 207).

<sup>71</sup> His biography seems to be listed by al-Sakhawi in his *al-Daw al Lami* (4/154, no. 399).

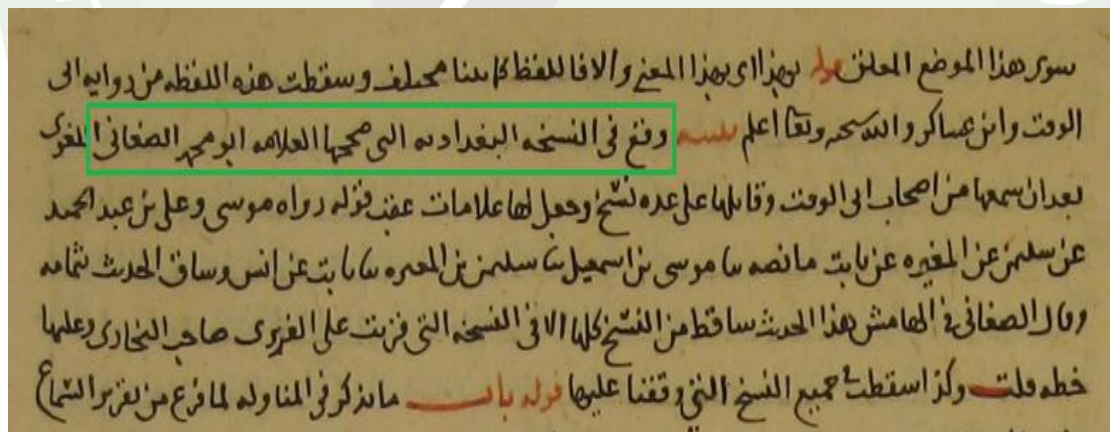
<sup>72</sup> The full page shall be presented later on.



The portion in the two boxed areas stated:

“Abu Abdullah (al-Bukhari) said that the meaning of laughter (*al-dahik*) here is mercy (*al-rahma*).”

It has been said previously that al-Hafiz ibn Hajar did not always utilise the nuskha of al-Saghani while compiling his *Fath al-Bari* over a span of some 25 years. Indeed, al-Hafiz ibn Hajar knew of the high worth of the nuskha of al-Saghani in comparison to other recensions of Sahih al-Bukhari. This can be seen from the following words in his *Fath al-Bari* from a manuscript copy dated 868 AH, as stored presently in the Fazil Ahmed Koprulu<sup>73</sup> (no. 316, folio 55b) collection in Istanbul:



The above key words in typed format being as follows from one of the published editions of *Fath al-Bari*:<sup>74</sup>

<sup>73</sup> This is a six-volume copy of *Fath al-Bari* compiled between 868-871AH according to the catalogue and thus scribed only a few years after the death of Ibn Hajar in 852AH.

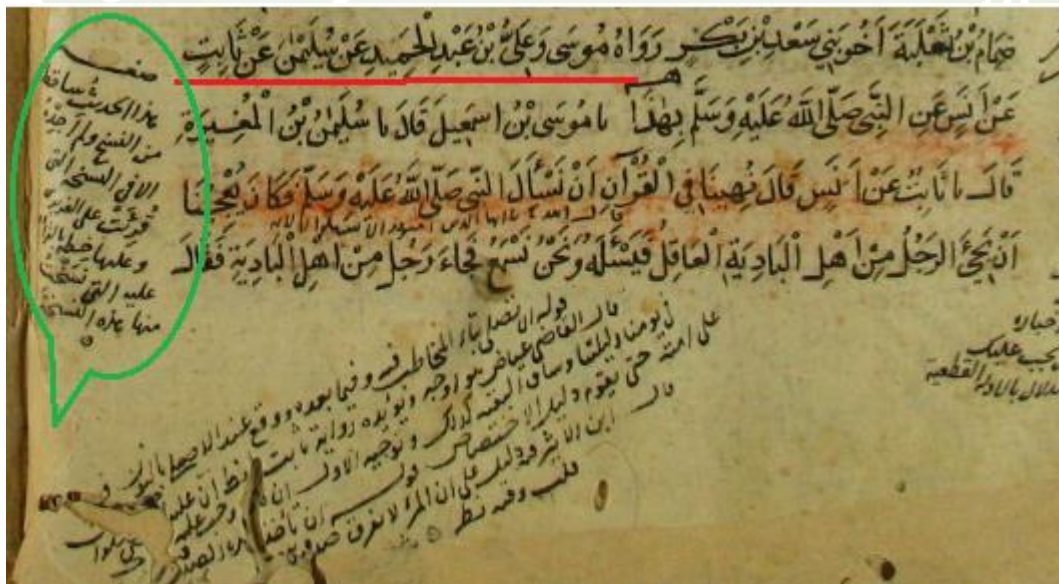
<sup>74</sup> 1/153 (Dar al-Ma'rifa edition, Beirut, Lebanon).

تَنْبِيْهِ وَقَعَ فِي النُّسخَةِ الْبَغْدَادِيَّةِ الَّتِي صَحَّحَهَا الْعَلَامَةُ أَبُو مُحَمَّدٍ بْنُ الصَّغَانِيِّ اللُّغَوِيُّ بَعْدَ أَنْ سَمِعَهَا مِنْ أَصْحَابِ أَبِي الْوَقْتِ وَقَابَلَهَا عَلَى عِدَّةِ نُسَخٍ وَجَعَلَ لَهَا عِلَامَاتٍ عَقِبَ قَوْلِهِ رَوَاهُ مُوسَى وَعَلِيُّ بْنُ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ مَا نَصَّهُ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ وَسَاقَ الْحَدِيثَ بِتَمَامِهِ وَقَالَ الصَّغَانِيُّ فِي الْهَامِشِ هَذَا الْحَدِيثُ سَاقِطٌ مِنَ النُّسخِ كُلِّهَا إِلَّا فِي النُّسخَةِ الَّتِي قُرِئْتُ عَلَى الْفَرَبْرِیِّ صَاحِبِ الْبُخَارِيِّ وَعَلَيْهَا خَطُّهُ قُلْتُ وَكَذَا سَقَطَتْ فِي جَمِيعِ النُّسخِ الَّتِي وَقَفْتُ عَلَيْهَا وَاللَّهُ تَعَالَى أَعْلَمُ بِالصَّوَابِ

Meaning:

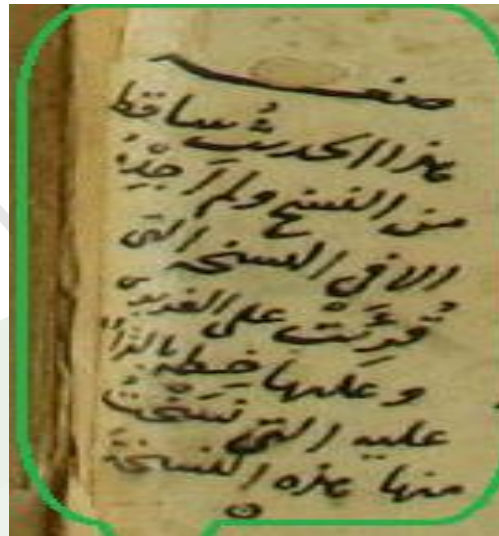
“A note of alert: In the Baghdad copy (nuskha) which was **authenticated by the highly learned (Allama), Abu Muhammad ibn al-Saghani** the linguist (al-Lughawi), after he heard it from the **companions of Abu al-Waqt (al-Sijzi al-Sufi)**, and **compared it to several (manuscript) copies (of Sahih al-Bukhari)**, and added editorial symbols, there is a follow up after the words – this was also narrated by Musa and Ali ibn Abdil Hamid from Sulayman ibn al-Mughira, from Thabit. It gives the chain Musa ibn Isma’il – Sulayman ibn al-Mughira – Thabit from Anas, and then relates the hadith in full. Al-Saghani wrote in the margin, ‘This hadith is dropped from all copies except the copy (nuskha) that was read under (the authority) of al-Firabri, the companion of al-Bukhari, and upon it is his (al-Firabri) handwriting.’ I say (ibn Hajar) that likewise, it is missing from all the copies I have come across. Allah most high knows best what is correct.”

What Ibn Hajar quoted from the marginal notes of al-Saghani’s nuskha of Sahih al-Bukhari is found in the Damad Ibrahim Pasha (no. 266, folio 12a, green circle) as follows:





The left side margin zoomed in are the words of Imam al-Saghani as shown below:



Ibn Hajar quoted it from a copy of al-Saghani's manuscript as follows with a slight variation in wording from the last image:

وَقَالَ **الصَّغَانِيُّ** فِي الْهَامِشِ هَذَا الْحَدِيثُ سَاقِطٌ مِنَ النُّسخِ كُلِّهَا إِلَّا فِي النُّسخَةِ الَّتِي قُرِئَتْ عَلَى  
الْفَرَبْرِيِّ صَاحِبِ الْبُخَارِيِّ وَعَلَيْهَا خَطُّهُ

“Al-Saghani wrote in the margin, ‘This hadith is dropped from all copies except the copy (nuskha) that was read under (the authority) of al-Firabri, the companion of al-Bukhari, and upon it is his (al-Firabri) handwriting.’”

Ibn Hajar also mentioned a similar point about al-Saghani's nuskha in another place of his *Fath al-Bari*:<sup>75</sup>

وَكَذَا ثَبَتَ فِي نُسْخَةِ الصَّغَانِيِّ الَّتِي ذَكَرَ أَنَّهُ قَابَلَهَا عَلَى نُسْخَةِ الْفَرَبْرِيِّ الَّتِي بِخَطِّهِ

Meaning:

“And it is established in the copy (nuskha) of al-Saghani which he mentioned was collated upon the copy of al-Firabri which had his handwriting on it.”

Note also, that despite al-Hafiz ibn Hajar stating he did not initially sight the ta'wil of dahik from al-Bukhari in any manuscripts he came across while compiling *Fath al-Bari*, he has not rejected the same quote that Imam Abu

<sup>75</sup> 1/542

Sulayman al-Khattabi mentioned with his chain of transmission back to al-Firabri in his *A'lam al-Hadith*. He mentioned it from al-Khattabi in his *Fath al-Bari*<sup>76</sup> with the words:

وَقَدْ تَأَوَّلَ الْبُخَارِيُّ الضَّحِكَ فِي مَوْضِعٍ آخَرَ عَلَى مَعْنَى الرَّحْمَةِ

Meaning:

***“And al-Bukhari has figuratively interpreted al-dahik (the ‘laughter’ of Allah) in another place with the meaning: divine mercy (al-Rahma).”***

Plus, Ibn Hajar also mentioned as quoted earlier from his *Fath al-Bari*<sup>77</sup>:

قلت ويدل على أن المراد بالضحك الإقبال بالرضا تعديته بـ " إلى " ، تقول: ضحك فلان إلى فلان. إذا توجه إليه طلق الوجه مظهراً للرضا به

*“Another proof that indicates that the intended meaning of ‘laughter’ is pleasure is that it is made transitive by the governing particle ila (to/at). You say: ‘So and so laughed at (ila) so and so’ if he smiled at him, manifesting pleasure with him.”*

It has been clarified above that the Damad Ibrahim Pasha<sup>78</sup> copy of Sahih al-Bukhari collated by al-Wastani and based on the nuskha of al-Saghani was from the time of Imams, Ibn Hajar al-Asqalani (d. 852 AH) and Badrud-Din al-Ayni (d. 855 AH). Other manuscripts of Sahih al-Bukhari from their specific time which had the ta’wil of al-Bukhari include the following collections from Turkish libraries:

- 1) Shahid Ali Pasha no. 398 (folio 326b), dated 832 AH
- 2) Yeni Cami no. 272 (folio 538b), dated 852 AH

The following collections are a few decades before their time:

- 1) Waliuddin Effendi no.823, dated 759 AH. Folio 76a has the ta’wil and a scribe actually wrote on the margin a date of hearing this ta’wil; 27<sup>th</sup> Sha’ban 812 AH
- 2) Aya Sofya no. 785 (folio 162a), dated 786 AH

The following collections are a few years after their time:

- 1) Nuruosmaniye no. 700 (folio 854b), dated 861AH

---

<sup>76</sup> 6/40

<sup>77</sup> 6/486

<sup>78</sup> The ta’wil is on no. 268 (folio 190b), dated 832 AH.



- 2) Waliuddin Effendi no. 493 (folio 160b), dated 879 AH

As for the reasons why al-Hafiz ibn Hajar did not see the ta'wil of al-Bukhari in the nuskha of al-Saghani that he had to hand prior to seeing it in the copy transmitted by al-Wastani, one may propose:

- 1) He may not have had access to the full copy<sup>79</sup> of Sahih al-Bukhari as specifically collated by al-Saghani, and thus the section mentioning the ta'wil was not available for him to see.
- 2) He may have had a copy that was slightly defective whereby a scribe may have dropped<sup>80</sup> the ta'wil unintentionally while copying the text from another copy of Sahih al-Bukhari as collated by al-Saghani.

In order to exemplify the last point (no. 2), let us mention a secondary copy of the nuskha of al-Saghani mentioned by Mufti Muntasir Zaman in his booklet entitled: *Hadith Scholarship in the Indian Subcontinent: Aḥmad 'Alī Sahāranpūrī and the Canonical Hadith Literature*.<sup>81</sup> On p. 26, footnote 108 he mentioned the following manuscript:

“There is a manuscript of *Sahih al-Bukhari* located in the British library (order no. IO Islamic 347) transferred from India that was originally by the Damascene reciter of the Sahih, Ibn al-Sarraj (d. 782 AH).<sup>82</sup> The second page of the manuscript states that it was compared, inter alia, with al-Saghani's manuscript. A note on the cover page indicates that it was accessible to Abd al-Aziz Dihlawi. Given that Saharanpuri had access to the Dihlawi family library, it is not far fetched to assume that this was one of the manuscripts he used while editing the Sahih. However, the question remains as to what Saharanpuri consulted for variants of the Saghani manuscript: the exemplar,<sup>83</sup> a secondary copy, or possibly the aforementioned manuscript. On this manuscript, see Otto Loth<sup>84</sup>, *A Catalogue of the Arabic manuscripts in the Library of the India Office* (London: The India office, 1877), 26, no. 117.”

Having obtained the above manuscript the following is the second page of the manuscript mentioned in the last paragraph, where the red box mentioned the

<sup>79</sup> Even in our time there are manuscripts of Sahih al-Bukhari that have reached us in a partial format as other parts of it may have been lost over time. One such example is a copy based on the nuskha of al-Saghani known as the Maktaba Darand copy, and only the 4<sup>th</sup> volume seems to be available while the rest are missing for some reason.

<sup>80</sup> Scribal errors and lapses in copying are not unusual.

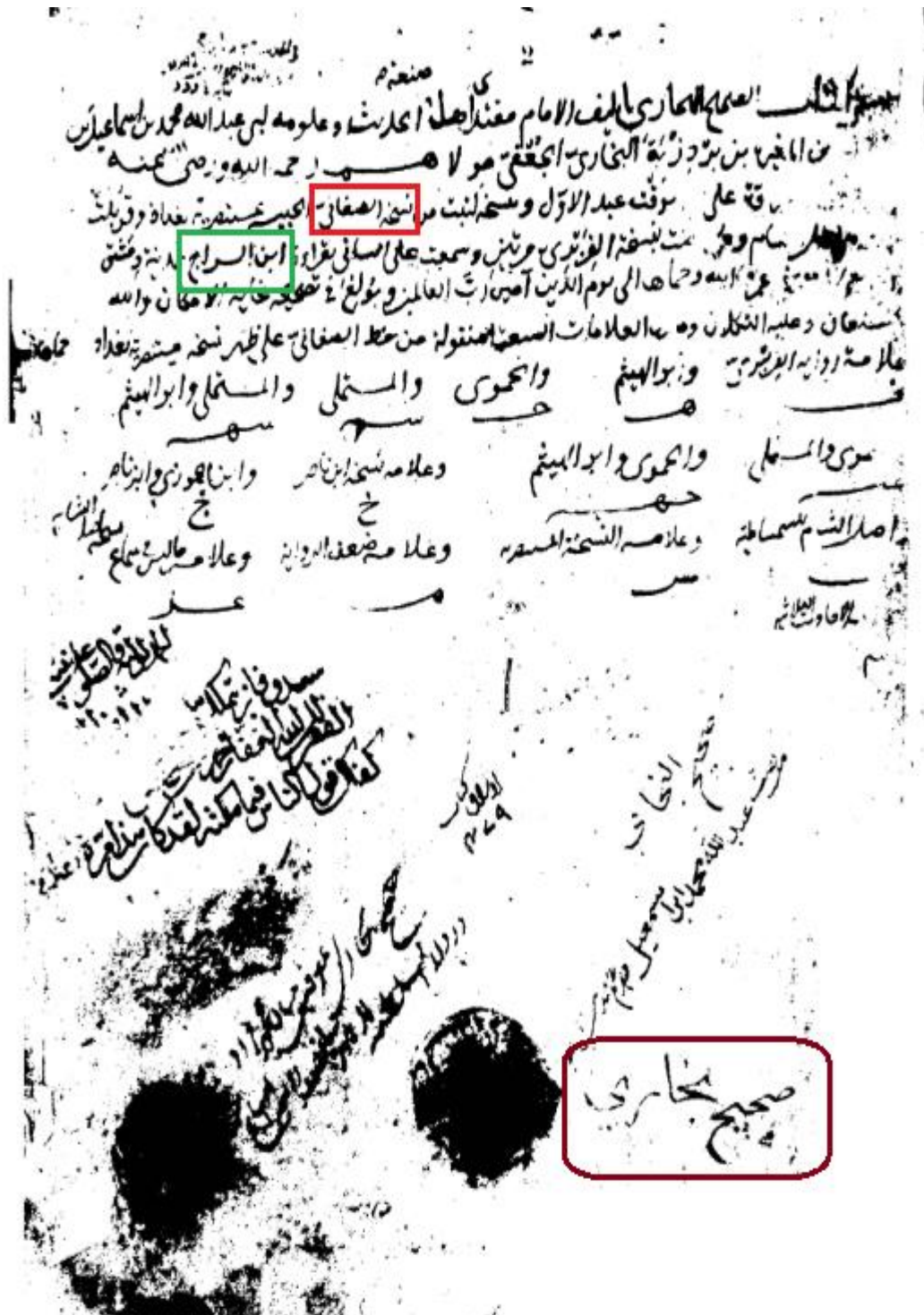
<sup>81</sup> Published by - <https://qurtubabooks.com/product/hadith-scholarship-in-the-indian-subcontinent/>

<sup>82</sup> Hence this is from the time of al-Hafiz ibn Hajar who was born in 773 AH.

<sup>83</sup> Meaning the asl (original) copy in the handwriting of Imam al-Saghani.

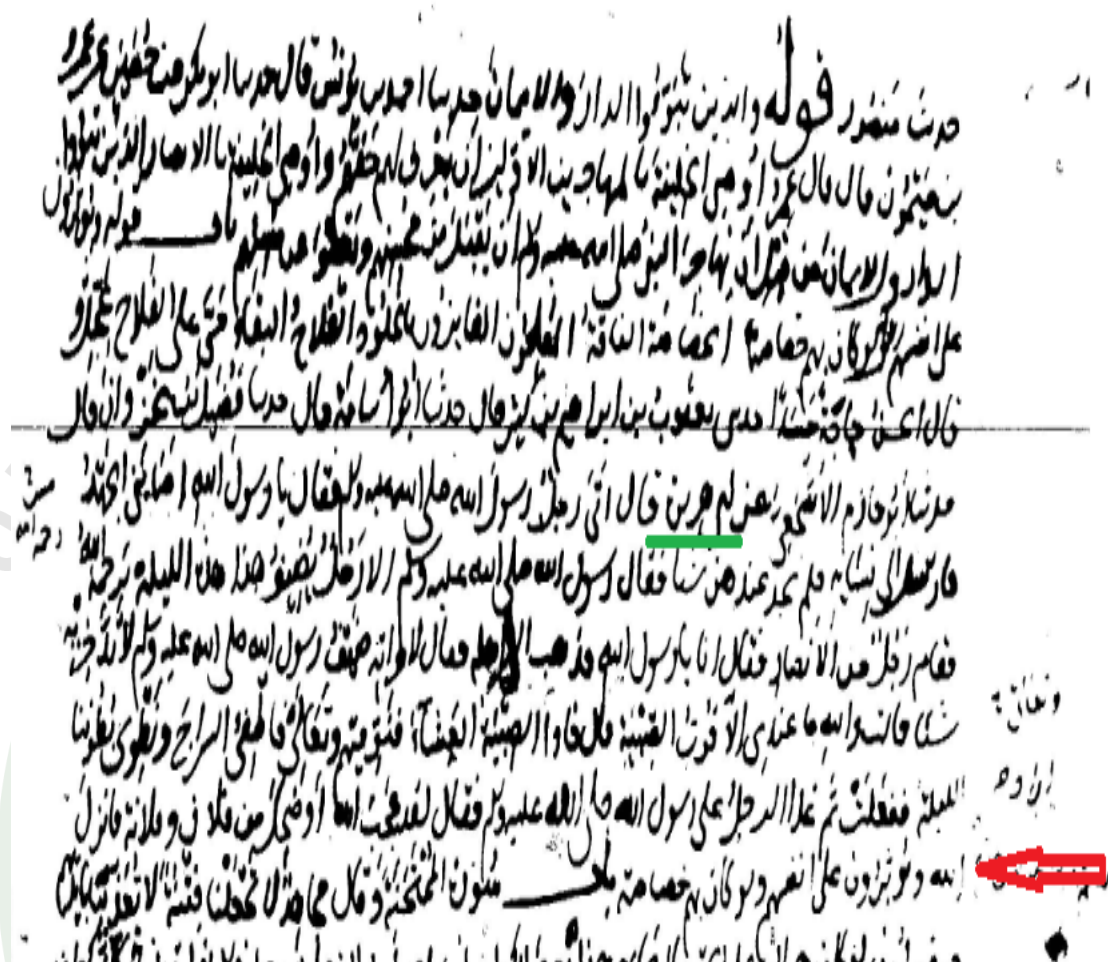
<sup>84</sup> He was a German Professor at Leipzig University and died in 1881.

nuskha of al-Saghani, the green box mentioned Ibn al-Sarraj and the bottom box mentioned it is a copy of Sahih al-Bukhari:



Folio 320a has the narration from Abu Hurayra about the dahik, but the actual ta'wil of Imam al-Bukhari was not written in by the scribe which was meant to

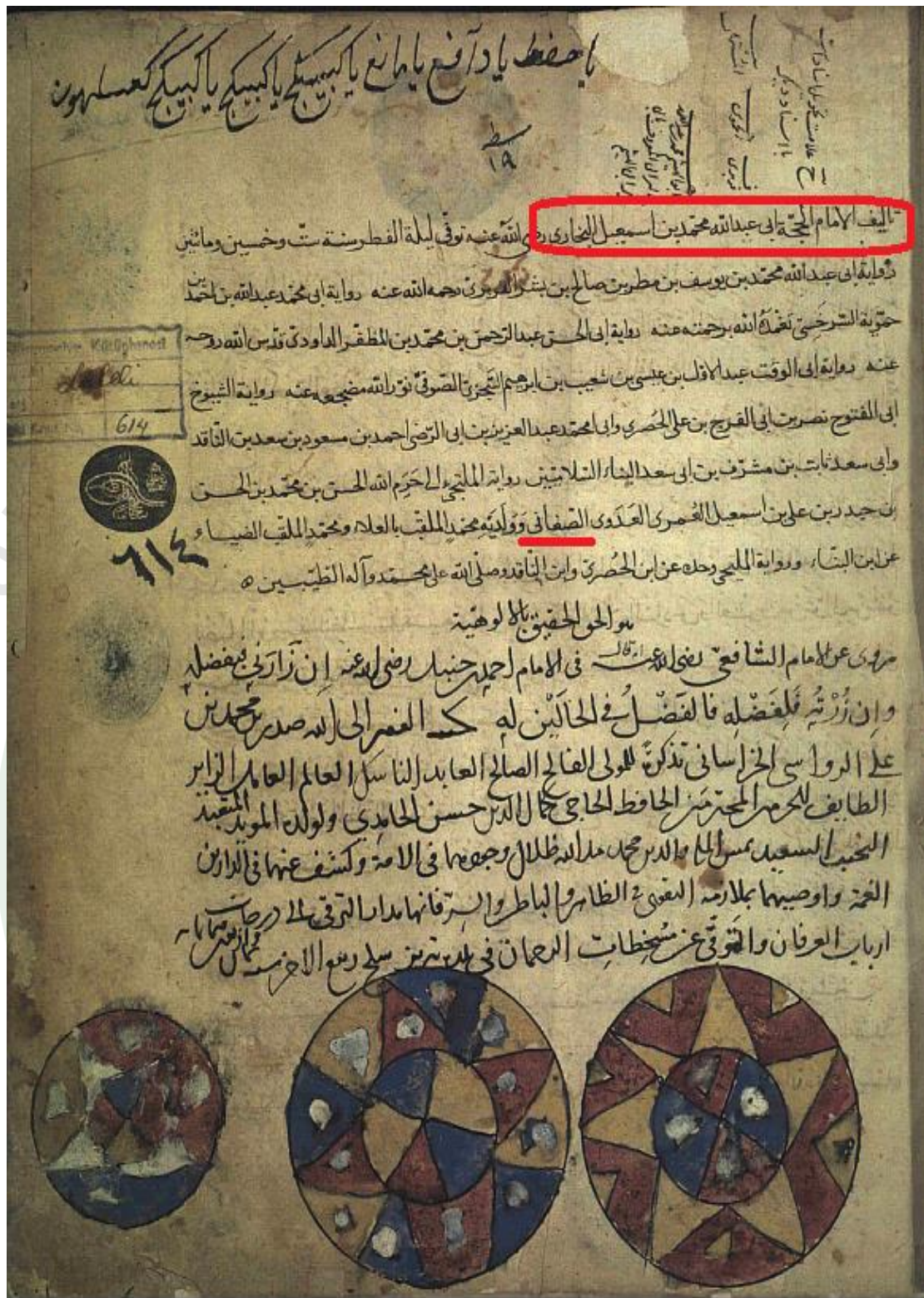
be before the start of the chapter on Sura al-Mumtahana, as seen in other copies of the Saghani nuskha. See below:



This means that this was not the Saghani nuskha used exclusively by al-Saharanpuri as he published his collated copy of Sahih al-Bukhari with the actual ta'wil from another Saghani nuskha. This can be seen later on in this monograph. Plus, since the scribe dropped the ta'wil for some reason it is possible to surmise that al-Hafiz ibn Hajar may also have had a Saghani nuskha with the missing ta'wil.

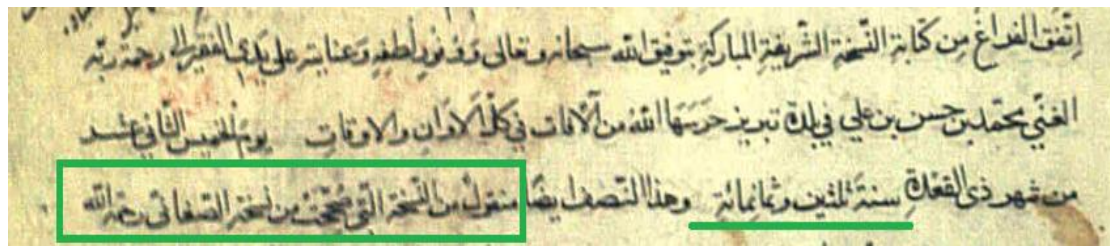
Another example of the scribe dropping the actual words of ta'wil and based on a secondary copy of the Saghani recension can be seen from the Laleli manuscript collection (Istanbul, no. 614). The following is the title page which mentioned the full chain of transmission back to Imam al-Bukhari (in the red box), with the name of al-Saghani underlined:



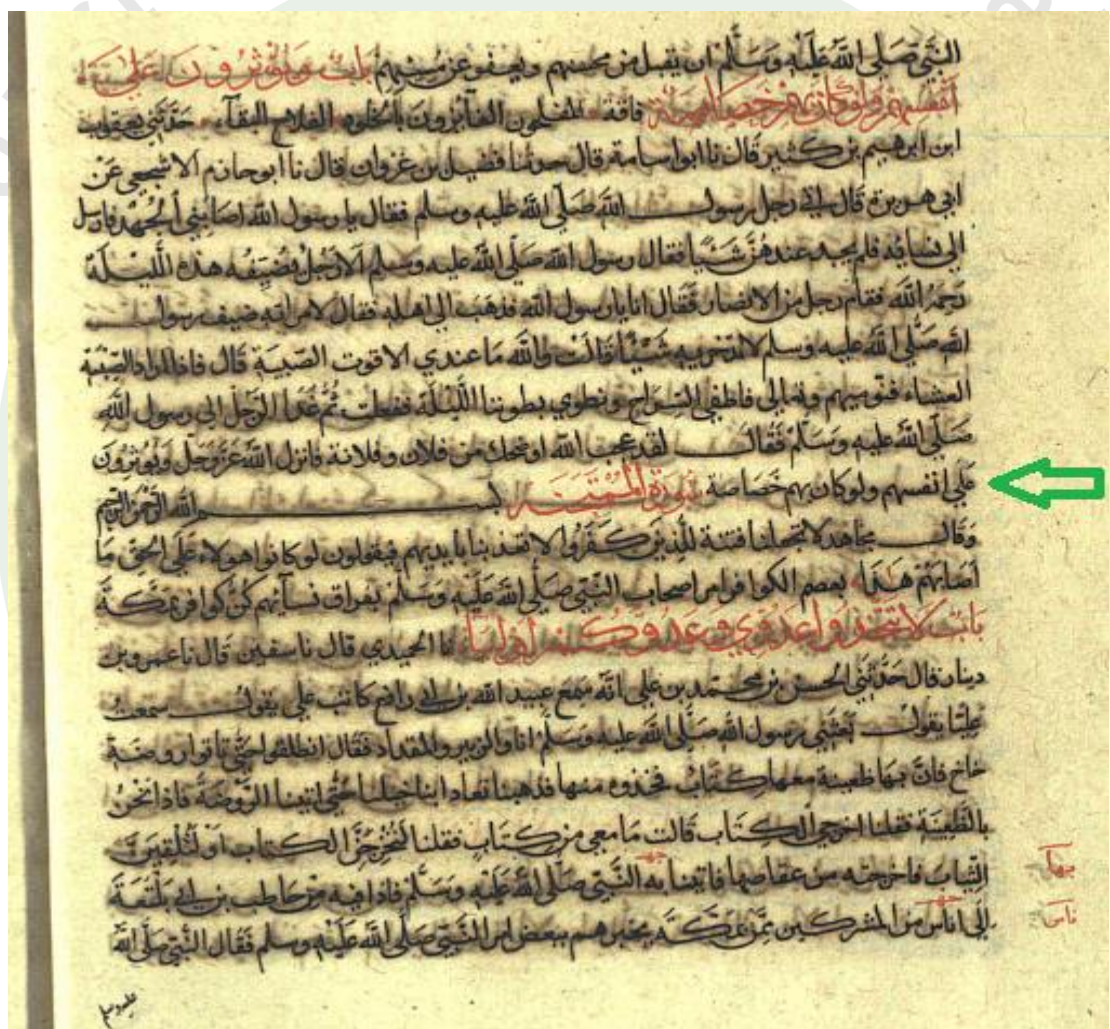


This manuscript was dated 830AH, which is from the time of al-Hafiz ibn Hajar al-Asqalani (d. 852 AH) as mentioned on folio 394b:





The date is underlined in the above image and the green box mentioned that it was copied from a recension collated by al-Saghani originally. Now, here is the folio showing that the ta'wil was dropped for some reason by the scribe known as Muhammad ibn Hasan ibn Ali:



The ta'wil is usually found in the Saghani copies just before the narrations for the Tafsir of Sura al-Mumtahana as shown above with a green arrow. In the pages ahead the reader can see this point from the other copies of the Saghani nuskha. A few pages earlier this was shown from the Damad Ibrahim Pasha manuscript copy by al-Wastani.

The ta'wil of al-Bukhari as per the nuskha of al-Saghani (early 7<sup>th</sup> century) is not an isolated case, while it is highly regarded and authentic due to it being based on an earlier manuscript that had the handwriting of al-Firabri on it, as well as other recensions. It is supported by two earlier works related to Sahih al-Bukhari.

The earliest being from the 4<sup>th</sup> century work of Imam Abu Sulayman al-Khattabi (d. 388 AH) known as *A'lam al-Hadith*, (which shall be the subject of the next section); followed by a scholar from the 5<sup>th</sup> century known as **Imam Abul Qasim Ali ibn al-Hasan al Yazdi, known as Ibn Ushnuwayh** (died sometime after 512 AH).

Both of these authors mentioned their connected chains of transmission (asanid) back to-Firabri with the ta'wil of Imam al-Bukhari as shall become apparent in the sections ahead.

What is interesting to point out is that another major commentator of Sahih al-Bukhari just a few decades prior to the time of al-Hafiz ibn Hajar al-Asqalani (b. 773 AH-d. 852 AH) was an Imam known as **Shamsud-Din al-Kirmani (d. 786 AH)**. He has mentioned the ta'wil from Imam al-Bukhari in his *al-Kawakib al-Darari*<sup>85</sup> as follows:

وتأويل الضحك بمعنى الرضا أقرب من تأويل البخاري بالرحمة

Meaning:

*“The ta'wil of dahik ('laughter') with the meaning of satisfaction is closest to the ta'wil of al-Bukhari with (it meaning) – al-Rahma (divine mercy).”*

Imam al-Kirmani also made reference to the nuskha of Sahih al-Bukhari collated by Imam al-Saghani. One may refer to his *al-Kawakib al-Darari* in the following places for his use of al-Saghani's recension: 19/161 and 19/241.

---

<sup>85</sup> See 18/135 (Dar Ihya Turath al-Arabi, Beirut, Lebanon, 2<sup>nd</sup> edition, 1981).

## IMAM AL-KHATTABI (b.319 - d.388 AH) AND HIS AUTHENTIC TRANSMISSION OF THE TA'WIL OF DAHIK BY IMAM AL-BUKHARI IN HIS SAHIH

One of the earliest known commentaries on Sahih al-Bukhari is from the 4<sup>th</sup> century after Hijri by the famous Shafi'i Muhaddith known as Imam Abu Sulayman al-Khattabi.<sup>86</sup> His commentary on the Sahih has been mentioned with upto eleven slightly different titles by the editor<sup>87</sup> of his *A'lam al-Hadith fi Sharh Sahih al-Bukhari*.<sup>88</sup>

Imam Shamsud-Din al-Dhahabi has an entry on al-Khattabi in his *Tadhkiratul Huffaz*<sup>89</sup> where he gave the following grading on his status:

وكان ثقة متبثاً من أوعية العلم

**“He was firmly trustworthy (thiqa) from the vessels of knowledge.”**

This same grading has been mentioned by Imam Jalalud-Din al-Suyuti in his *Tabaqat al-Huffaz*.<sup>90</sup>

Al-Dhahabi mentioned that amongst his disciples were the high ranking scholars of Hadith like Abu Abdullah al-Hakim (d. 405 AH), the author of the Mustadrak, and Abu Dharr al-Harawi (d. 434 AH) who was a Maliki scholar and prominent transmitter of *Sahih al-Bukhari* in his time.

Imam Ibn Khayr al-Ishbili (d. 575 AH ) has given his chains of transmisison going back to al-Khattabi's various works in his *Fihrist*,<sup>91</sup> that includes his commentary to *Sahih al-Bukhari*.

As for the ta'wil of Imam al-Bukhari in *A'lam al-hadith* of al-Khattabi then it has been shown earlier on that al-Bayhaqi said in his *Kitab al-Asma wa'l Sifat*:

---

<sup>86</sup> His biography has been mentioned by Imam al-Dhahabi in his *Siyar a'lam an-Nubala* (17/23-28).

<sup>87</sup> Dr. Muhammad ibn Sa'd ibn Abdur Rahman Aal-Su'ud (*A'lam al-hadith*, Umm ul-Qura university, 1<sup>st</sup> edition, 1988).

<sup>88</sup> See the introduction (pp. 64-65).

<sup>89</sup> 3/149, no. 950.

<sup>90</sup> See p. 404, no. 915, where he also mentioned al-Khattabi being the commentator of *Sahih al-Bukhari*.

<sup>91</sup> See pp. 252-253.



وَأَمَّا الضَّحْكُ الْمَذْكُورُ فِي الْحَدِيثِ فَقَدْ رَوَى الْفَرَبْرِيُّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ رَحِمَهُ اللَّهُ أَنَّهُ قَالَ: «مَعْنَى الضَّحْكِ

فِيهِ الرَّحْمَةُ»

Meaning:

“As for the laughter (al-dahik) mentioned in the report, **al-Firabri** narrated from Muhammad ibn Ismail al-Bukhari, may Allah have mercy on him, that he said: **‘the meaning of laughter is (divine) mercy.’**”

Also, from 2/401-402, no. 978:

**978 -** وَأَخْبَرَنَا أَبُو طَاهِرٍ الْقَفِيه، أَنَا أَبُو بَكْرٍ الْقَطَّانُ، نَا أَحْمَدُ بْنُ يُونُسَ، نَا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَضْحَكُ اللَّهُ تَعَالَى إِلَى رَجُلَيْنِ؛ يَفْتُلُ أَحَدُهُمَا الْآخَرَ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ». قَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَفْتُلُ هَذَا فَيَلْجِ الْجَنَّةَ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْآخَرِ فَيَهْدِيهِ إِلَى الْإِسْلَامِ ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهِدُ». رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ. قَالَ أَبُو سُلَيْمَانَ الْخَطَّابِيُّ رَحِمَهُ اللَّهُ: قَوْلُهُ: «يَضْحَكُ اللَّهُ سُبْحَانَهُ». الضَّحْكُ الَّذِي يَعْتَرِي الْبَشَرَ عِنْدَمَا يَسْتَحِفُّهُمْ الْفَرَحُ، أَوْ يَسْتَنْفِرُهُمُ الطَّرَبُ، غَيْرُ جَائِزٍ عَلَى اللَّهِ **[ص: 402]** عَزَّ وَجَلَّ، وَهُوَ مُنْفِيٌّ عَنْ صِفَاتِهِ، وَإِنَّمَا هُوَ مَثَلٌ ضَرَبَهُ لِهَذَا الصَّنِيعِ الَّذِي يَحِلُّ لِحَالِ الْعَجَبِ عِنْدَ الْبَشَرِ، فَإِذَا رَأَوْهُ أَضْحَكُهُمْ، وَمَعْنَاهُ فِي صِفَةِ اللَّهِ عَزَّ وَجَلَّ الْإِخْبَارُ عَنِ الرِّضَى بِفِعْلِ أَحَدِهِمَا، وَالْقَبُولُ لِلْآخَرِ وَمُجَازَاةُهَا عَلَى صَنِيعِهِمَا الْجَنَّةَ، مَعَ اخْتِلَافِ أَحْوَالِهِمَا وَتَبَايُنِ مَقَاصِدِهِمَا. قَالَ: وَنَظِيرُ هَذَا مَا رَوَاهُ أَبُو عَبْدِ اللَّهِ الْبُخَارِيُّ فِي مَوْضِعٍ آخَرَ مِنْ هَذَا الْكِتَابِ

**979 -** يَعْنِي مَا أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا يَحْيَى بْنُ مُحَمَّدٍ، نَا مُسَدَّدٌ، نَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ إِلَى نِسَائِهِ، فَقُلْنَ: مَا عِنْدَنَا إِلَّا الْمَاءُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يُضَيِّفُ هَذَا؟» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا. فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرَمِي ضَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ: مَا عِنْدَنَا إِلَّا قُوتُ الصَّبْيَانِ. فَقَالَ: هَبِّي طَعَامَكَ، وَأَصْلِحِي سِرَاجَكَ، وَنَوِّمِي صَبِيانَكَ إِذَا أَرَادُوا الْعِشَاءَ. فَهَيَّائِ طَعَامَهَا، وَأَصْلِحِي سِرَاجَهَا وَنَوِّمِي صَبِيانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تَصْلُحُ سِرَاجَهَا فَأَطْفَأَتْهُ، وَجَعَلَا يُرِيَانِهِ كَأَنَّهَا يَأْكُلَانِ، فَبَاتَا طَاوِينَ، فَلَمَّا أَصْبَحَ غَدَاً عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «لَقَدْ ضَحِكَ اللَّهُ اللَّيْلَةَ. أَوْ عَجِبَ مِنْ فَعَالِكُمَا». وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ} [الحشر: 9]. رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ مُسَدَّدٍ، وَأَخْرَجَهُ أَيْضًا مِنْ حَدِيثِ أَبِي أُسَامَةَ عَنْ فَضِيلٍ، وَأَخْرَجَهُ مُسْلِمٌ مِنْ أَوْجِهِ آخَرَ، عَنْ فَضِيلٍ وَقَالَ بَعْضُهُمْ فِي الْحَدِيثِ «عَجِبَ»، وَلَمْ **[ص: 403]** يَذْكُرِ الضَّحْكُ.



قَالَ الْبُخَارِيُّ: «مَعْنَى الضَّحِكِ الرَّحْمَةُ». قَالَ أَبُو سُلَيْمَانَ: «قَوْلُ أَبِي عَبْدِ اللَّهِ قَرِيبٌ، وَتَأْوِيلُهُ عَلَى مَعْنَى الرِّضَى لِفَعْلِهِمَا أَقْرَبُ وَأَشْبَهُ، وَمَعْلُومٌ أَنَّ الضَّحِكَ مِنْ ذَوِي التَّمْيِيزِ يَدُلُّ عَلَى الرِّضَى وَالْبِشْرِ، وَالِاسْتِهْلَالُ مِنْهُمْ دَلِيلٌ قَبُولِ الْوَسِيلَةِ، وَمُقَدِّمَةُ إِنْجَاحِ الطَّلَبَةِ، وَالْكَرَامُ يُوصَفُونَ عِنْدَ الْمَسْأَلَةِ بِالْبِشْرِ وَحُسْنِ اللَّقَاءِ، فَيَكُونُ الْمَعْنَى فِي قَوْلِهِ «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ»؛ أَيُّ: يُجْزِلُ الْعَطَاءَ هُمَا؛ لِأَنَّهُ مُوجِبُ الضَّحِكِ وَمُقْتَضَاهُ

Most of the above translates<sup>92</sup> as follows:

It is narrated that the Prophet ﷺ said: “Allah laughs at two men one of whom killed the other, but both enter Paradise. One fights in Allah’s cause and is killed, then Allah relents towards the other and guides him to Islam, then he fights in Allah’s cause and gets martyred.”<sup>93</sup> Abu Sulayman al-Khattabi said concerning the words “Allah laughs”:

There is a kind of laughter which seizes people when joy or amusement overcome them. It is not allowed to apply such laughter to Allah, and it is negated from His Attributes. [His laughter] is but a similitude coined for the deed that counts among human beings as a cause for astonishment, so that when they see it, they laugh. Its meaning as Allah’s attribute is to inform of His good pleasure as the deed of one of the two men and His acceptance of the other followed by the translation of both to Paradise for what they did, despite the difference in their respective circumstances and intents. Corresponding to the above is what Bukhari narrated whereby someone visited the Prophet ﷺ who said: “Who will host this man?” Whereby one of the *Ansar* said: “I will.” The latter rushed to his wife and told her: “Provide generously for the guest of Allah’s Messenger ﷺ.” She replied: “We only have the food of the children.” He said: “Prepare the food then light the candle and put the children to bed at dinner-time.” She did as he said then got up to tinker with light and put it out, and she and her husband pretended to eat but remained hungry that night. The next morning, they went to see the Prophet ﷺ and he said: “Last night Allah laughed or was astonished [the narrator hesitated] at what you two did.” And Allah revealed the verse: ﴿They put others above their need though poverty become their lot﴾ (59:9). **Al-Bukhari said that the meaning of laughter (*al-dahik*) here is mercy (*al-rahma*).**

[Abu Sulayman said: The saying of Abu Abdullah<sup>94</sup>], this interpretation is close to true, and much closer yet, and more probable, is that of good pleasure (*al-rida*). It is known that laughter on the part of those possessing judgment denotes good pleasure and joy. It is the first sign that they accepted the entreaty made to them, the preliminary to the success of the petitioners. Generous and benevolent people, when solicited, are described as showing good humor and amiability. That is also the meaning of “Allah laughs at two men”: that is, He lavishes His generosity upon them, for that is the necessary cause of the laughter and its necessary conclusion.

<sup>92</sup> As translated in the following work: Al-Bayhaqi’s *Divine Names and Attributes (al-Asma’ wal-Sifat)*. Excerpts (pp. 47-49, GF Haddad, Damascus, 1998).

<sup>93</sup> Narrated from Abu Hurayra by Bukhari and Muslim.

<sup>94</sup> This is the kunya (agnomen) of Imam al-Bukhari. The portion in the square brackets was left untranslated by the translator but is found in the actual Arabic quotation as highlighted above.

Earlier on a female Salafi named Um Abdullah attempted to dismiss the above ta'wil by stating:

Some have claimed that Imam al Bukhari -rahimahu Allah- has made ta'wil of the attribute dahik "laughter", and explained it as meaning "mercy- rahma". They use as evidence what al Bayhaqi -rahimahu Allah- quoted in his book "*al Asma' was- Sifat*" (2\186): قال الشيخ: وأما الضحك المذكور في الخبر فقد روى الفربري عن محمد بن إسماعيل البخاري رحمه (2\186): « الله أنه قال : « معنى الضحك فيه الرحمة

"The shaikh said: As for the laughter that is mentioned in the report, al Farbari narrated that Muhammad bin Isma'il al Bukhari – rahimahu Allah- said: "the meaning of laughter in it is mercy." And in Fath al Bari, Ibn Hajar quotes Abu Sulaiman al Khattabi attributing it to al Bukhari rahimahu Allah.

#### The answer to this is:

1\_ The chain of narration is incomplete, for Abu Sulaiman al Khattabi -rahimahu Allah- didn't hear it directly from al Farbari<sup>95</sup>, because al Khattabi (born 319 A.H.) was 1 years old when al Farbari died (d. 320 A.H.), and al Bayhaqi also didn't hear it from him, as he came even later than al Khattabi. so unless we have a complete chain of narration we can't know of its correct attribution to al Bukhari.

The claim that there seems to be a disconnected chain of transmission from al-Khattabi back to Imam al-Bukhari needs addressing. As for Imam al-Bayhaqi not meeting al-Khattabi then this is not a deficiency because he was quoting the ta'wil attributed to al-Bukhari directly from his *A'lam al-hadith*, as confirmed from the manuscripts and the published edition of his *A'lam al-Hadith*. Al-Bayhaqi even mentioned an example of his reading from a work by al-Khattabi as follows in his *al-Sunan al-Kabir*<sup>96</sup>:

وَقَرَأْتُ فِي كِتَابِ أَبِي سُلَيْمَانَ الْخَطَّابِيِّ

**"I read in the book of Abu Sulayman al-Khattabi."**

Imam al-Khattabi mentioned a critical piece of information in the introduction to his *A'lam al-Hadith* on how he received the contents of Sahih al-Bukhari. In the edited version of the *A'lam al-Hadith*<sup>97</sup> the following words by al-Khattabi mentioned his two routes back to al-Bukhari:

<sup>95</sup> It is not Farbari but al-Firabri or al-Farabri.

<sup>96</sup> See 12/197 (edited by Dr. Abdullah al-Turki, Dar Hajr).

<sup>97</sup> By Dr. Muhammad ibn Sa'd ibn Abdur Rahman Aal-Su'ud (see pp. 105-106).

وقد سمعنا معظم هذا الكتاب من رواية إبراهيم بن معقل النسفي حدثناه خلف بن محمد الخيام قال: حدثنا إبراهيم بن معقل عنه سمعنا سائر الكتاب إلا أحاديث من آخره من طريق محمد بن يوسف القُرْبَري، حدثنيه محمد بن خالد بن الحسن قال: حدثنا القربري عنه، ونحن نبين مواضع اختلاف الرواية في تلك الأحاديث إذا انتهينا إليها إن شاء الله

The above words in Arabic are found in the Faydullah Effendi manuscript (from Istanbul) as follows (no. 437, dated 563 AH, folio 3b):



#### Meaning:

“We have heard most of this book from the transmission of Ibrahim ibn Ma’qil al-Nasafi. It has been related to us by Khalaf ibn Muhammad al-Khayyam (d. 361 AH) who said: Ibrahim ibn Ma’qil related to us and from him we heard the circulating book (of Sahih al-Bukhari), *except for the hadiths from the last part of it from the route of Muhammad ibn Yusuf al-Firabri. Muhammad ibn Khalid ibn al-Hasan related it to me by saying: al-Firabri related to us from him (al-Bukhari).* We will clarify the places with differing transmissions in those hadiths if we complete it, if Allah wills.”

Hence, it is clear from the words of Imam al-Khattabi that the narrations he mentioned from the route of al-Firabri were actually taken by him from his teacher, Muhammad ibn Khalid ibn al-Hasan, who narrated it directly from al-Firabri. What remains is to demonstrate this from the text of *A’lam al-Hadith* and the reliability of Muhammad ibn Khalid. Al-Firabri and his reliability has already been demonstrated earlier on.

Returning to the printed edition of al-Khattabi’s *A’lam al-Hadith* the ta’wil of al-Bukhari was mentioned in two places. Here are the digital images followed by an example from a manuscript that was used by the editor, with highlighting of the actual words of ta’wil:

فَلَا يَنْفُلَانِي فَأَنْزَلَ اللَّهُ تَعَالَى : ﴿ وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾ (١) .

قَالَ أَبُو عَبْدِ اللَّهِ : مَعْنَى الضَّحِكِ : الرَّحْمَةُ (٢) ، وَهَذَا مِنْ رِوَايَةِ الْفِرَابْرِ (٣) ، لَيْسَ عَنِ ابْنِ مَعْقِلٍ (٤) .

قُلْتُ : قَوْلُ أَبِي عَبْدِ اللَّهِ قَرِيبٌ ، وَتَأْوِيلُهُ عَلَى مَعْنَى الرِّضَا لِفَعْلِهِمَا أَقْرَبُ وَأَشْبَهُ ، وَمَعْلُومٌ أَنَّ الضَّحِكَ مِنْ ذَوِي التَّمْيِيزِ يَدُلُّ عَلَى الرِّضَا ، وَالْبِشْرُ وَالِاسْتِهْلَالُ مِنْهُمْ دَلِيلٌ عَلَى قَبُولِ الْوَسِيلَةِ ، وَمُقَدِّمَةِ إِنْجَاحِ الطَّلِبَةِ ، وَالْكَرَامُ يُوصَفُونَ عِنْدَ الْمَسْأَلَةِ بِالْبِشْرِ ، وَحُسْنِ اللَّقَاءِ ، فَيَكُونُ الْمَعْنَى فِي قَوْلِهِ : « يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ » ، أَيْ : يُجْزِلُ الْعَطَاءَ لَهُمَا ، لِأَنَّهُ مُوجِبُ الضَّحِكِ وَمُقْتَضَاهُ . قَالَ زُهَيْرٌ :  
تَرَاهُ إِذَا مَا جِئْتَهُ مُتَهَلِّلًا  
كَأَنَّكَ تُعْطِيهِ الَّذِي أَنْتَ سَائِلُهُ (٥)

- ( ١ ) سورة الحشر : الآية ٩٥ .  
( ٢ ) قَالَ ابْنُ حَجَرٍ فِي الْفَتْحِ : ( ٦٣٢ / ٨ ) . لَمْ أَرَ ذَلِكَ فِي النُّسخِ الَّتِي وَقَعَتْ لَنَا مِنَ الْبُخَارِيِّ .  
( ٣ ) أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يُوسُفَ بْنِ مَطَرٍ الْفِرَابَرِيُّ (بِفَتْحِ غَاءٍ وَكسرها ) .  
( ٤ ) إِبْرَاهِيمُ بْنُ مَعْقِلٍ بْنِ الْحَجَّاجِ النَّسْفِيُّ ، أَبُو إِسْحَاقَ . مَاتَ سَنَةَ ٢٩٥ هـ . (تذكرة الحفاظ : ٢ / ٢٣١) .  
( ٥ ) زُهَيْرُ بْنُ أَبِي سُلَيْمَانَ جَاهِلِيٌّ مِنْ مَزِينَةَ مِنْ مَضَرَ ، مِنْ شُعْرَاءِ الطَّبَقَةِ الْأُولَى ، قِيلَ : مَاتَ الْبِعْتَةَ بَسَنَةَ .  
وَالْبَيْتُ مِنْ قَصِيدَةٍ لَهُ يَمْدَحُ فِيهَا حَصْنَ بْنَ حَذِيفَةَ الْفَرَارِي ، مَطْلَعُهَا :  
صَحَا الْقَلْبُ عَنْ سَلْمَى وَأَقْصَرَ بِاطْلَعِ  
وَعُزِّي أَفْرَاسُ الصَّبَا وَرَوَاجِلُهُ  
( شرح ديوانه : ( ١٢٤ ) .

— ١٣٦٧ —

The portion in the red box reads:

***“Abu Abdullah (al-Bukhari) said: ‘The meaning of al-dahik (the laughter) is: al-Rahma (divine mercy).’ This is from the transmission of al-Firabri, not from the (transmission of) Ibn Ma’qil.”***

The above is presented in the Faydullah Effendi (no. 437, dated 563 AH, folio 227b)<sup>99</sup> manuscript of *A’lam al-Hadith*<sup>100</sup> as shown below:

<sup>98</sup> Another edition was published by Darul Kutub al-Ilmiyya (Beirut, Lebanon, 2007) and the ta’wil from al-Bukhari was mentioned by al-Khattabi in his *A’lam* (2/373).

<sup>99</sup> Stored in the Süleymaniye library in Istanbul, Turkey.

<sup>100</sup> Other manuscripts of *A’lam* of al-Khattabi that were consulted include: 1) Khizana al Aama in Rabat, Morocco, 2) Zawiyya Nasiriyya in Morocco, 3) Darul Kutub al Misriyya, Cairo, Egypt and 4) Aya Sofya, Istanbul, Turkey.



عند البشر فاذا رآوه اضحكهم ومعناه في صفته الله سبحانه الاخبار عن الرضا بفعالهما  
 والقبول للآخر ومحاربتهم على صنيعهم الختمة مع احلاف احوالها وبنائين مقاصدهما  
 ونظير هذا ما رواه ابو عبد الله في موضع اخر من هذا الكتاب قال ربا يعقوب  
 بن ابراهيم بن كثير قال ربا ابو اسامة قال ربا افضل عن ربا قال ربا ابو حازم الاشجعي  
 عن له هرة قال ربا رسول الله صلى الله عليه وسلم فقال يا رسول الله اصابني  
 الجمل فارسلت لنيابة فلما كان عند من شئنا فقال يا رسول الله ألا رجل يضيف هذا  
 الليلة رحمه الله فقال رجل من انصار فقال يا رسول الله قد صليت لاهله فقال  
 لا امراته ضيف رسول الله صلى الله عليه وسلم لا تدخر شيئا قالت والله ما عندى الا قوت  
 الصبي قال فاذا ارادته الصبي اعشاه فموتهم وتعالى فاطفا للشرح ونطوي  
 بطوننا الليلة ففعلت ثم غدا الرجل على رسول الله فقال لقد عجب الله او حكاك  
 من فله في الله فاشترى الله تعالى وشوئون على انفسهم ولو كان بهم خصاصة  
 قال ابو عبد الله معنى الضحك للجمعة وهذا من رواية الفريدي ليس على معقل  
 قول ابو عبد الله قرئت وتاويله على معنى الرضا لعلهم اقرت واسبه ووقع  
 ان الضحك من ذوى التمييز على الرضا والبشر والاستهلال منهم دليل على قبول  
 الوسيلة ومقدمة الجاح الطلبة والكرام بوصفون عند المسئلة بالبشر وحشر  
 اللقا فيكون المعنى في قوله يضحك الله الى جليل اي تجزى العطا لها لانه حين  
 الضحك ومقتضاه قال زهير تراه اذا ما جيت منه لا كما تعطيه  
 الذي انت سائله واذا ضحكوا وهبوا واجرلوا قال كثير غم الرداء  
 اذا تشرضا كما غلقت لضحكتهم رقا بالمال وقال الكميث او غيره

صوابه فتاح

صوابه ابي

Later on while commenting on the narrations under Kitab al-Tafsir in Sahih al-Bukhari, al-Khattabi mentioned the following in his *A'lam al-Hadith* (3/pp. 1795-96):

(ومن كتاب التفسير) قُلْتُ : إلى هَاهُنَا انْتَهَتْ رِوَايَةُ  
إِبْرَاهِيمَ بْنِ مَعْقِلٍ . (٣)

وَحَدَّثَنَا بِمَا بَعْدَهُ مِنَ الْكِتَابِ مُحَمَّدُ بْنُ خَالِدِ بْنِ الْحَسَنِ (٤)

قال :

- (١) (العلز) الضجر . والعلز : القلق والكرب عند الموت .  
قال الأزهري : والذي ينزل به الموت يوصف بالعلز . وهو سِياقَةٌ  
نفسه . ١٠ هـ . (انظر اللسان : ع / ل / ن) .
- (٢) رواية البخاري في كتاب المرض باب شدة المرض عن عبدالله بن مسعود رقم  
(٥٦٤٧) ورقم (٥٦٦٠) .  
وروى احمد في مسنده (٩٤/٣) عن ابي سعيد الخدري قال : وضع رجل يده  
على النبي صلى الله عليه وسلم فقال : والله ما أطيق أن أضع يدي عليك من شدة  
حماك فقال النبي صلى الله عليه وسلم : «إنا معشر الأنبياء يضاعف لنا البلاء كما  
يضاعف لنا الأجر ... الحديث .
- (٣) هو : أبو إسحاق النسفي .
- (٤) لم أقف له على ترجمة .

— ١٧٩٥ —

#### (١) (باب ما جاء في فاتحة الكتاب)

٨٩١ / ٤٤٧٤ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرَتِيُّ قَالَ : حَدَّثَنَا

مُحَمَّدُ بْنُ إِسْمَاعِيلَ (١) قَالَ : حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى بْنُ  
سَعِيدٍ (٢) عَنْ شُعْبَةَ ، حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ (٣) ، عَنْ  
حَقِصِ بْنِ عَاصِمٍ (٤) ، عَنْ أَبِي سَعِيدٍ بْنِ الْمَعْلَى (٥) ، قَالَ : كُنْتُ  
أَصَلِّي فِي الْمَسْجِدِ ، فَدَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ  
أُجِبْهُ ، فَقُلْتُ يَا رَسُولَ اللَّهِ : إِنِّي كُنْتُ أَصَلِّي فَقَالَ : أَلَمْ يَقُلِ اللَّهُ عَزَّ  
وَجَلَّ : ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ (٦) . ثُمَّ قَالَ لِي :  
لَأَعْلَمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّورِ فِي الْقُرْآنِ ، قَبْلَ أَنْ تُخْرَجَ مِنَ  
الْمَسْجِدِ ، ثُمَّ أَخَذَ بِيَدِي ، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ قُلْتُ : أَلَمْ  
تَقُلْ لَأَعْلَمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي الْقُرْآنِ . قَالَ : ﴿الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ﴾ (٧) هِيَ السَّبْعُ الْمَثَانِ وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ .

- (١) هو : البخاري .
- (٢) هو : القطان .
- (٣) (خببيب) - يضم الخاء المعجمة وفتح الباء الموحدة وسكون الياء - هو الخزرجي  
أبو الحارث .
- (٤) حفيد الفاروق - رضي الله عنه - .
- (٥) أبو سعيد بن المعلى الأنصاري ، مختلف في اسمه .  
روى عن النبي صلى الله عليه وسلم مات سنة ٧٣ هـ - (تهذيب) .
- (٦) سورة الانفال : الآية ٢٤ .
- (٧) سورة الفاتحة : الآية ٦٠ .

— ١٧٩٦ —

In brackets the above image mentioned: “*And from the book on Tafsir.*” Al-Khattabi then said:

“I say: Here it ends from the transmission of Ibrahim ibn Ma’qil. It has been related to us beyond that (portion of) the book [\*from Muhammad ibn Khalid ibn al-Hasan who said: It has been related to us from Muhammad ibn Yusuf al-Firabri, who said: Muhammad ibn Isma’il \(al-Bukhari\)\*](#) related to us...”

Under his commentary of the narrations of Kitab al-Tafsir (from Sahih al-Bukhari) al-Khattabi has mentioned after the narration of Abu Hurayra the actual ta’wil of al-Bukhari as well as giving his personal ta’wil. See the following digital images from 3/1921-22:

## ( ٦ ) ( باب ﴿ وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ ﴾ ( ١ ) )

٤٨٨٩ / ٩٥٥ قال أبو عبد الله : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ <sup>(١)</sup> قَالَ : حَدَّثَنَا فَضِيلُ بْنُ غَزْوَانَ قَالَ : حَدَّثَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ <sup>(٢)</sup> ، عَنْ أَبِي هُرَيْرَةَ قَالَ : أَتَى رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ : أَصَابَنِي الْجُحْدُ ، فَأَرْسَلْ إِلَى نِسَائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلَا رَجُلٌ يُضَيِّفُ هَذَا اللَّيْلَةَ بِرَحْمَةِ اللَّهِ ؟ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ : أَنَا يَا رَسُولَ اللَّهِ فَذَهَبَ إِلَى أَهْلِهِ فَقَالَ لَامْرَأَتِهِ : ضَيِّفِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لَا تَدَّخِرِيهِ شَيْئًا ، قَالَتْ : وَاللَّهِ مَا عِنْدِي إِلَّا قُوتُ الصَّبِيَةِ . قَالَ : فَإِذَا أَرَادَتْ <sup>(٣)</sup> الصَّبِيَةُ الْعَشَاءَ فَنَوْمِيهِمْ وَتَعَالَى فَأَطْفَيْئِي السَّرَاجَ وَنَطْوِي بُطُونَنَا اللَّيْلَةَ ، فَفَعَلْتُ ، ثُمَّ غَدَا الرَّجُلُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : لَقَدْ عَجَبَ اللَّهُ - أَوْ ضَحِكَ مِنْ فَلَانٍ وَفَلَانَةٍ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ : ﴿ وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾ <sup>(٤)</sup> .

قال أبو عبد الله : معنى الضَّحِكَ الرَّحْمَةُ <sup>(٥)</sup> .

- |     |   |
|-----|---|
| (١) | سورة الحشر : الآية ٩ .  |
| (٢) | هو : حماد بن أسامة .  |
| (٣) | هو : سلمان .  |
| (٤) | في الصحيح : أراد .  |
| (٥) | سورة الحشر : الآية ٩ .  |
| (٦) | قال ابن حجر : لم أر ذلك في النسخ التي وقعت لنا من البخارى . ١ . هـ (انظر الفتح : ٦٣٢ / ٨) . |



## عجب

قلت قوله : عجب الله ، إطلاق العجب لا يجوز على الله تعالى ولا يليق بصفاته وإنما معناه الرضا ، وحقيقته أن ذلك الصنيع منها حل من الرضا عند الله والقبول له محل العجب عندكم في الشيء التافه إذا رفع فوق قدره وأعطى به الأضعاف من قيمته .

وقول أبي عبد الله : معنى الضحك : الرحمة ، فتأويله على معنى الرضا أشبه وأقرب ، وذلك أن الضحك من الكرام يدل على ( الرضا )<sup>(١)</sup> والاستهلال منهم مقدمة انجاح الطلبة وقبول الوسيلة . والأجواد يوصفون عند المسألة بالبشر وحسن اللقاء كقول زهير<sup>(٢)</sup> :  
تراه إذا ما جئته متهللاً  
كأنك معطيه الذي أنت سائله<sup>(٣)</sup>

وإذا ضحكوا / وهبوا وأجزلوا العطية .

١٣١٩

قال كثير<sup>(٤)</sup> :

غمر الرداء إذا تبسم ضاحكاً  
علقت لضحكته رقاب المال

(١) سقط من الأصل وأثبت من (ط) .

(٢) زهير بن أبي سلمى ربعة بن رباح المزني من مضر .

(٣) والبيت من قصيدة له يمدح حصن بن خديفة الفزاري مطلعها :

صحا القلب عن سلمى واقصر باطله

وعرى افراس الصبا ورواحله

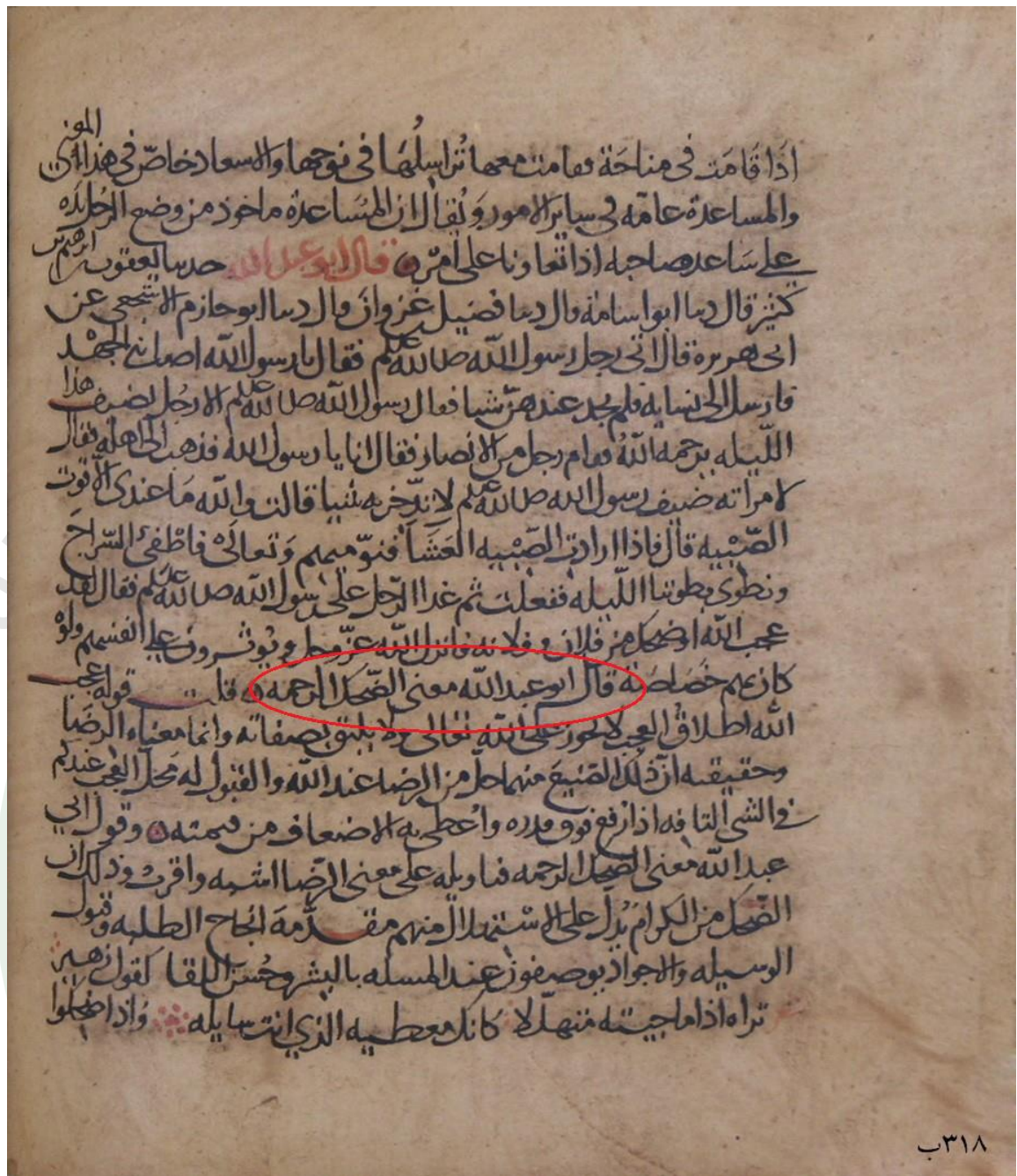
(انظر ديوانه : ص ١٢٤ - ١٤٢) خزنة الأدب / للبيدادي : ١ / ٣٧٥ .

(٤) أبو صخر : كثير بن عبد الرحمن بن أبي جمعة من خزاعة .

(الأغاني : ٥٢ / ٨) دار الفكر ط / ٢ ، الشعر والشعراء : (١ / ٥١٠ - ط / ٣) .

The above words from al-Khattabi are presented in the Faydullah Effendi (ms no. 437, folio 318b):





As stated above it is clear from the words of Imam al-Khattabi that the narrations he mentioned from the route of al-Firabri where actually taken by him from his teacher, Muhammad ibn Khalid ibn al-Hasan. Let us examine the status of Muhammad ibn Khalid ibn al-Hasan as a reliable transmitter of Hadith from al-Firabri.

- 1) Imam Abu Sa'd Abdul Karim ibn Mansur al-Sam'ani (d. 562 AH) mentioned the following about Muhammad ibn Khalid in his *Kitab al-Ansab*<sup>101</sup>:

<sup>101</sup> See - 12/318 (Da'iratul Ma'arif, Hyderabad, 1962 CE).

وأبو بكر محمد بن خالد بن الحسن بن خالد المطوعي البخاري المعروف ابن أبي الهيثم، من مشايخ بخارى، وأولاد المشايخ، وكان حسن الحديث، سمع ببخارى مسيح بن محمد وأبا عبد الرحمن بن أبي الليث، ويمرو عبد الله بن محمود السعدي، وبنيسابور أبا بكر محمد بن إسحاق بن خزيمة وأبا العباس الثقفي السراج، وبالري أبا العباس الجمال، وببغداد أبا بكر بن الباغندي وطبقتهم. حدث ببلاده وبخراسان، سمع منه الحاكم أبو عبد الله (محمد بن عبد الله) الحافظ، وقال: قدم علينا نيسابور حاجا سنة تسع وأربعين وكتبنا عنه، ثم انتقيت عليه ببخارى سنين، وجاءنا نعيه سنة اثنتين وستين وثلاث مئة

Al-Sam'ani mentioned that his full name was Abu Bakr Muhammad ibn Khalid ibn al-Hasan ibn Khalid al-Muttawi al-Bukhari, well known as Ibn Abi'l Haytham, from the scholars of Bukhara, and he was:

**“Hasan al-hadith: Good in hadith.”**

- 2) **Imam al-Muhallab ibn Ahmed al-Andalusi** (d. 435 AH) mentioned the following in his *al-Mukhtasar al-Nasih fi Tahdhib al-Kitab al-Jami al-Sahih* about Muhammad ibn Khalid:<sup>102</sup>

أبو بكر محمد بن خالد بن الحسن المطوعي البخاري المعروف بابن أبي الهيثم، (362). من مشايخ بخارى، وأولاد المشايخ، سمع منه أبو عبد الله الحافظ، وقال: قدم علينا نيسابور حاجا سنة تسع وأربعين وكتبنا عنه، ثم انتقيت عليه ببخارى سنين، وجاءنا نعيه سنة اثنتين وستين وثلاث مئة. وهو شيخ الخطابي أخذ عنه الجامع الصحيح بروايته عن الفربري، وقد مر آنفا.

Al-Muhallab mentioned that Muhammad ibn Khalid was the teacher of al-Khattabi and the one from whom he took Sahih al-Bukhari from the transmission of al-Firabri and he died in 362 AH.

- 3) **Imam Abu Abdullah al-Hakim** (d. 405 AH) has an entry for Muhammad ibn Khalid in the currently available recension of his *Tarikh Naysabur*<sup>103</sup> as follows:

<sup>102</sup> See 1/73, (Dar al-Tawhid, Riyadh, 2009, edited by Ahmed ibn Faris ibn Sallum).

<sup>103</sup> Edited by Abu Muawiyya Mazin al-Beirut.

[٧٠٧] محمد بن الخالد بن الحسن، أبو بكر البخاري.

قال الحاكم: من مشايخ بخارى، وأولاد المشايخ، وكان حسن الحديث، سمع ببخارى مسيح<sup>(١)</sup> بن محمد وأبا عبد الرحمن بن أبي الليث، ويمرو عبد الله بن محمود السعدي، وبنيسابور أبا بكر محمد بن إسحاق بن خزيمة وأبا العباس الثقفي السراج، وباليزي أبا العباس الجمال، وببغداد أبا بكر بن الباغندي، وطبقتهم.

قدم علينا نيسابور حاجاً سنة تسع وأربعين وكتبنا عنه، ثم انتقيت عليه ببخارى سنين، وجاءنا نعيه سنة اثنتين وستين وثلاثمائة.

He mentioned that Muhammad ibn Khalid was from the scholars of Bukhara and importantly he was Hasan al-hadith (good in hadith).

- 4) A contemporary author by the name of Abu'l Tayyib Na'if al-Manusri has mentioned the above grading from al-Hakim in his *al-Rawd al-Basim fi tarajim Shuyukh al-Hakim*.<sup>104</sup> On top of this he gave his personal grading on Muhammad ibn Khalid to be:

ثقة مكثر

Meaning: “He was trustworthy and had a multitude of narrations.”

In the *Siyar a'lam an Nubala* (12/454) of al-Dhahabi there is an example of al-Hakim narrating from Muhammad ibn Khalid, who narrated from al Firabri, and he took from al Bukhari, as follows:

وَقَالَ الْحَاكِمُ: حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبِي الْهَيْثَمِ الْمُطَوَّعِيُّ بِبُخَارَى، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرَبْرِيِّ، سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: أَمَّا أَفْعَالُ الْعِبَادِ فَمَخْلُوقَةٌ.

Al-Bayhaqi also narrated in his *Kitab al-Asma wa'l Sifat* (no. 562 & no. 570) from his teacher al-Hakim who took from Muhammad ibn Khalid, from al-Firabri, from al-Bukhari.

All of this was missed by contemporaries like Umm Abdullah and her more learned authority, the late al-Albani,<sup>105</sup> who was quoted earlier on as saying:

“(Important warning): Al-Bayhaqi mentioned in ‘al-Asma’ – shortly before this hadith and soon after it – from al-Khattabi, that he said:

Al-Bukhari said: The meaning of al-Dahik (laughter): al-Rahma (The divine mercy)!

<sup>104</sup> 104 2/1015-1016, no. 879.

<sup>105</sup> From his *Silsalat al-Ahadith as-Sahihah* (7/807).

So I say in attribution of this (ta'wil) to al-Bukhari, it needs looking into, for it is suspended and disconnected. It was not mentioned by al-Khattabi nor by al-Bayhaqi in a dependable way..”

Hence, Muhamamd ibn Khalid ibn al-Hasan was a trustworthy narrator of Sahih al-Bukhari from his teacher, Imam al-Firabri, and al-Khattabi's transmission of the ta'wil from Imam al-Bukhari is from this fully connected chain of transmission:

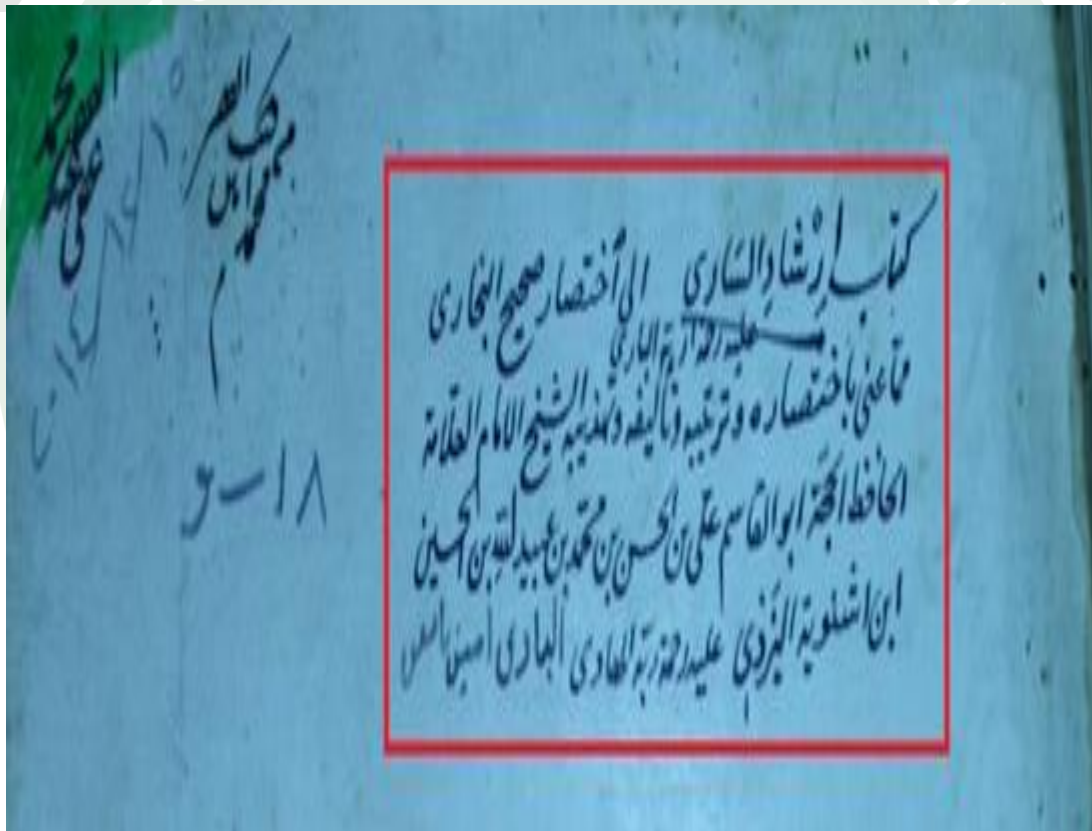
Muhammad ibn Khalid ibn al-Hasan --- from al-Firabri --- from al-Bukhari, and the report for al-Bukhari's ta'wil is Sahih (authentic), and there are other chains of transmission going back to al-Firabri with this ta'wil from al-Bukhari as shall be presented below.



# IMAM IBN USHNUWAYH AND HIS TRANSMISSION OF IMAM AL-BUKHARI'S TA'WIL

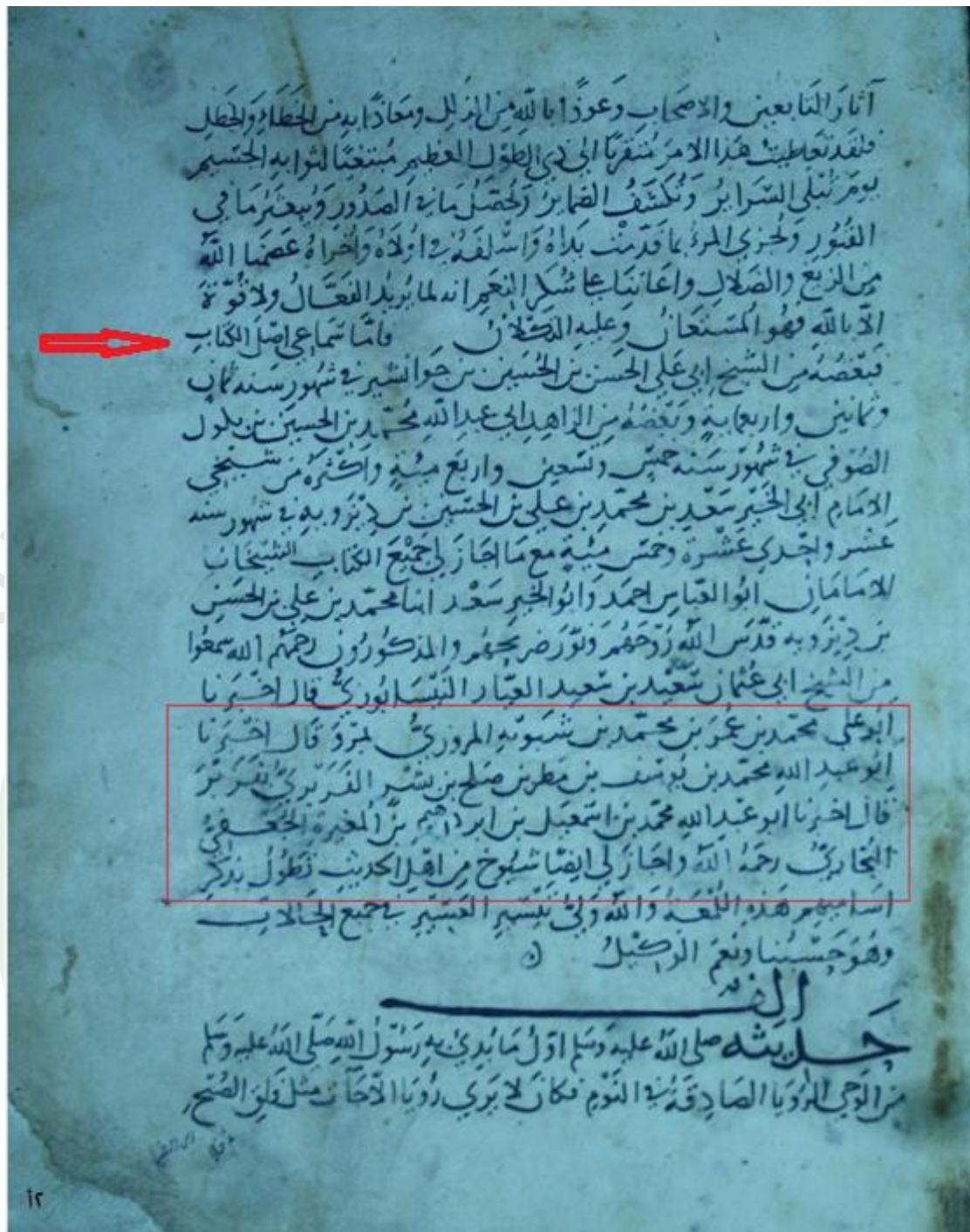
After the time of Imam Abu Sulayman al-Khattabi, a scholar from the 5<sup>th</sup> century known as **Imam Abul Qasim Ali ibn al-Hasan al Yazdi, known as Ibn Ushnuwayh** produced an abridged edition of Sahih al-Bukhari. His work was entitled *Irshad al-Sari ila Ikhtisar Sahih al-Bukhari*. His work is available in manuscript format and a copy is stored in Maktaba al-Awqaf al-Aama (no. 2796, 305 folios, scribed in the year 681 AH), Baghdad, Iraq.

The author died sometime after 512AH since the scribe mentioned that Ibn Ushnuwayh completed the work in the year 512 AH. Here follows the title page of this work which mentioned his scholarly titles: “*Al-Shaykh, al-Imam, al-Allama (greatly learned), al-Hafiz al-Hujja*”<sup>106</sup>.



The introductory page (folio 1a) mentioned the author's sanad (chain of transmission) back to al-Bukhari:

<sup>106</sup> This is one who has memorised thousands of hadiths with their chains of transmission. Al-Hujja is a proof worthy scholar in terms of hadith scholarship.



The main part with the sanad from the above manuscript folio being as follows:

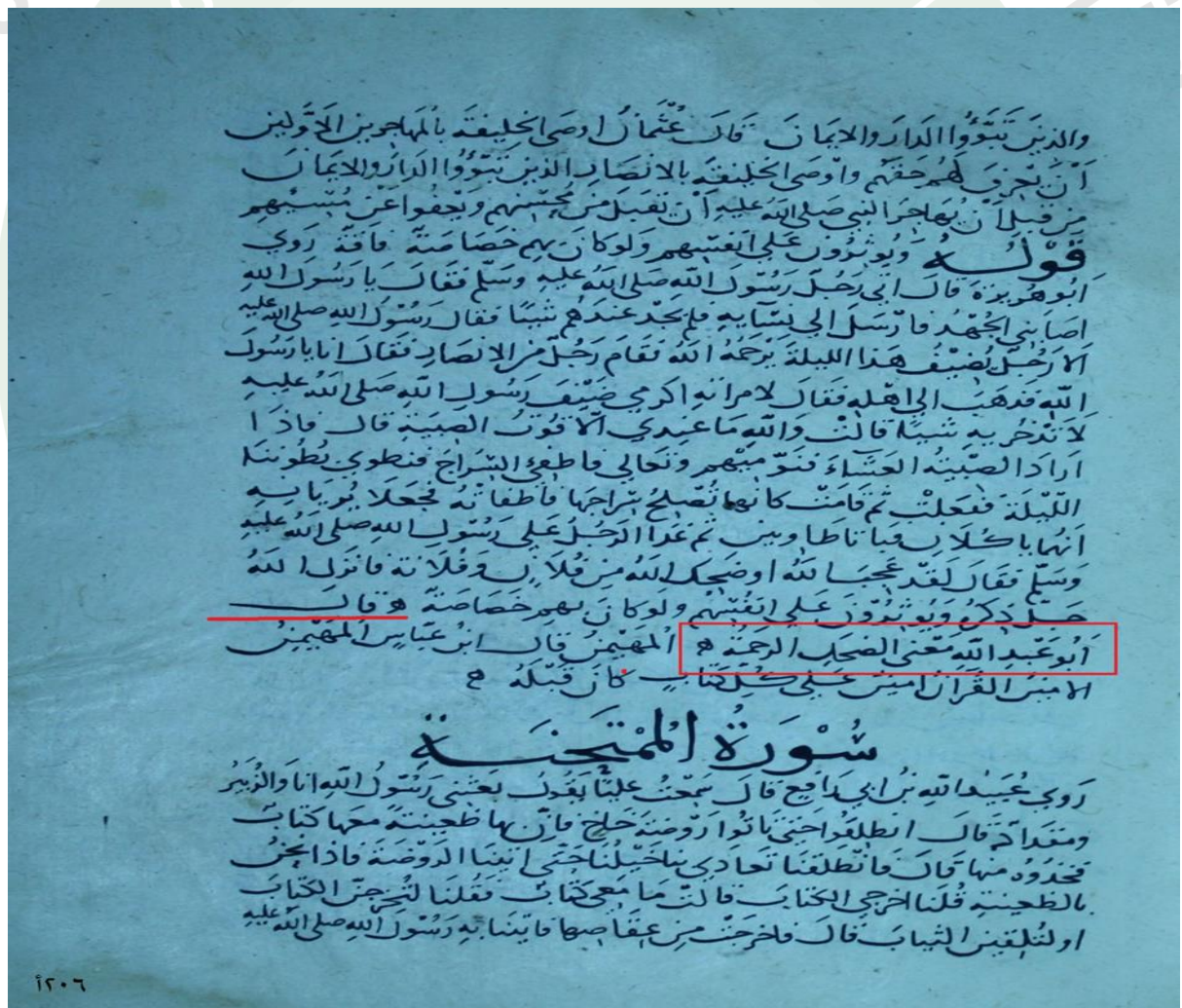
فأما سماعي أصل الكتاب؛ فبعضه من الشيخ أبي علي الحسن بن الحسين بن جوانشیر في شهر سنة ثمان وثمانين  
 وأربع مئة، وبعضه من الزاهد أبي عبد الله محمد بن الحسين بن بلوك الصوفي في شهر سنة خمس وتسعين وأربع  
 مئة، وأكثره من شيعي الإمام أبي الخير سعد بن محمد بن علي بن الحسين بن ديزويه في شهر سنة عشر وإحدى  
 عشرة وخمس مئة، مع ما أجاز لي جميع الكتاب الشيخان الإمامان أبو العباس أحمد وأبو الخير سعد ابنا محمد بن  
 علي بن الحسين بن ديزويه، قدس الله روحهم، ونور ضريحهم، والمذكورون رحمهم الله سمعوا من الشيخ أبي عثمان



سَعِيدُ بْنُ سَعِيدٍ الْعِيَّارِ النَّيْسَابُورِيِّ قَالَ: أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ شُعْبَةَ الْمَرْوَزِيِّ بِمَرْوٍ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يُوسُفَ بْنِ مَطَرٍ بْنِ صَالِحٍ بْنِ بَشْرِ الْقُرَيْبِيِّ بِفَرَّزٍ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ الْجُعْفِيُّ الْبُخَارِيُّ

The sanad (chain of transmission) mentioned above goes back to Abu Ali Muhammad ibn Umar ibn Muhammad ibn Shabbuyah al-Marwazi,<sup>107</sup> from his teacher, Abu Abdullah Muhammad ibn Yusuf ibn Matr ibn Salih ibn Bishr al-Firabri, from Imam Abu Abdullah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughira al-Ju'fi al-Bukhari (the author of the Sahih).

This indicates that Ibn Ushnuwayh had a fully connected chain of transmission for Sahih al-Bukhari. On folio 206a the hadith of Abu Hurayra for dahik is available and at its conclusion one may see the ta'wil of Imam al-Bukhari in the boxed area:



<sup>107</sup> He was mentioned earlier on as being one of the transmitters of Sahih al-Bukhari from al-Firabri.

The highlighted portion mentioned:

قَالَ أَبُو عَبْدِ اللَّهِ: مَعْنَى الضَّحِكِ: الرَّحْمَةُ

Meaning: “Abu Abdullah (al-Bukhari) said that the meaning of laughter (*al-dahik*) is (divine) mercy (*al-rahma*).”

What can be deciphered and concluded from the transmission of Sahih al-Bukhari by al-Khattabi and Ibn Ushnuwayh is that al-Firabri transmitted the ta'wil from Imam al-Bukhari, and relayed it to two of his students. Namely, **Muhammad ibn Khalid ibn al-Hasan al-Firabri and Abu Ali Muhammad ibn Umar ibn Shabbuyah al-Marwazi.**

Besides these two students of al-Firabri, the ta'wil was also transmitted by **Abu Muhammad Abdullah ibn Ahmad ibn Hammuyah as-Sarakhsi**, from al-Firabri. This will be demonstrated below when presenting several more manuscripts of Sahih al-Bukhari with the presence of the ta'wil.

In the forthcoming pages a number of digital images shall be presented for all the manuscripts of Sahih al-Bukhari that have been discovered to date by the writer of these lines, with the presence of the actual ta'wil. The attentive reader who has reached this page would have witnessed the presence of the ta'wil from the manuscripts of Sahih al-Bukhari that al-Khattabi, and Ibn Ushnuwayh had in their possession in their respective eras to date.

Hence, these are seemingly the two earliest sources known to have mentioned the ta'wil of al-Bukhari. After their time the ta'wil was recorded in the Saghani nuskha (copy) of Sahih al-Bukhari. The following is a list of the specific manuscripts with the presence of the ta'wil in historical date order where possible, and if it was based on the highly regarded nuskha of Imam al-Saghani or not. Only the last manuscript from India was not obtainable; the printed editions of Shaykh Ahmed Ali Saharanpuri and Dr. Taqiud-Din Nadwi with the ta'wil from Imam al-Bukhari have been shown at the end since they also used a copy of the Saghani recension of Sahih al-Bukhari.



## A LIST OF SOME ARABIC MANUSCRIPTS OF SAHIH AL-BUKHARI WITH THE TA'WIL OF IMAM AL-BUKHARI

The following is a list of Arabic manuscripts containing the proven ta'wil of Imam al-Bukhari for Allah's dahik ('laughter') to mean al-Rahma (divine mercy). The manuscripts that are found in Istanbul, Turkey, are from the well-known manuscript library of treasures named: **Süleymaniye Yazma Eser Kütüphanesi** (<http://www.suleymaniye.yek.gov.tr/>)

NUMBER	TITLE	NAME OF MANUSCRIPT COLLECTION	DATE OF INSCRIPTION	FOLIO WITH THE TA'WIL	BASED ON A SAGHANI COPY OR NOT
1	A'lam al-Hadith of al-Khattabi (d. 388 ah)	Faydullah Effendi (Istanbul) no. 437	563 AH	Folio 227b & folio 318b	Pre-Saghani
2	Irshad al-Sari ila Ikhtisar Sahih al-Bukhari of Ibn Ushnuwayh	Maktaba al-Awqaf al-Aama (Baghdad, Iraq) no. 2796	681 AH	Folio 206a	Pre-Saghani
3	Sahih al-Bukhari	Waliuddin Effendi (Istanbul) no.823	759 AH	Folio 76a	Possibly, as the chain is via his teacher al-Husari
4	Sahih al-Bukhari	Aya Sofya (Istanbul) no. 784	786 AH	Folio 162a	Non-Saghani
5	Sahih al-Bukhari	Damad Ibrahim Pasha (Istanbul) no. 268	832 AH	Folio 190b	Copied from the original Saghani copy
6	Sahih al-Bukhari	Shahid Ali Pasha (Istanbul) no. 398	832 AH	Folio 326b	Non-Saghani
7	Sahih al-Bukhari	Raghib Pasha (Istanbul), no. 338	840 AH	Folio 357b	Based on a Saghani copy (folio 529b indicates it)

8	Sahih al-Bukhari	Yeni Cami (Istanbul) no. 272	852 AH	Folio 538b	Non-Saghani
9	Sahih al-Bukhari	Nuruosmaniye (Istanbul) no. 700	861 AH	Folio 558a	Non-Saghani
10	Sahih al-Bukhari	Waliuddin Effendi (Istanbul) no. 493m	879 AH	Folio 165b	Non-Saghani
11	Sahih al-Bukhari	Turhan Valida Sultan (Istanbul) no. 69-2	899 AH	Folio 188a	Non-Saghani. Title page on no. 69-1 (has sanad back to al-Bukhari)
12	Sahih al-Bukhari	Aya Sofya (Istanbul) no. 807	903 AH	Folio 127b	Non-Saghani
13	Sahih al-Bukhari	Yeni Cami (Istanbul) no. 270	962 AH	Folio 372b	Non-Saghani
14	Sahih al-Bukhari	Aya Sofya (Istanbul) no. 770	966 AH	Folio 326b	Non-Saghani
15	Sahih al-Bukhari	Yozgat (Istanbul) no. 100	1025 AH	Folio 341b	Non-Saghani
16	Sahih al-Bukhari	Manchester University, John Rylands library no. 125	1033 AH	Folio 609b	Based on a Saghani copy
17	Sahih al-Bukhari	Halet Effendi (Istanbul) no. 52	1084 AH	Folio 404b	Non-Saghani
18	Sahih al-Bukhari	Laleli (Istanbul) no. 607	1088 AH	Folio 495a	Non-Saghani
19	Sahih al-Bukhari	Nuruosmaniye (Istanbul) no. 688	1088 AH	Folio 175b	Non-Saghani
20	Sahih al-Bukhari	Antalya-Tekelioglu (Istanbul) no. 109	1169 AH	Folio 317b	Non-Saghani
21	Sahih al-Bukhari	Turhan Valida Sultan (Istanbul) no. 79	No known date	Folio 129b	Non-Saghani

22	Sahih al-Bukhari	Hamidiye (Istanbul) no. 210	No known date	Folio 95b	Non-Saghani
23	Sahih al-Bukhari	Yeni Cami (Istanbul) no. 269	No known date	Folio 330a	Non-Saghani
24	Sahih al-Bukhari	Haci Selim Aga (Istanbul) no. 223	No known date	Folio 315 a	Non-Saghani
25	Sahih al-Bukhari	Madrasa Muhammadiyya collection, Jama Masjid, Mumbai, India (catalogue number unknown)	No known date	Folio 745a	Unsure if it is a Saghani copy since all volumes were unavailable
26	Sahih al-Bukhari	Shaykh Abul Hasan Nadwi centre for Research & Islamic studies (India); used by Dr. Taqiuddin Nadwi in his published edition	No date	Not known	Based on a Saghani copy

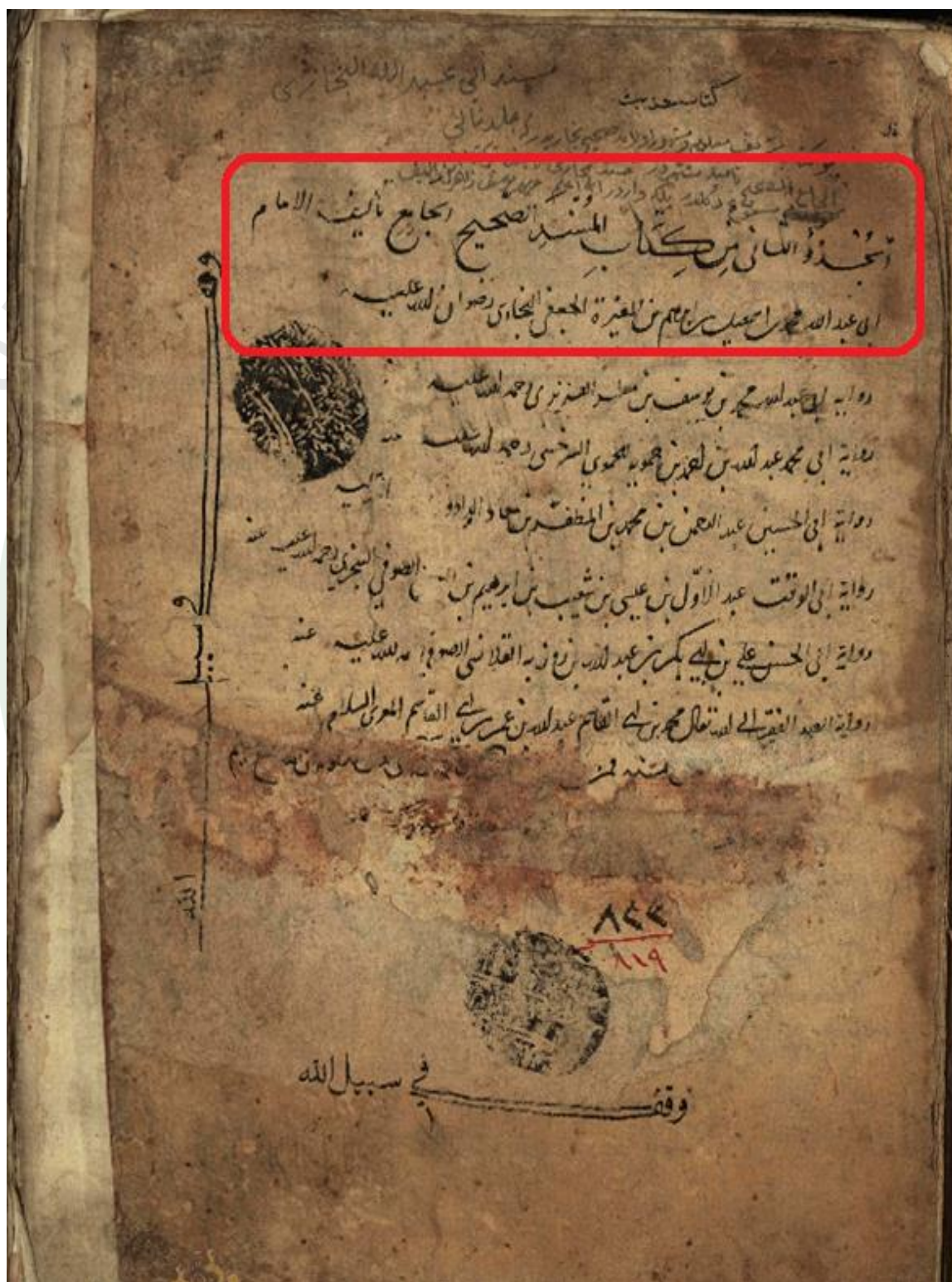
In the following pages the actual manuscripts with the ta'wil of Imam al-Bukhari shall be presented as documentary evidence for the genuine existence of the ta'wil. The reader should note the following sentence in each of the manuscripts shown with highlighting:

قَالَ أَبُو عَبْدِ اللَّهِ: مَعْنَى الضَّحِكِ: الرَّحْمَةُ

Meaning: "Abu Abdullah (al-Bukhari) said that the meaning of laughter (*al-dahik*) is (divine) mercy (*al-rahma*)."

Manuscript of Sahih al-Bukhari, Waliuddin Effendi (Istanbul)  
manuscript collection, no.823, dated 759 AH

Title page:



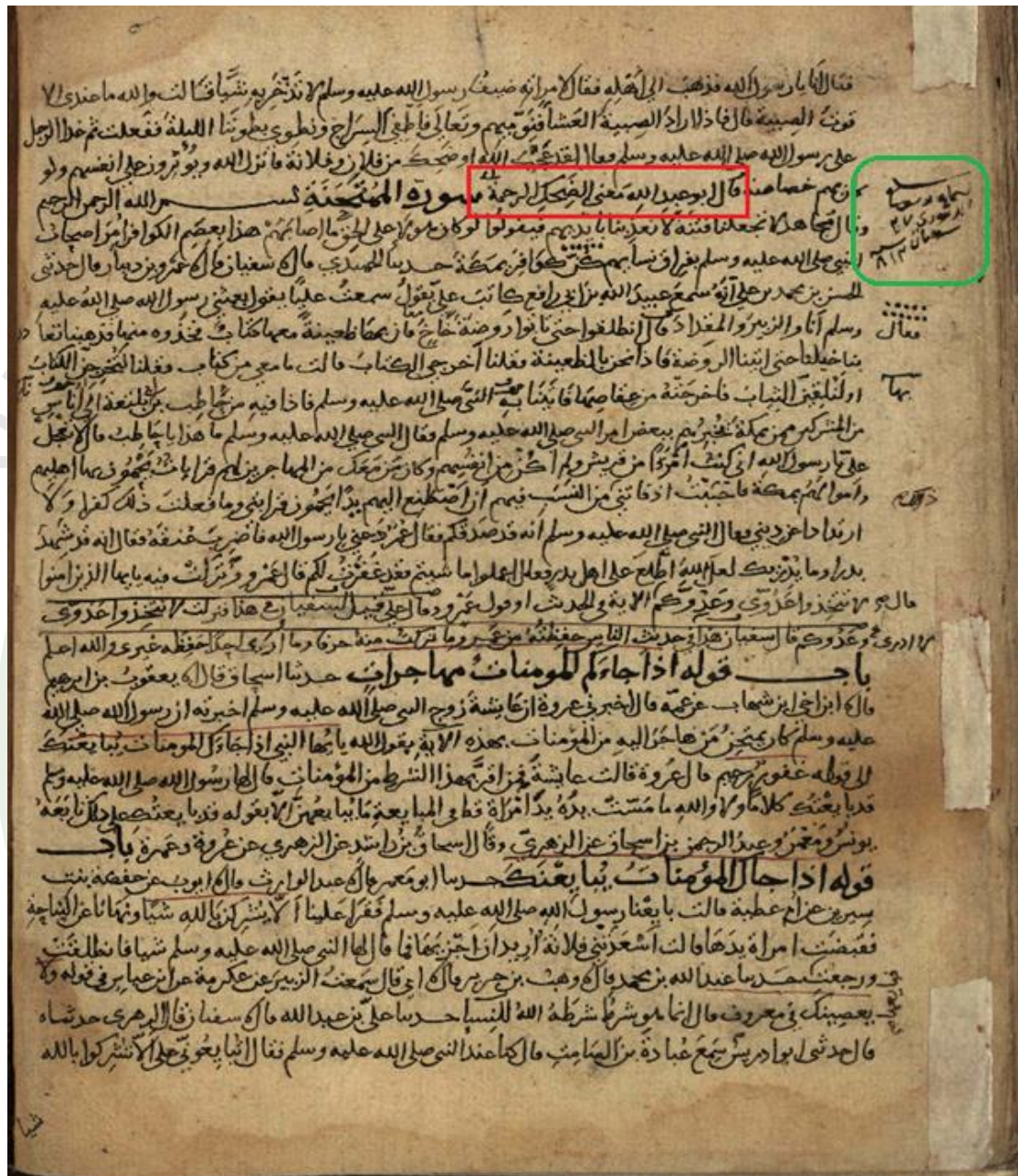


om al-Bukhari (all underlined in green)

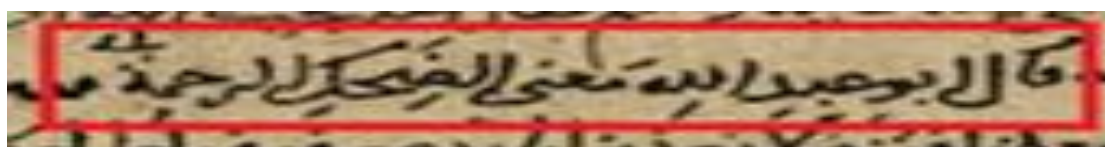




The ta'wil of al-Bukhari is found on Folio 76a in the red box, and note the marginal note (green box) mentioning someone hearing this section on the 27<sup>th</sup> of Sha'ban in the year 812 AH (which is from the time of al-Hafiz ibn Hajar al-Asqalani and Imam Badrud-Din al-Ayni):



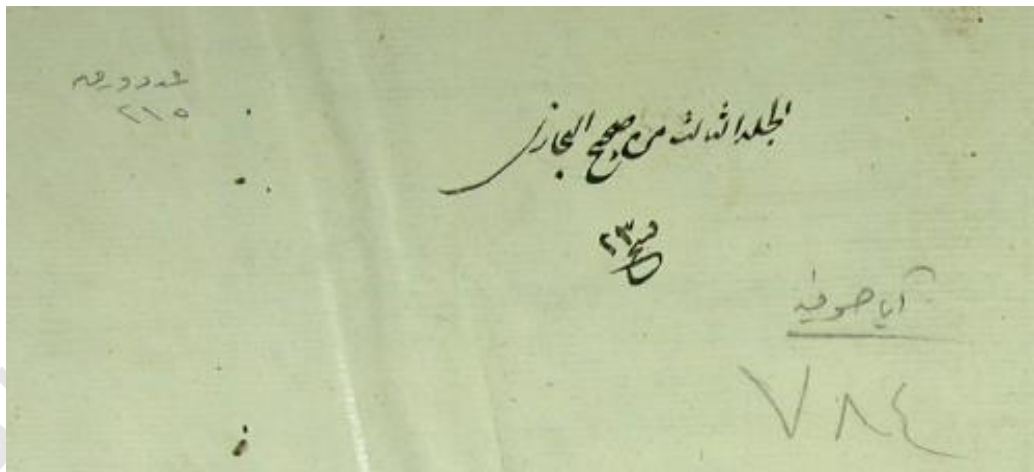
The portion in the boxed area stated:



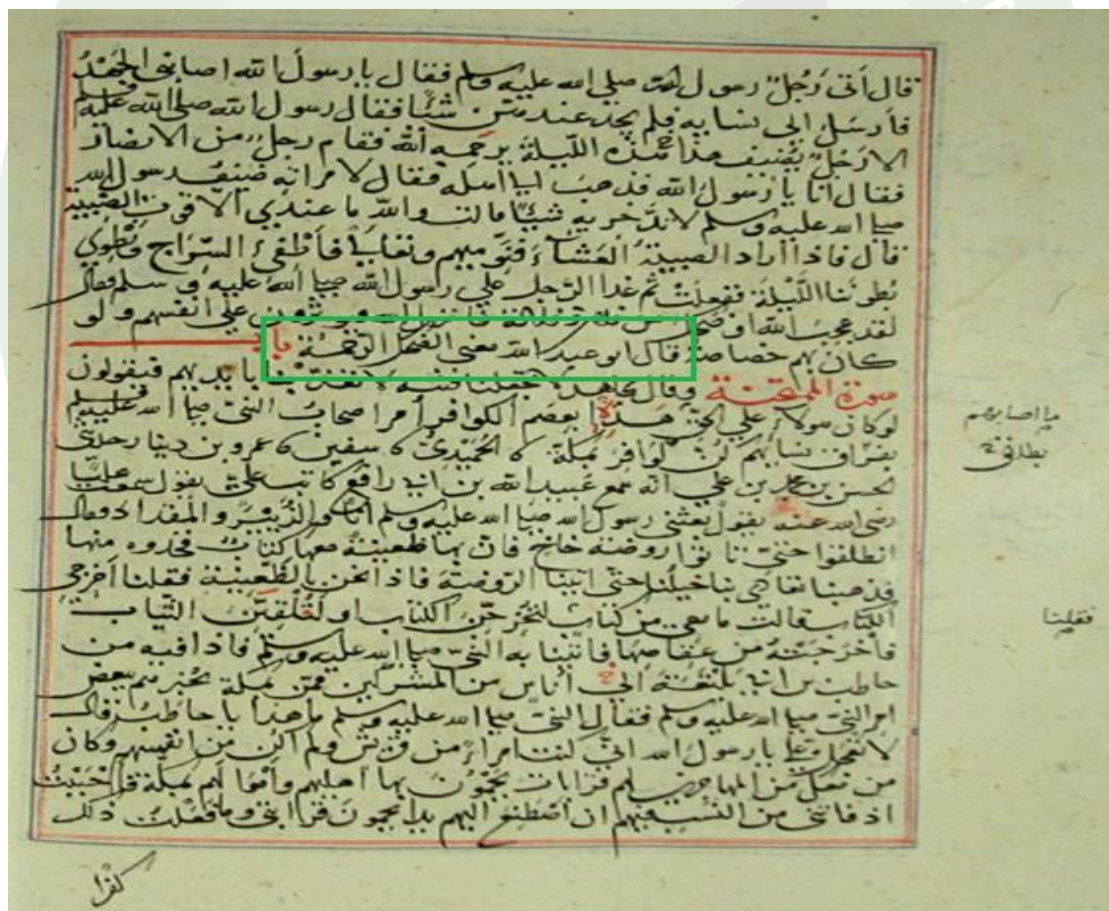
“Abu Abdullah (al-Bukhari) said that the meaning of laughter (*al-dahik*) here is mercy (*al-rahma*).”



Title page:



Folio 162a has the ta'wil:



The green box has the ta'wil and zoomed in it is as follows:

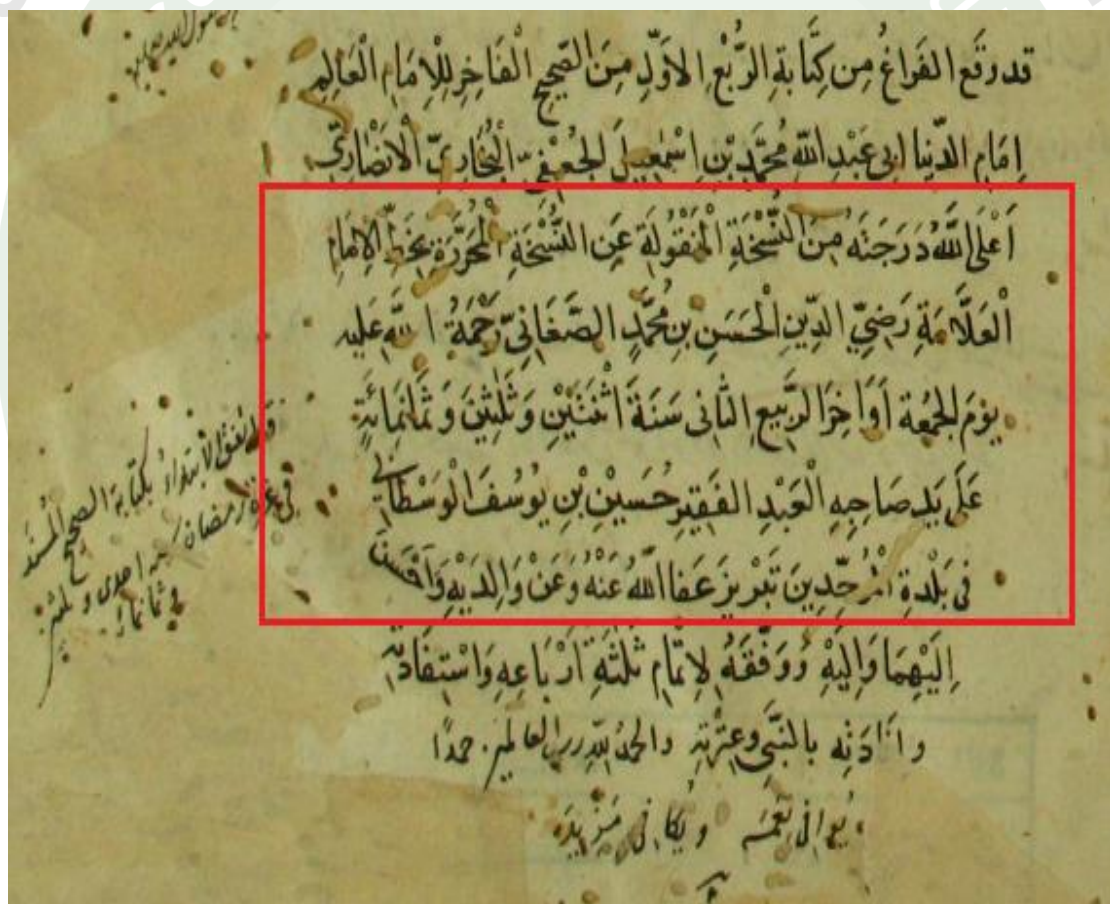


**Manuscript of Sahih al-Bukhari, Damad Ibrahim Pasha (Istanbul)**  
**manuscript collection, no. 268, dated 832AH**

This manuscript was described earlier on with the following words:

Now, turning our attention back to the manuscript of Sahih al-Bukhari, Damad Ibrahim Pasha collection (Nos. 266-269) stored in the Süleymaniye Yazma Eser Kütüphanesi library in Istanbul. This exquisite four volume manuscript is a full copy compiled by a scribe that lived in the time of al-Hafiz ibn Hajar al-Asqalani. His name and when he completed copying his recension from a secondary copy of the nuskha of Imam al-Saghani has been put in a colophon mentioning these details.

The 1<sup>st</sup> volume, no. 266, folio 238b mentioned these details as highlighted in the digital image below:

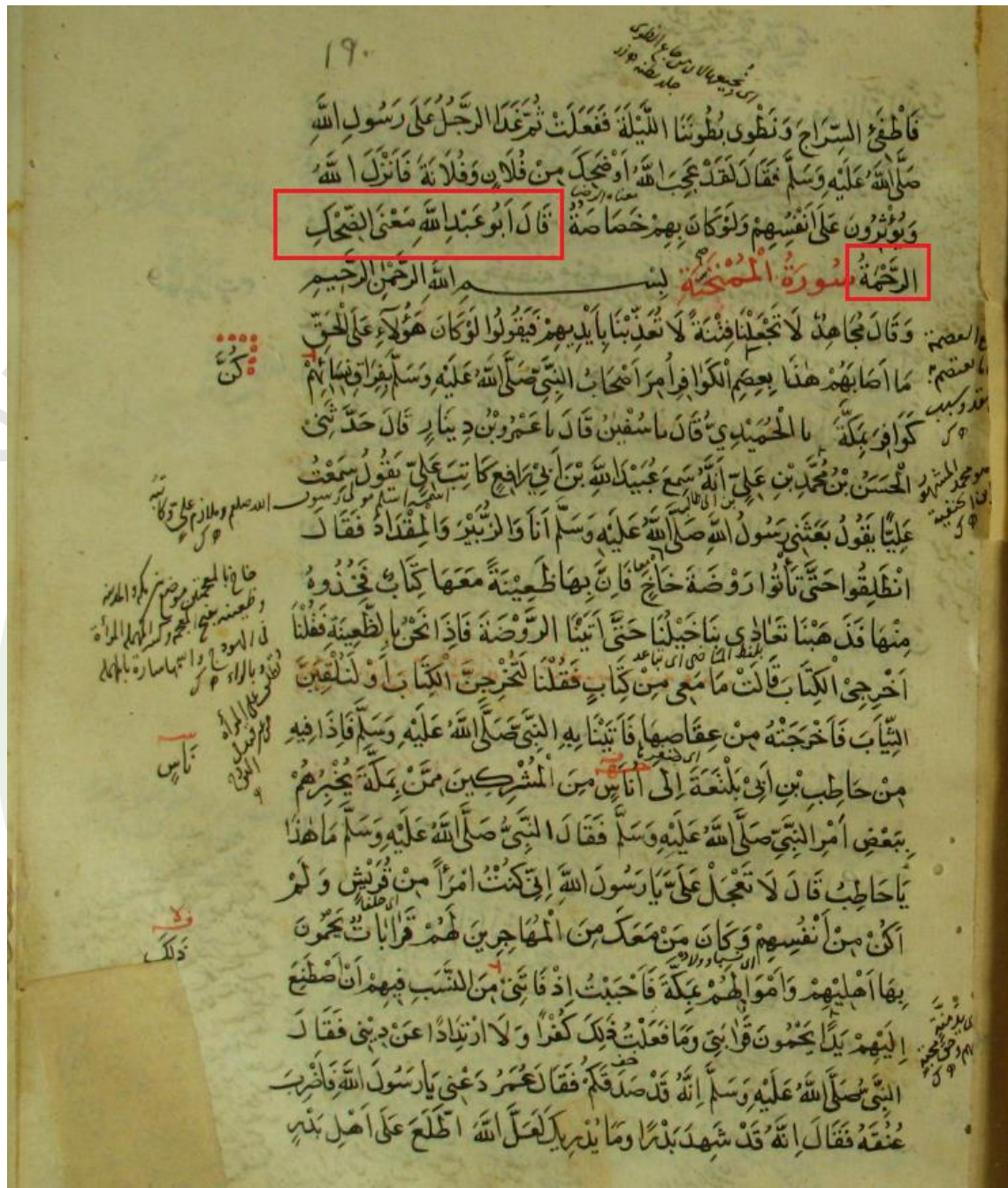


The red boxed portion mentioned that this nuskha of Sahih al-Bukhari was composed from a copy that was originally taken from a copy in the handwriting of the Imam, al-Allama, Radiud-Din al-Hasan ibn Muhammad al-Saghani (d. 650 AH), may Allah have mercy upon him, in the year 832 AH by the scribe, **Hussain**

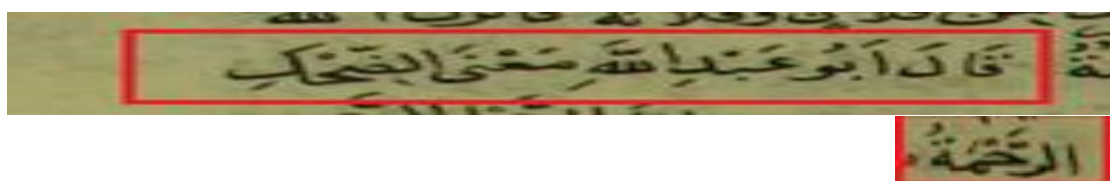


**ibn Yusuf al-Wastani**, in the town known as Tabriz, which is currently in Northern Iran.

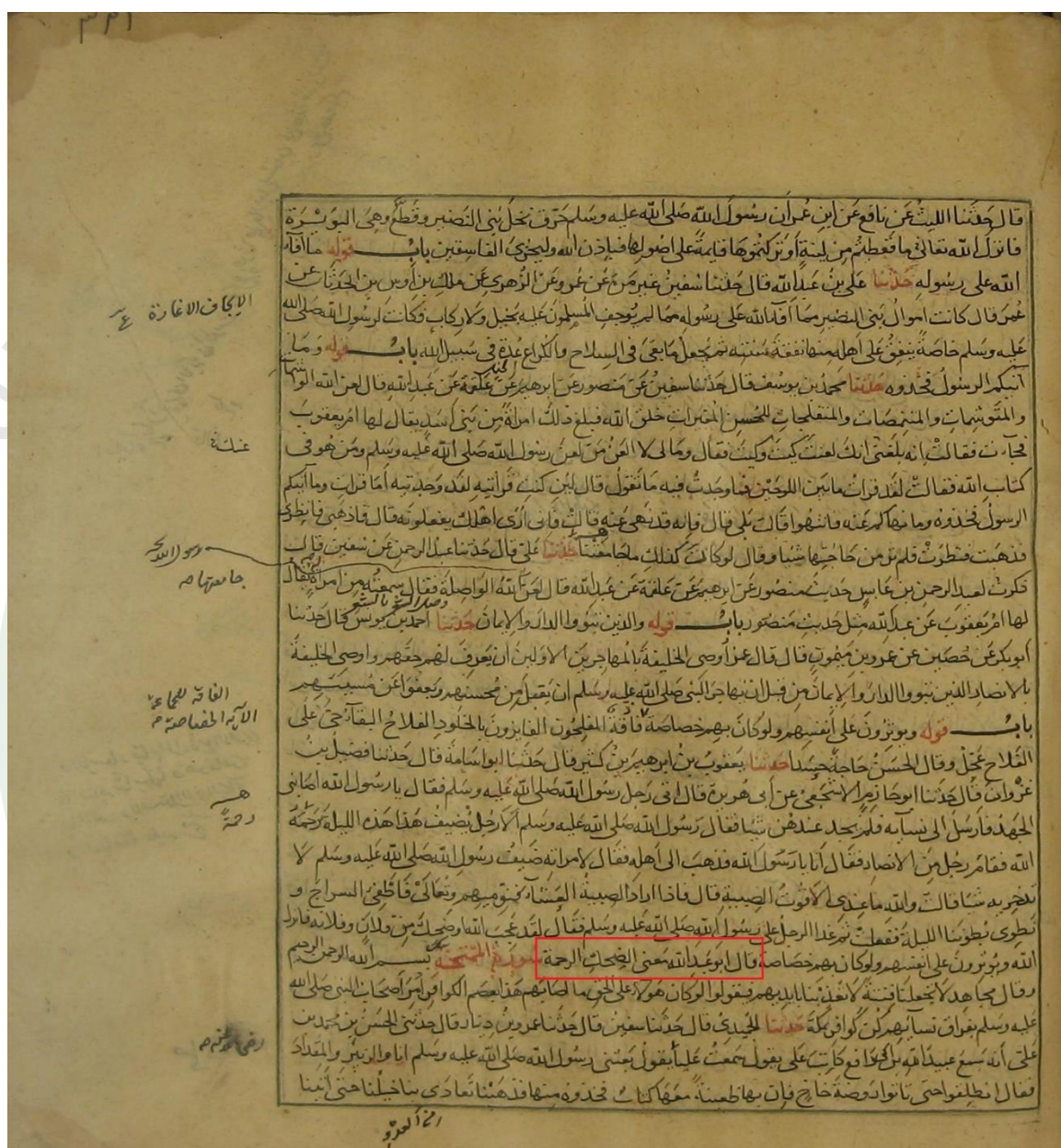
No. 268, Folio 190b has the ta'wil:



The red box zoomed in:







The red box zoomed in:

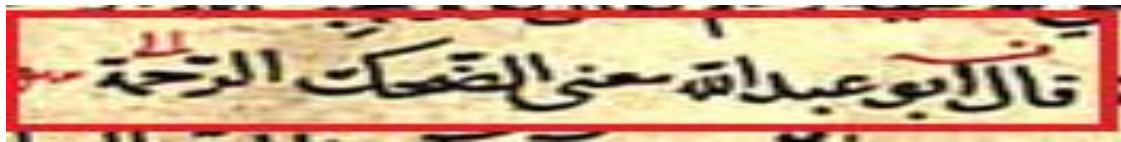
قال ابو عبد الله معنى الضحك الرحمة



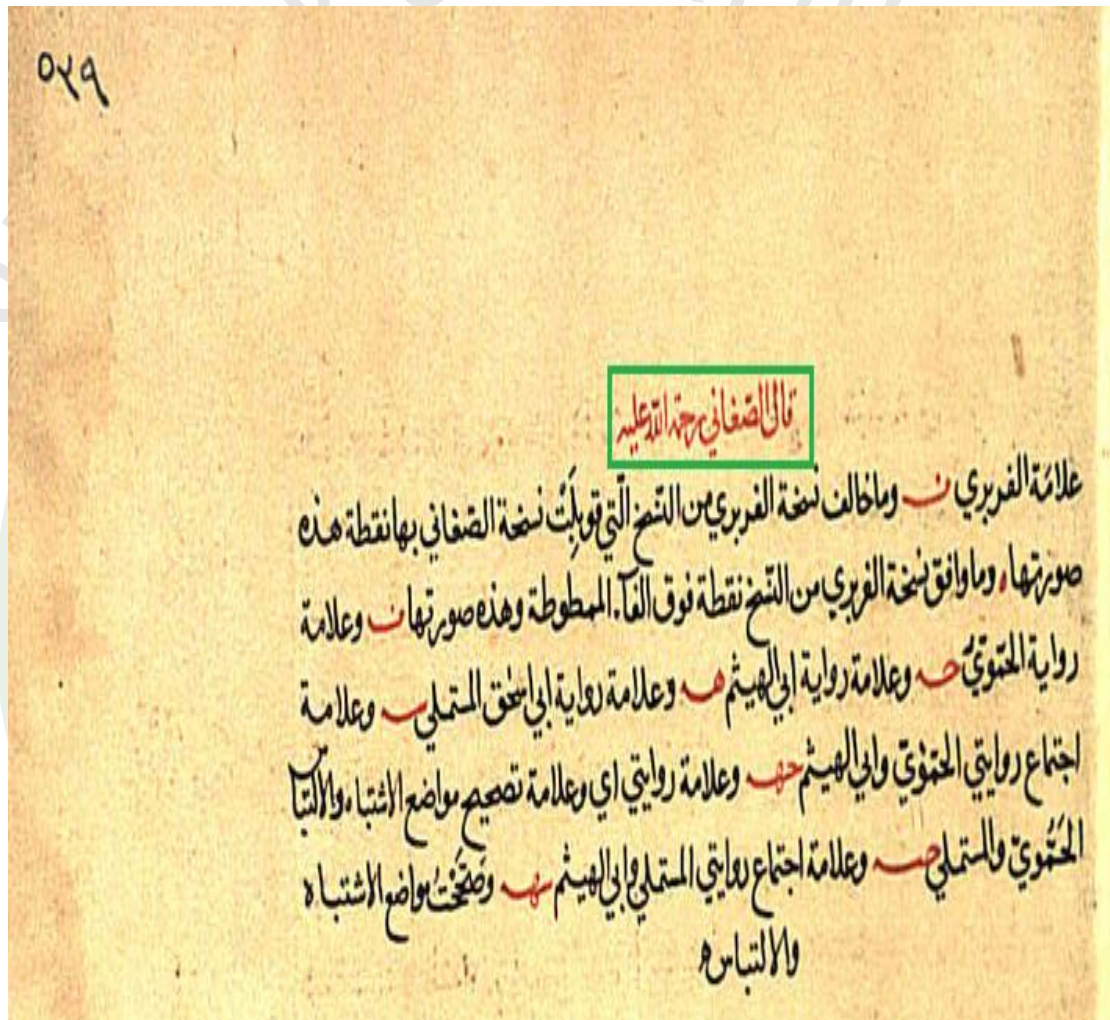
Page 87 of 128



The red box zoomed in:



The last folio (529b) quoted al Saghani, which indicates this manuscript is a secondary copy of the Saghani recension (nuskha):

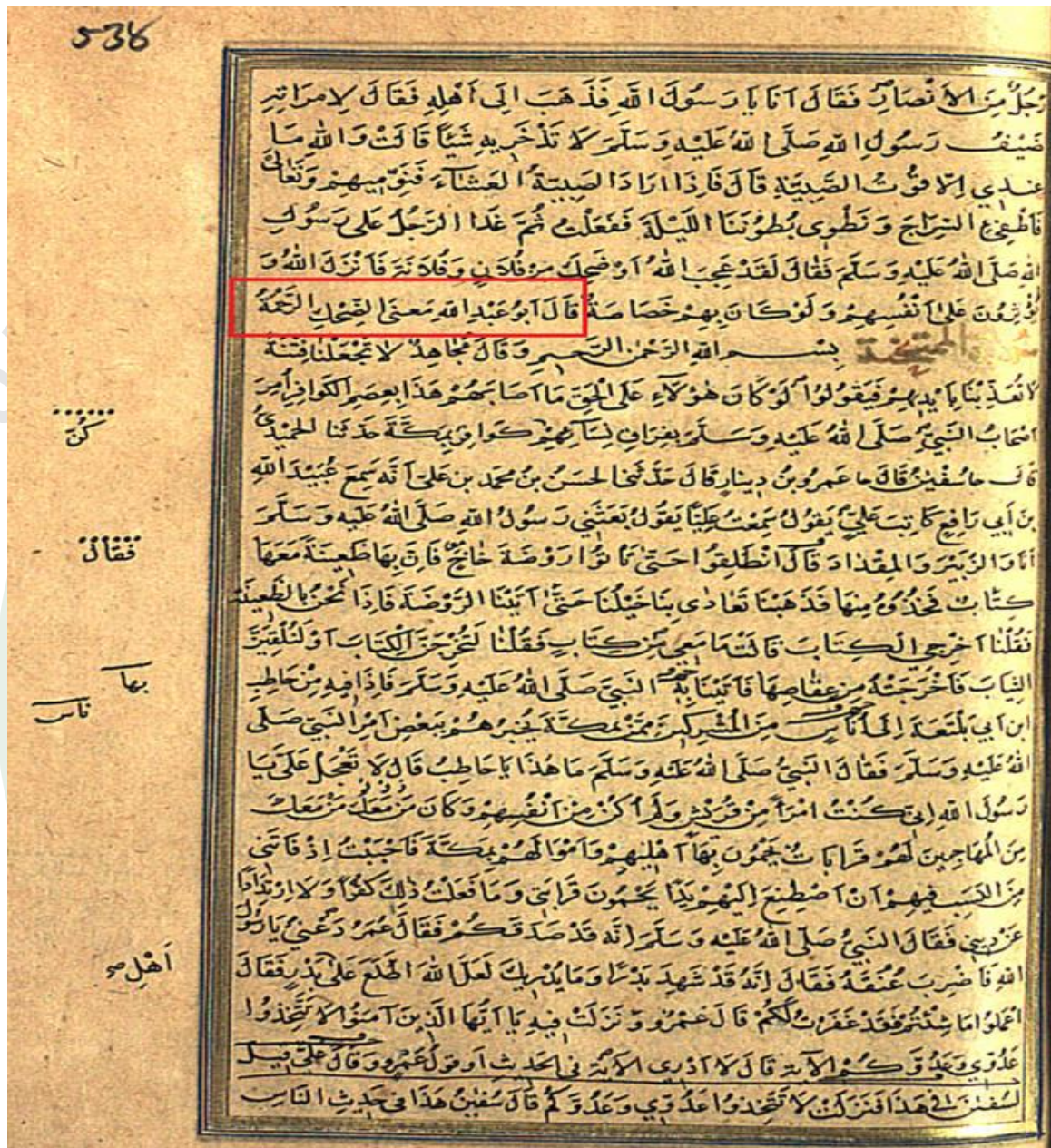


The above in modern typeset being:

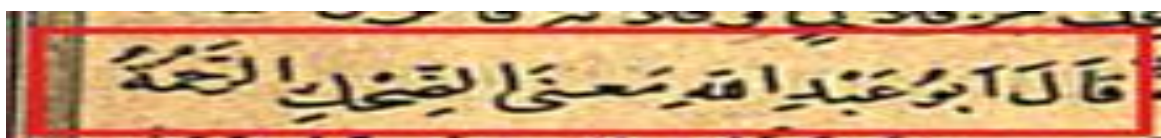
**قال الصغاني** رحمه الله عليه: علامة الفريدي: ف، وما خالف نسخة الفريدي من النسخ التي قوبلت نسخة الصغاني بها نقطة هذه صورتهما: هـ، وما وافق نسخة الفريدي من النسخ نقطة فوق الفاء المبطوطة صورتهما: ف، وعلامة رواية الحموي: حـ، وعلامة رواية أبي الهيثم: هـ، وعلامة رواية أبي إسحاق المستملي: سـ، وعلامة اجتماع روايتي الحموي وأبي الهيثم: حهـ، وعلامة روايتي أي وعلامة تصحيح مواضع الاشتباه والالتباس الحموي والمستملي: حسـ، وعلامة اجتماع روايتي المستملي وأبي الهيثم: سهـ، وصححت مواضع الاشتباه والالتباس. هـ.



Folio 538b has the ta'wil from al-Bukhari:

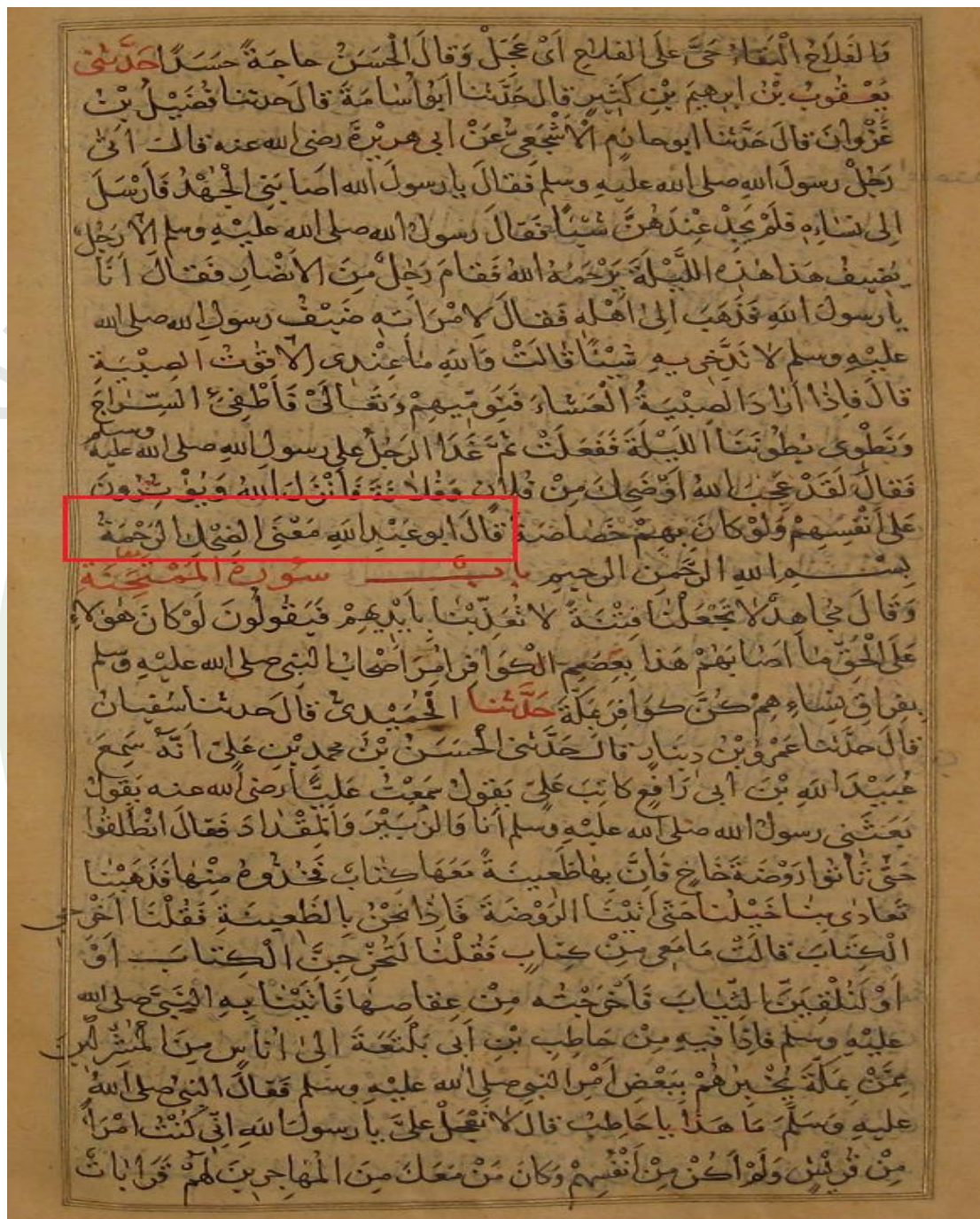


The red box zoomed in:

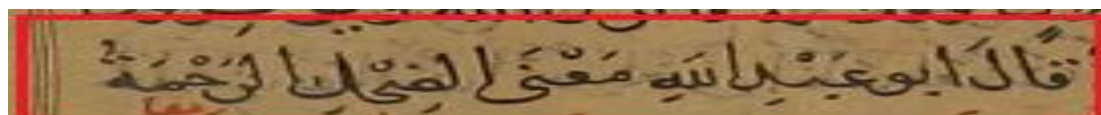




Folio 558a has the ta'wil from al-Bukhari:

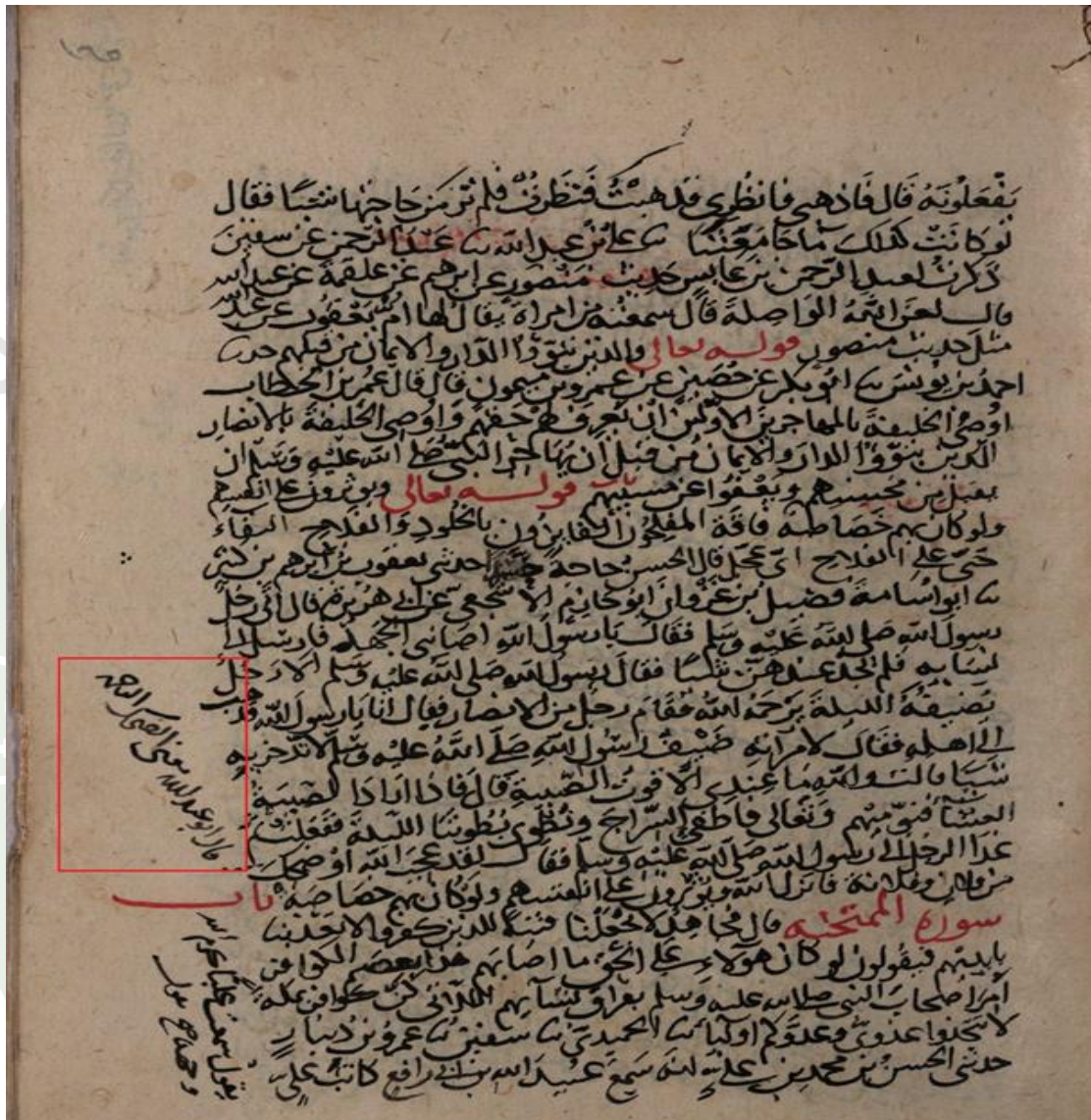


The red box zoomed in:





Folio 165b has the ta'wil in the margin:



The ta'wil is in the red box and zoomed in below with rotation of the text:





Manuscript of Sahih al-Bukhari, Turhan Valida Sultan manuscript collection (Istanbul), no. 69-2, dated 899AH

Before getting to the folio with the ta'wil it is significant to mention that this recension of Sahih al-Bukhari is not based on the Saghani recension and the initial volume (no. 69-1) has mentioned a chain of transmission going all the way back to al-Sarakshi, who receive the Sahih from al-Firabri, who took it from al-Bukhari. See below (folio 2b):





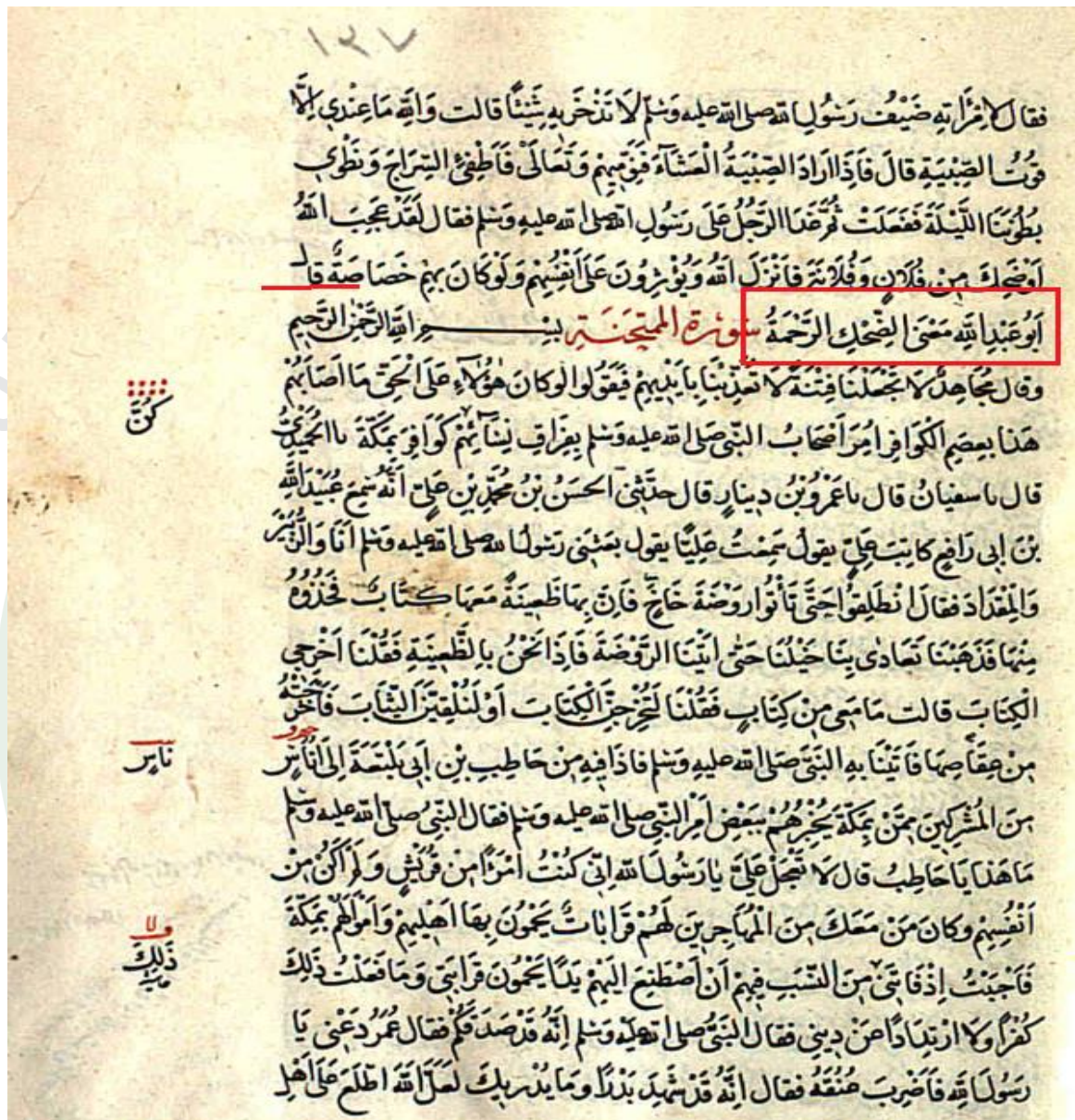
قَالَ قَالَ عُمَرُ وَصِيَّ الطَّبِيعَةِ بِالْمُهَاجِرِينَ الْأَوَّلِينَ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ وَأَوْصِيَّ الْخَلِيفَةِ بِالْأَنْصَارِ الَّذِينَ  
تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِ أَنْ يَهَاجِرَ الشَّيْءُ إِلَى اللَّهِ عَلَيْهِ وَسَلَّمَ أَنْ يَقْتُلَ مِنْ مُحْسِنِهِمْ وَيَعْقُو  
عَنْ بَيْتِهِمْ **بَابُ** قَوْلِهِ وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ  
قَافَةُ الْمَغْلُوبِ الْقَائِمُونَ بِالْخُلُودِ الْفَلَاحُ الْبَقَاءُ عَنِ الْفَلَاحِ عَجَلٌ وَقَالَ الْحَسَنُ حَاجَةٌ  
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ قَالَ حَدَّثَنَا أَبُو سَامَةَ قَالَ حَدَّثَنَا فَضِيلُ بْنُ  
غَزْوَانَ قَالَ حَدَّثَنَا أَبُو حَازِمٍ الْأَجْمَعِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَصَابَنِي الْجُحْدُ فَأَرْسَلْتُ إِلَى نِسَائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئًا فَقَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآرَجُ لِيَصْنِفَ هَذِهِ اللَّيْلَةَ رَحِمَهُ اللَّهُ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ  
أَنَا يَا رَسُولَ اللَّهِ فَذَهَبَ إِلَى أَهْلِهِ فَقَالَ لَا مَرَاتِي صِيْفُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لَا تَذْخِرِي شَيْئًا قَالَتْ وَاللَّهِ مَا عِنْدِي إِلَّا قُرْآنُ الصَّبِيَّةِ قَالَتْ إِذَا أَرَادَ الصَّبِيَّةُ الْعَتَاءَ  
فَتَوَمَّيْهُمْ وَتَعَالَى فَاطْفَى السِّرَاجَ وَتَطَوَّى السِّرَاجَ بَطُونًا فَعَمَلْتُ ثُمَّ عَدَّ الرَّجُلُ عَلَى رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَقَدْ عَجِبَ اللَّهُ أَوْ صَحَّكَ مِنْ فُلَانٍ وَفُلَانَةٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ  
وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ قَالَ أَبُو عَبْدِ اللَّهِ مَعْنَى الْعَجَلِ الرَّحْمَةُ  
**سُورَةُ الْمُنْتَحَنَةِ** بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَقَالَ مُجَاهِدٌ لَأَحْمَلْنَا قِتْنَهُ لَا تَعْدُ بِنَا بِأَيْدِيهِمْ فَيَقُولُوا الزَّكَانُ هُوَ لَا عَلَى الْحَقِّ مَا أَصَابَهُمْ  
هَذَا بِعَصَمِ الْكُرَافِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِغَرَفِ بَنَاتِهِمْ كَوَافِرٌ بِمَكَّةَ حَدَّثَنَا

The red box zoomed in:

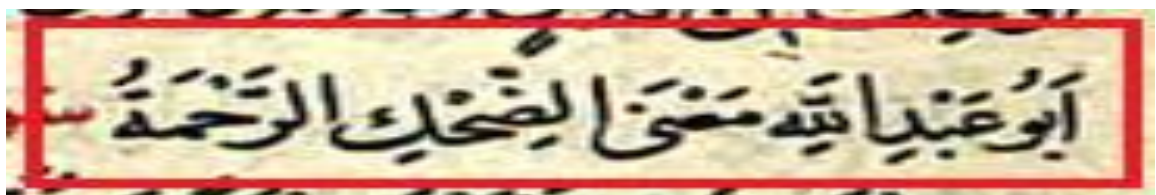
قَالَ أَبُو عَبْدِ اللَّهِ مَعْنَى الْعَجَلِ الرَّحْمَةُ



Folio 127b has the ta'wil from al-Bukhari:

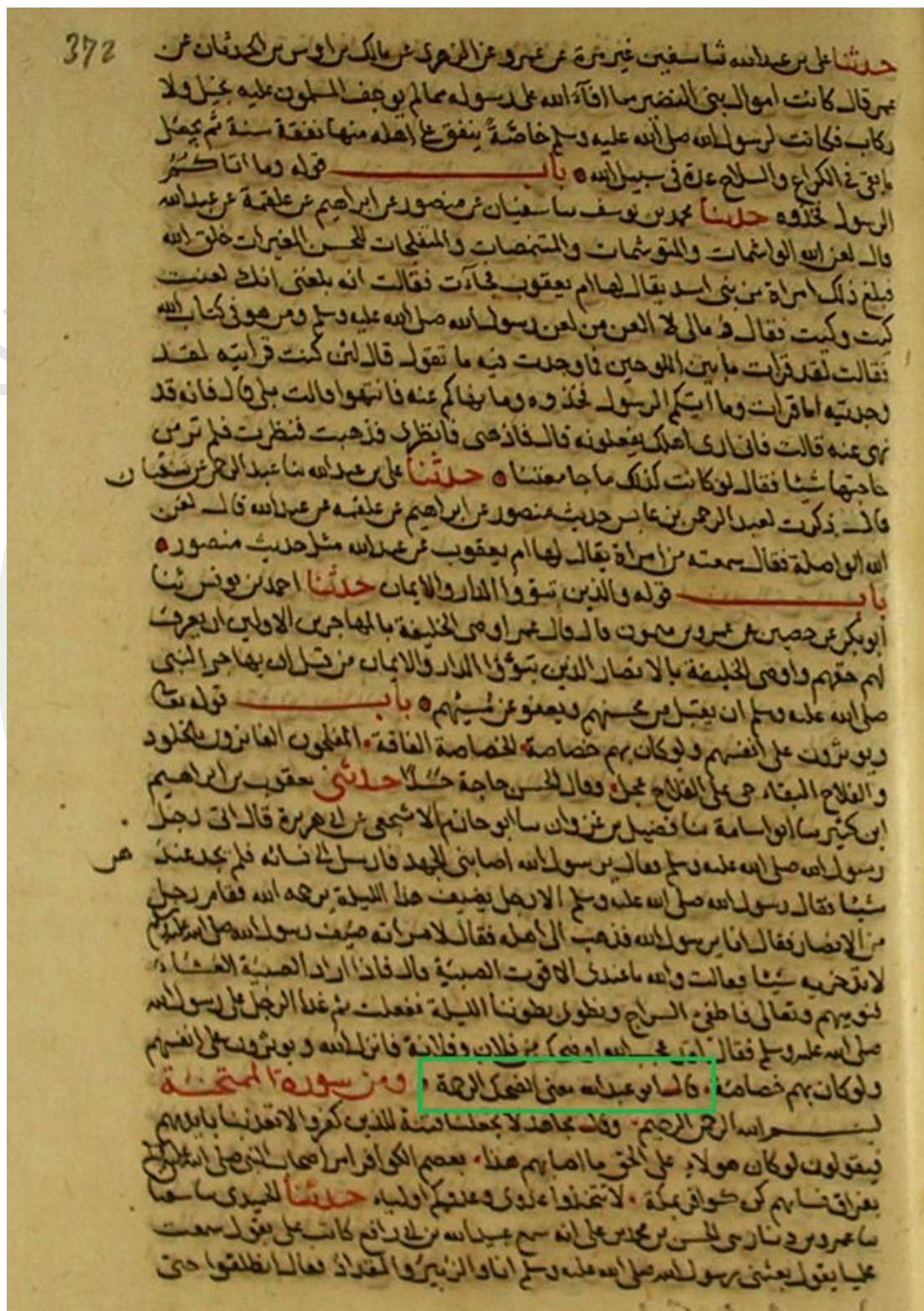


The red box zoomed in:





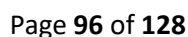
Folio 372b has the ta'wil of al-Bukhari:





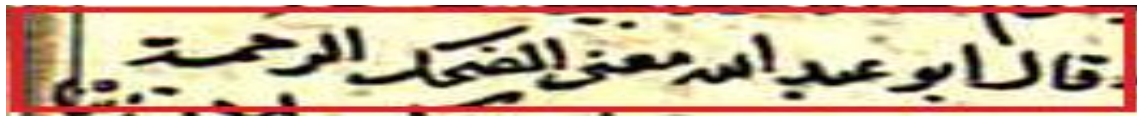
6. الحسن بن عبد الله معنى الضحك الرحمة

Folio 326b has the ta'wil from al-Bukhari:



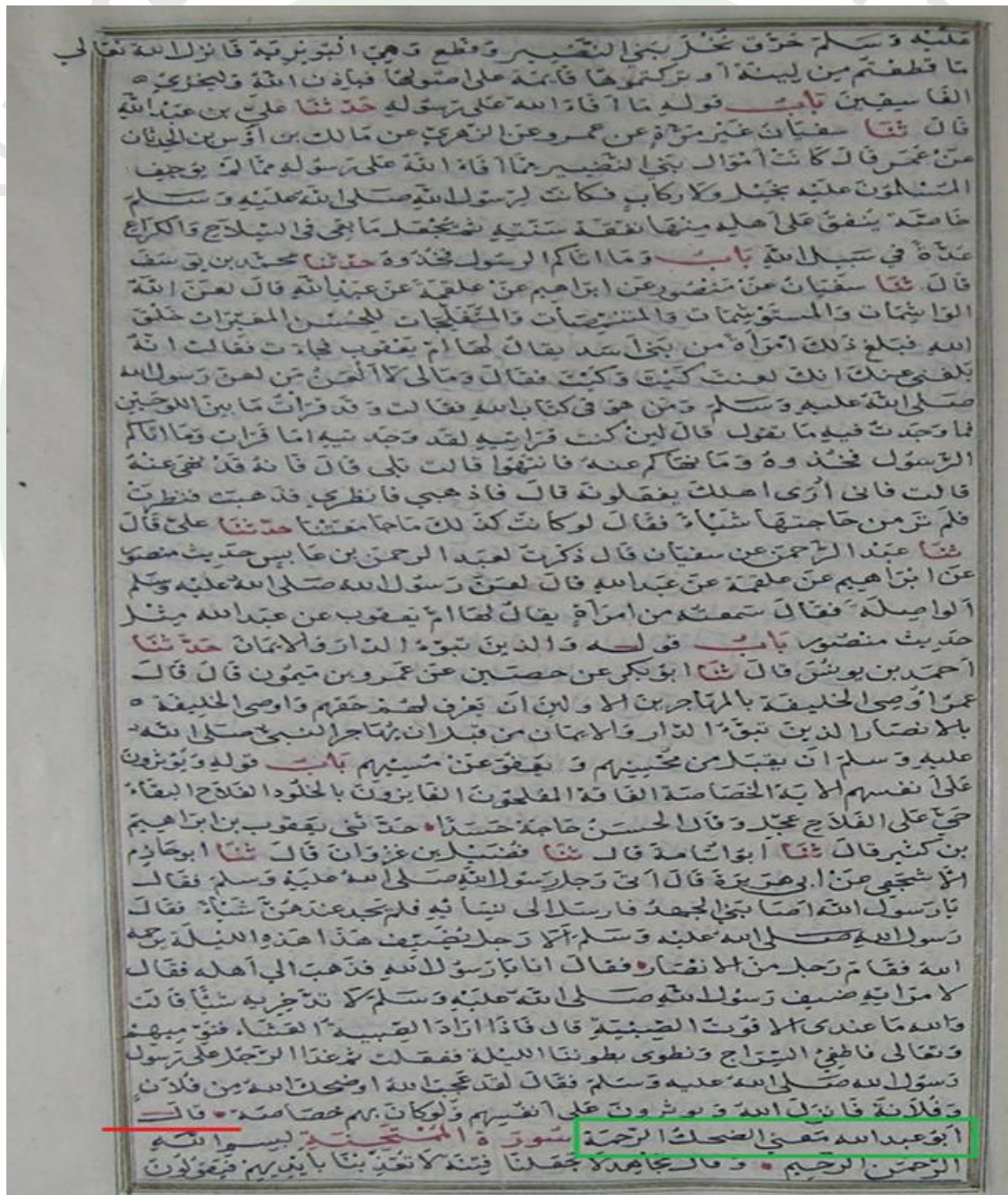


The red box has the ta'wil zoomed in below:

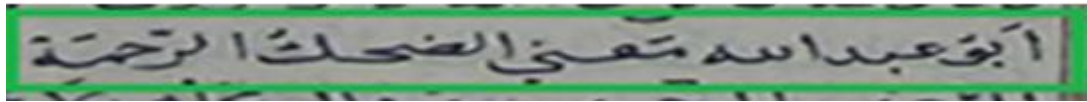


Manuscript of Sahih al-Bukhari, Yozgat manuscript collection  
(Istanbul), no. 100, dated 1025AH

Folio 341b has the ta'wil from al-Bukhari:



The green box has the ta'wil zoomed in below:



Manuscript of Sahih al-Bukhari, Manchester University, John Rylands  
library collection no. 125, dated 1033AH

This manuscript stored in the city of Manchester, England, is based on a copy of the Saghani recension. The catalogue of the Arabic manuscripts in the John Rylands library compiled by Alphonse Mingana has described this manuscript as follows under no. 125 (pp. 205-206):

205

TRADITIONS IN GENERAL

206

Ff. 57a-61a contain good advices, after which comes the final note : وهو يرسم ولد عمنا الشيخ علي عيد عانه الله . . . ولا تعذب علينا في وحش الكتابة ما يني حبر ينفع والله العظيم لو يكون غيرك ما كتبته لمخلوق لكن ماهو ضايع معك.

Written in a Syrian Naskhi. Many grammatical mistakes. No rubrications. Marginal rulings in pencil. For date see above.

[Crawford.]

V

TRADITIONS

I

Traditions in General.

125 [238]

262 x 205 mm. 469 leaves, twenty-nine lines to the page.

The proper title does not occur in the manuscript, but it is : صحيح البخارى "Bukhārī's *Ṣaḥīḥ*," or (as at the end) :

الجامع الصحيح

THE AUTHENTIC COLLECTION

The great collection of traditions by أبو عبد الله محمد بن اسماعيل البخارى who died in 256/870.

Begins: باب كيف كان بدء الوحي الى رسول الله : صلعم وقول الله عز وجل انا اوحينا اليك الآية. قال البخارى: الحميدى، سفين، يحيى بن سعيد الانصارى.

Ends: كلمتان حبيتان الى الرحمن خفيقتان على اللسان : ثقيلتان في الميزان سبحان الله وبحمده سبحان الله العظيم. آخر الجامع الصحيح المسند المختصر من امور رسول الله صلعم وسننه وايامه والحمد لله الخ.

In the first part of the work the margins are crammed with glosses dealing generally with the linguistic problems of the text. In

the first three leaves the text itself is full of such glosses.

The notes on the reverse of the first leaf, in the scribe's hand, show that this is a codex of importance. It was transcribed from a copy made from the autograph of the celebrated

الحسين بن محمد بن الحسن رضى الله عنه الصاغاني who died in 650/1252. It comprises all Ṣāghānī's notations by means of initials and combinations, and the similarities and the dissimilarities between his own copy and the copies of al-Farabī, al-Ḥamawī, abul-Haitham and al-Mustamli :

قال الشيخ الصغاني رحمه الله عليه علامة نسخة الفريرى ف. وماخالف نسخة الفريرى من النسخ . . . (illegible) الصغاني بها نقطة هذه صورتها م. وماوافق نسخة الفريرى من النسخ نقطة فوق الفاء المم . . . وعلامة رواية الحموى ح. وعلامة رواية ابى الهيثم ه. وعلامة رواية ابى اسحق المستملى . . . (وعلامة؟) روايتي الحموى وايبى الهيثم حه. وعلامة اجتماع الحموى والمستملى حى. وعلامة رواية . . . سه. وهجعت مواضع الانتباه والالتباس ٥ اى علامة مواضع الانتباه والالتباس لفظة . . .

At the top of this note there are five lines half obliterated, but the following words may safely be deciphered from them :

أكثر من اربعة وروى . . . لم ادخل في كتابي هذا الا ما اجمعوا على صحه [ته] . . . يعنى ائمة الحديث . . . وشعبة واحد بن . . . وابن مهدي وغيره . . . والذي اشتمل عليه . . . الاحاديث سبعة الاف وستماية ونيف اختارها من الف الف حديث وستماية الف حديث ونيف.

In a space a little higher than the middle of the page the copyist tells us in underlined lines :

المجلد الاول من النسخة الشريفة التى صححها الشيخ الامام الصغاني رحمه الله الموضوع في المدرسة الشريفة



p. 207 mentioned the scribal date:

207

# CATALOGUE OF AR.

[في] بغداد نقلته من خط من نقل من خط من خط الصفاني.

The following colophon gives the name of the copyist and the date of the MS., 1033/1623 :

بعد حمد الله والصلوة والسلام على رسولنا محمد صلى الله عليه وسلم فقد تم كتاب صحيح البخاري جامع احاديث النبي صلى الله عليه وسلم على يدي اضعف خلق الله الوائق بالله الاحد الصمد اللطيف كامل بن كمال بن محمد بن عبدالله الطيب جعله الله تعالى من عباده المفلحين . . . في رمضان المعظم لسنة ثلاث وثلاثين والاف من الهجرة.

The writing is a minute and close but very clear Naskhi, and the text is profusely vocalised. The headings kitāb and bāb are written in thick black characters, often overlined in red in the first part of the MS. No other rubrications apart from these red lines. Slightly wormed. Entitled on the fly-leaf by Col. Hamilton's cataloguer : كتاب صحيح بخاري

On fol. 96a there is a seal which reads

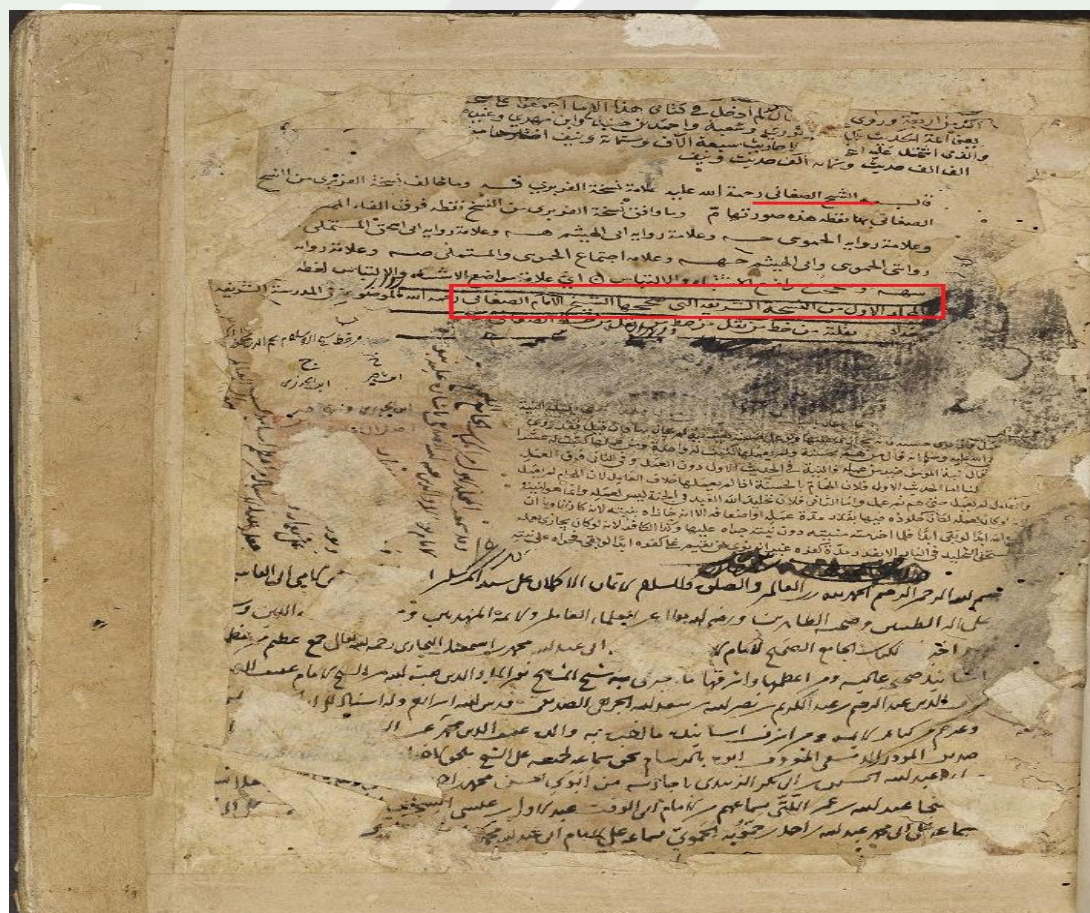
احمد حاجي , possibly an owner of the MS.

[Hamilton.]

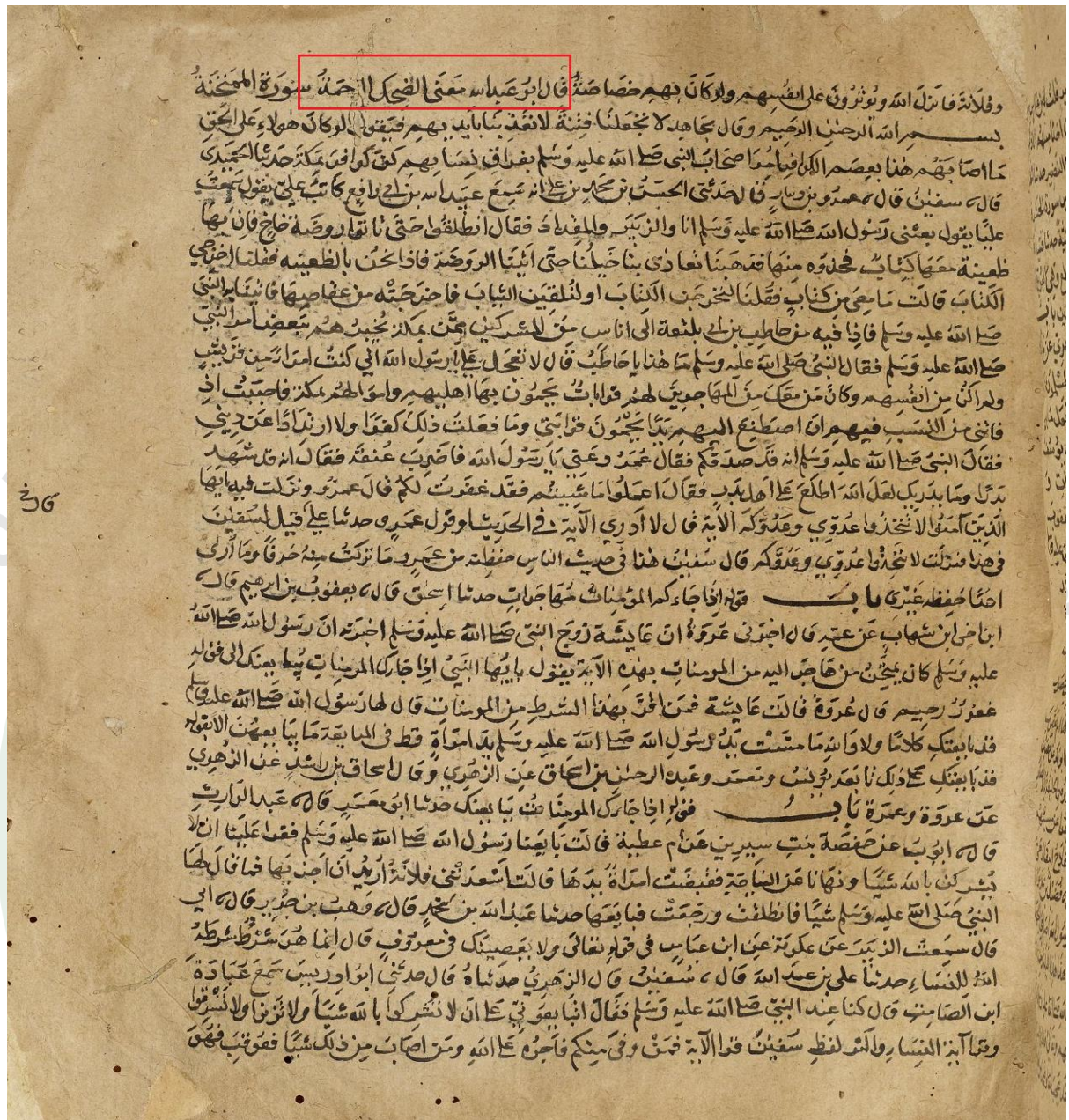
The full manuscript has been digitised and uploaded on the library's website as follows:

<https://luna.manchester.ac.uk/luna/servlet/media/book/showBook/Manchester-91~1~416451~166984>

The page with the description (folio 9):







The red box has the ta'wil zoomed in below:



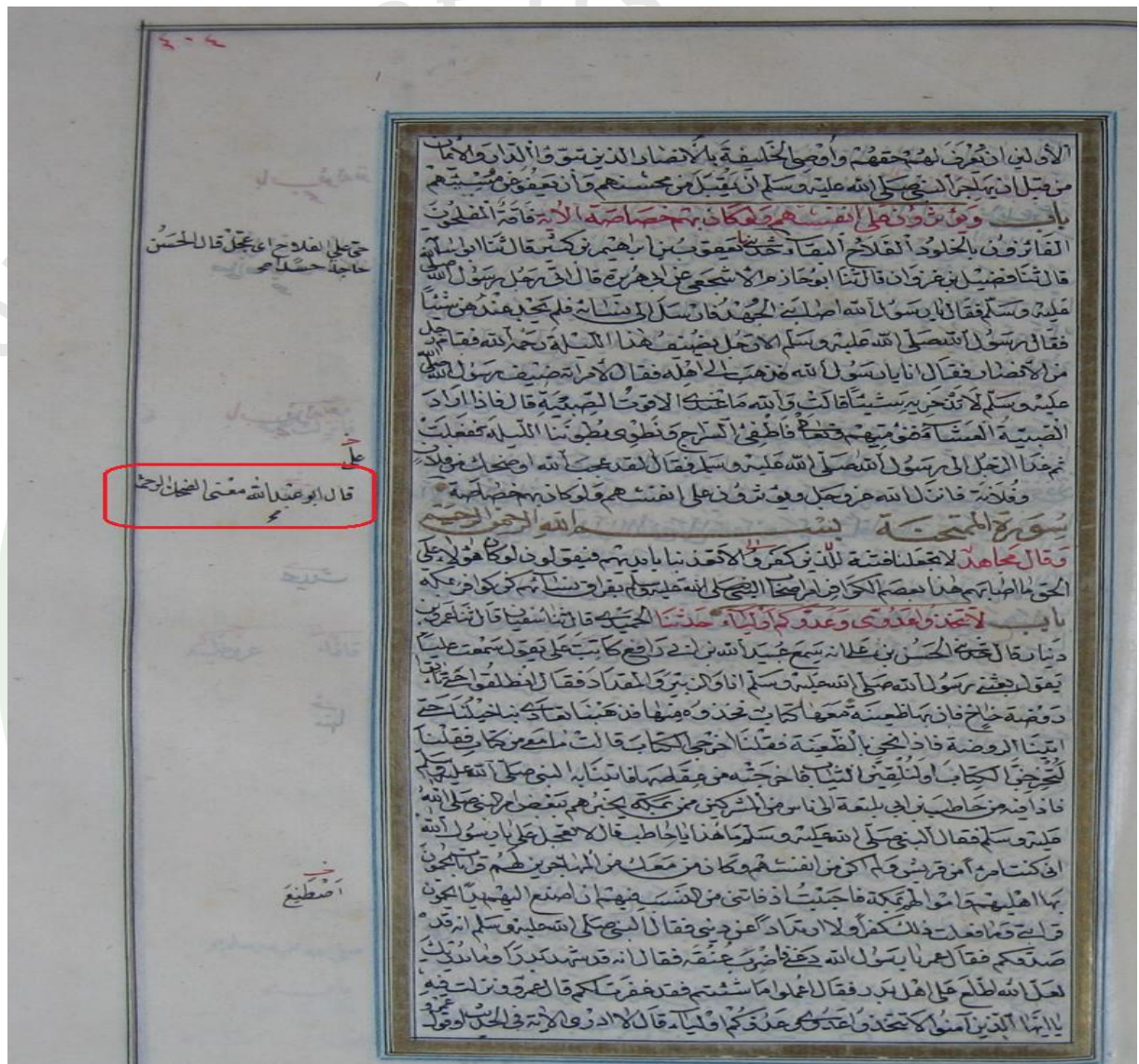
<sup>108</sup> Direct link -

[https://luna.manchester.ac.uk/MediaManager/srvr?mediafile=/BOOK/Manchester~91~1/5334/Bookreader\\_Arabic\\_MS\\_125\\_238/Bookreader\\_Arabic\\_MS\\_125\\_238\\_book?ui=embed&zip=Bookreader\\_Arabic\\_MS\\_125\\_238\\_ip2.zip&page=0609.jp2&width=1405&height=1797&level=1](https://luna.manchester.ac.uk/MediaManager/srvr?mediafile=/BOOK/Manchester~91~1/5334/Bookreader_Arabic_MS_125_238/Bookreader_Arabic_MS_125_238_book?ui=embed&zip=Bookreader_Arabic_MS_125_238_ip2.zip&page=0609.jp2&width=1405&height=1797&level=1)



Manuscript of Sahih al-Bukhari, Halet Effendi manuscript collection  
(Istanbul) no. 52, dated 1084AH

Folio 404b has the actual ta'wil on the left-hand side margin where the scribe has also placed some letters to highlight it being a correct addition<sup>109</sup> from Imam al-Bukhari.



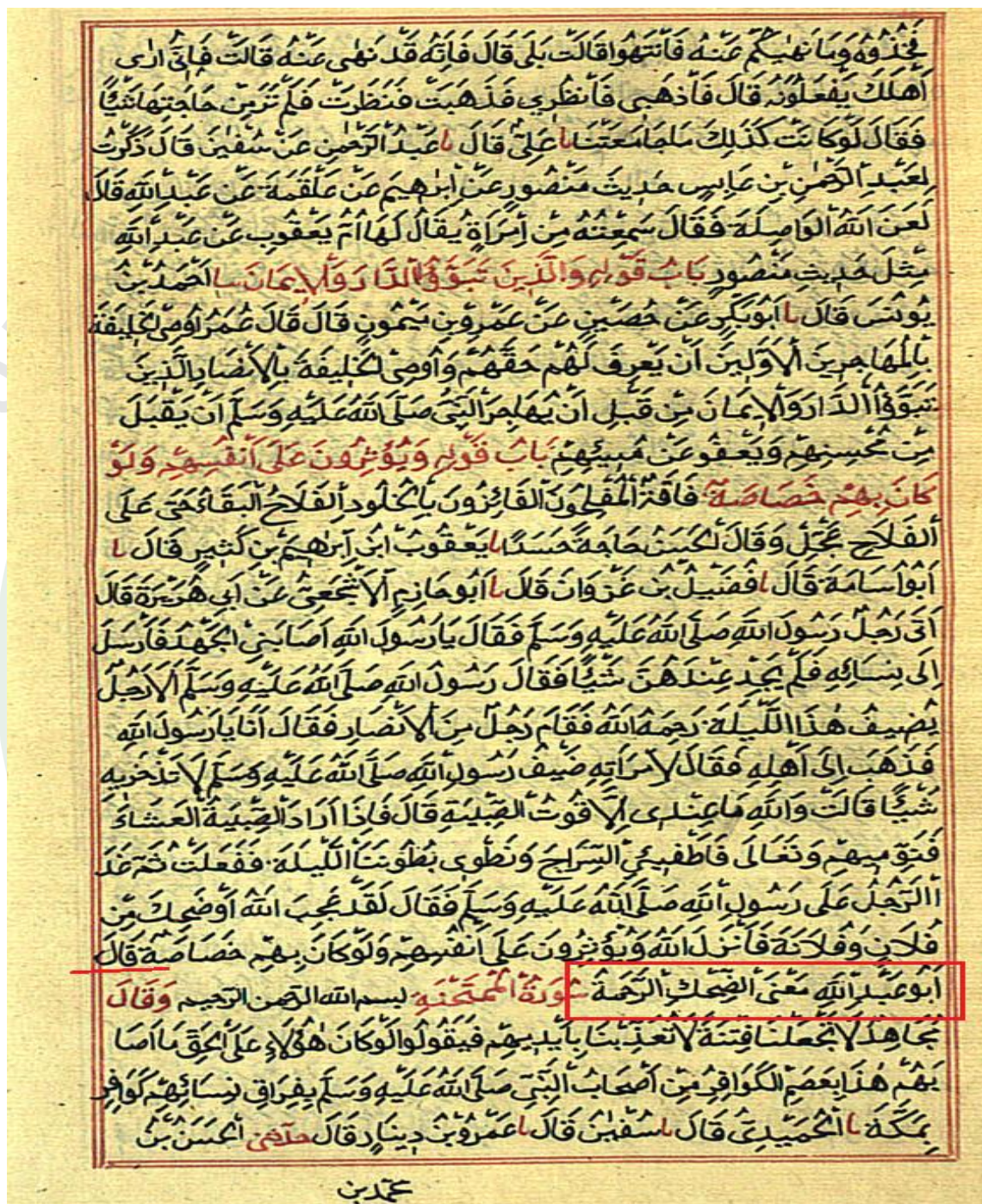
The portion in the red box being:



<sup>109</sup> In Arabic it says صح – an abbreviation for Sahih (authentic)



Folio 495a has the actual ta'wil:



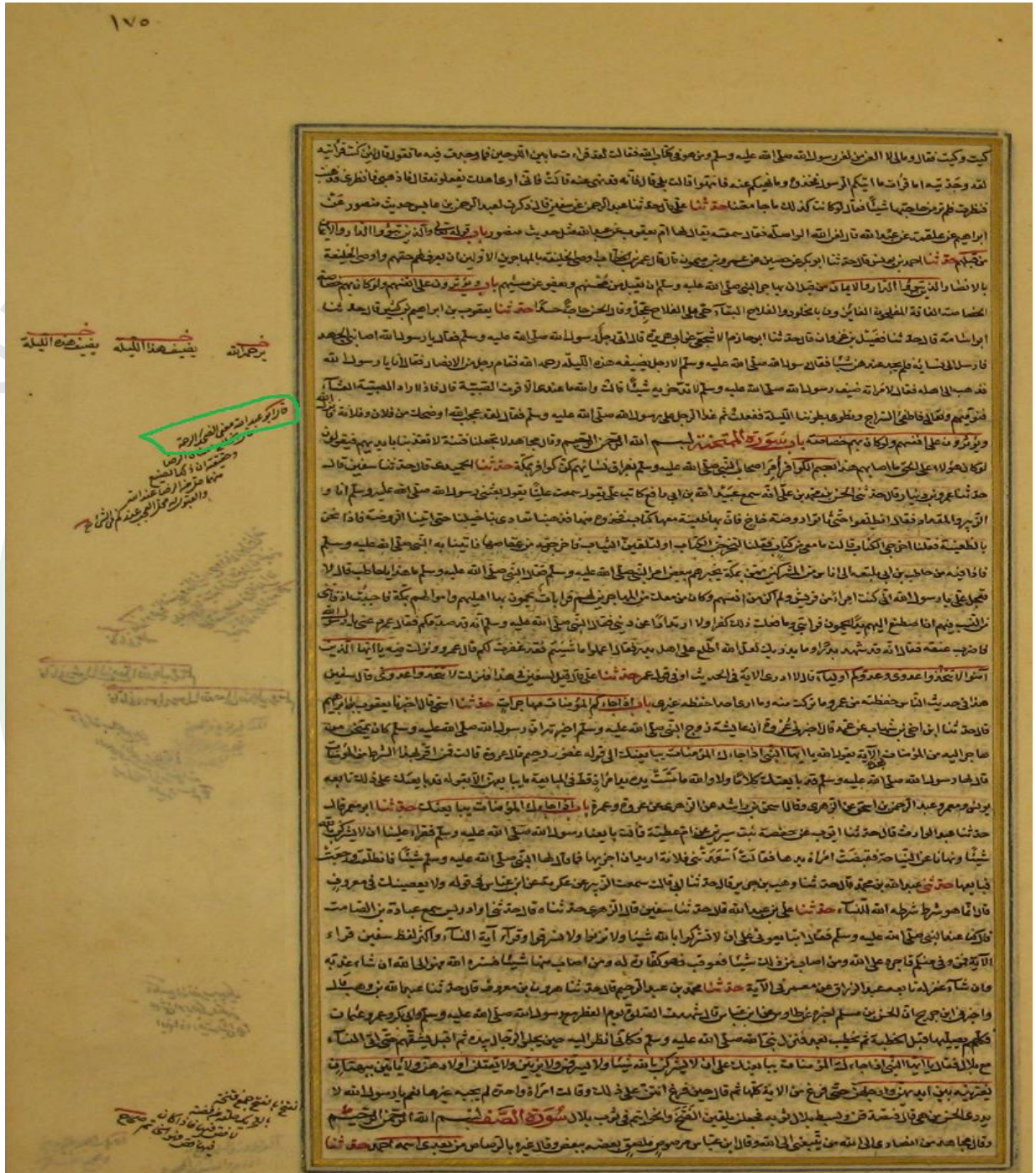
The red box zoomed in:





Manuscript of Sahih al-Bukhari, Nuruosmaniye manuscript collection  
(Istanbul) no. 688, dated 1088AH

Folio 175b has the ta'wil on the margin:



The green box zoomed in:



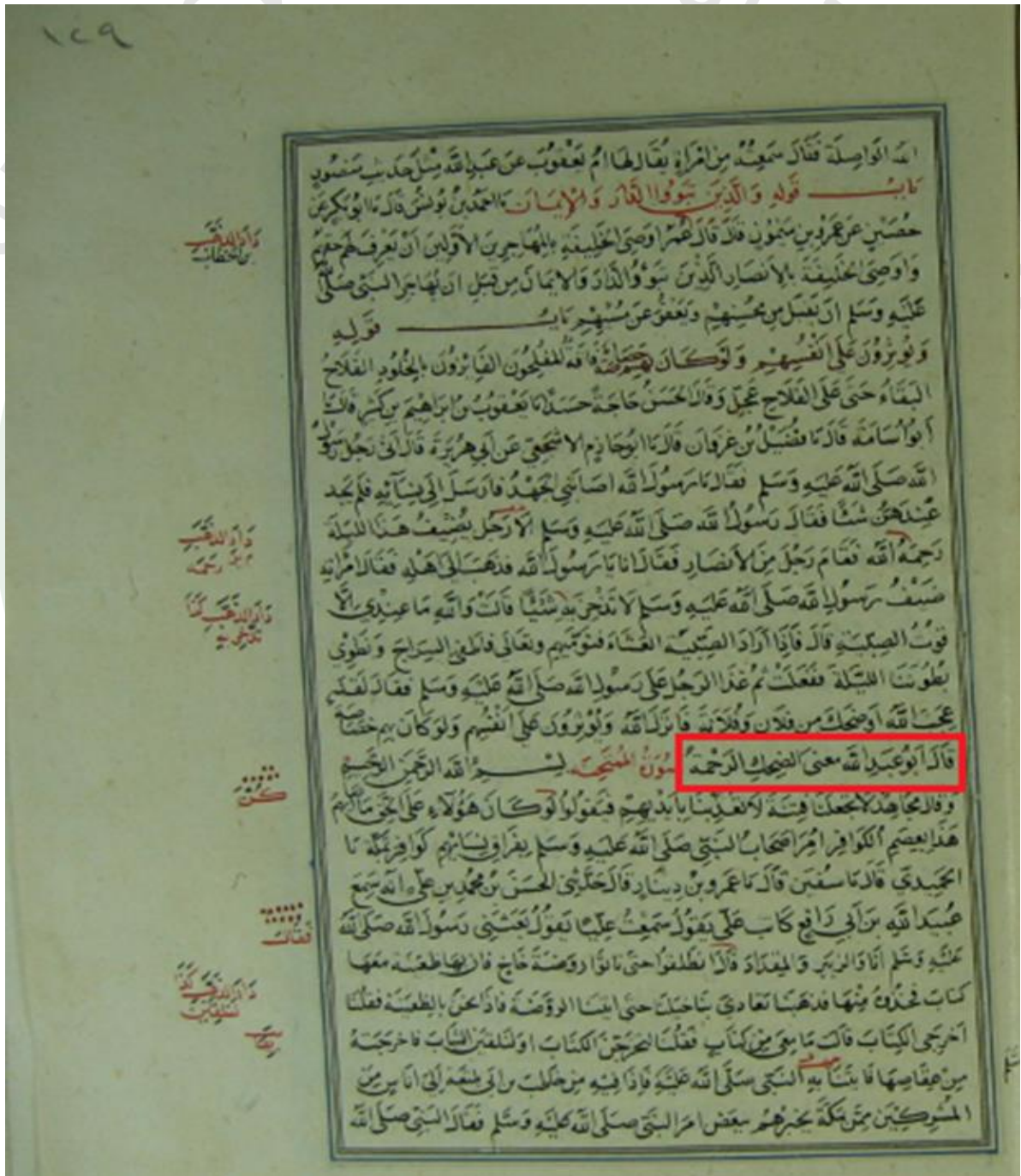




# ابو عبد الله معنى الضحك الرحمة

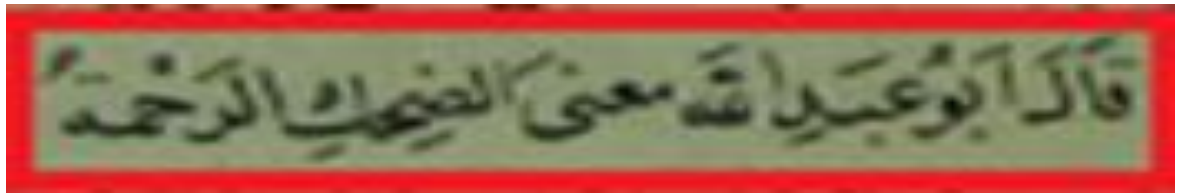
Manuscript of Sahih al-Bukhari, Turhan Valida Sultan manuscript collection (Istanbul) no. 79, date unknown

Folio 129b has the ta'wil of al-Bukhari:



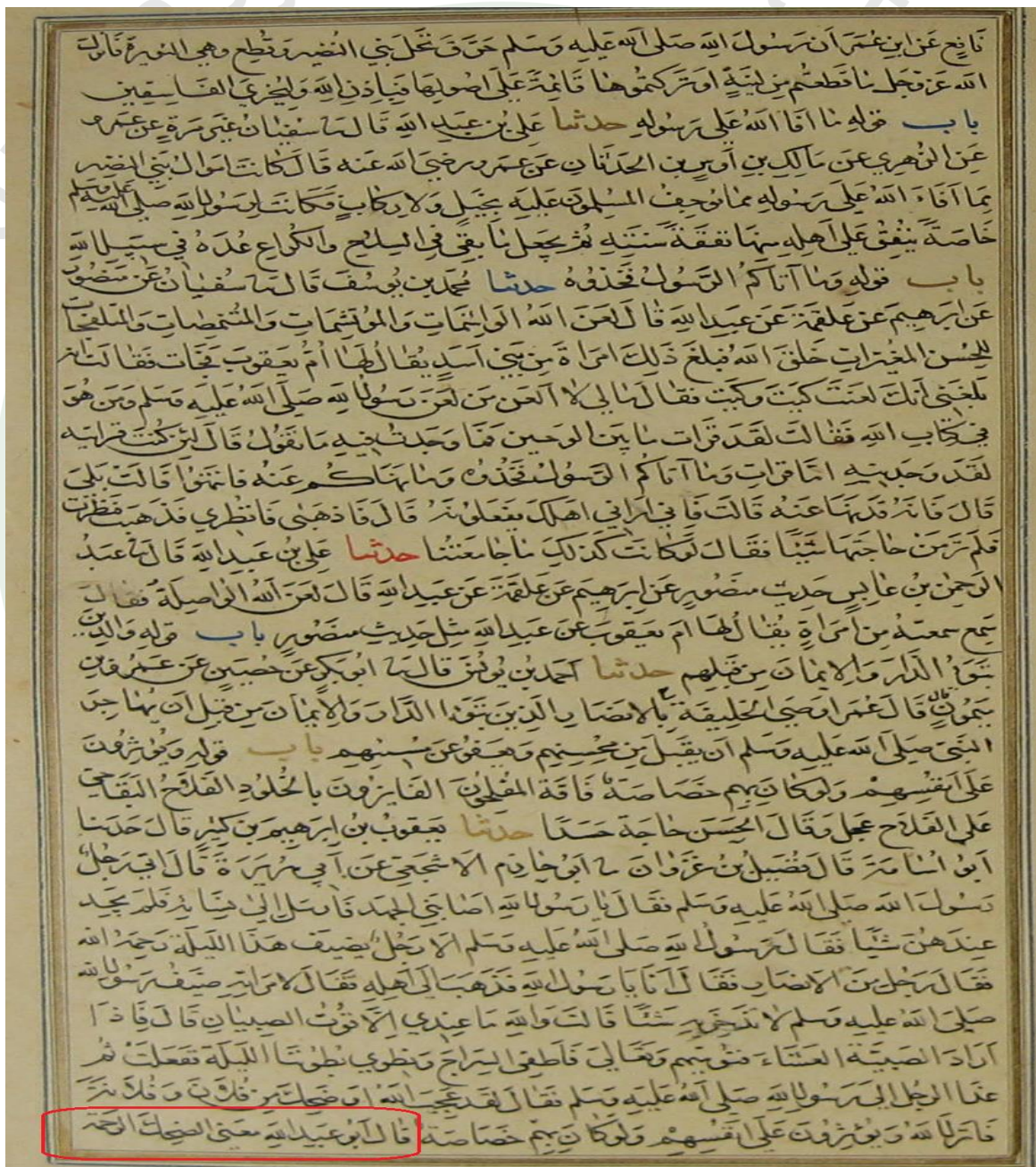
The red box area zoomed in:





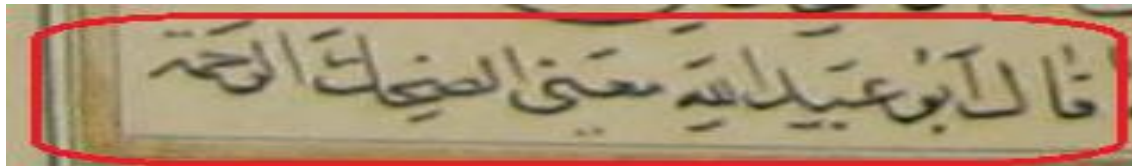
Manuscript of Sahih al-Bukhari, Hamidiye manuscript collection  
(Istanbul) no. 210, date unknown

Folio 95b has the ta'wil from al-Bukhari:



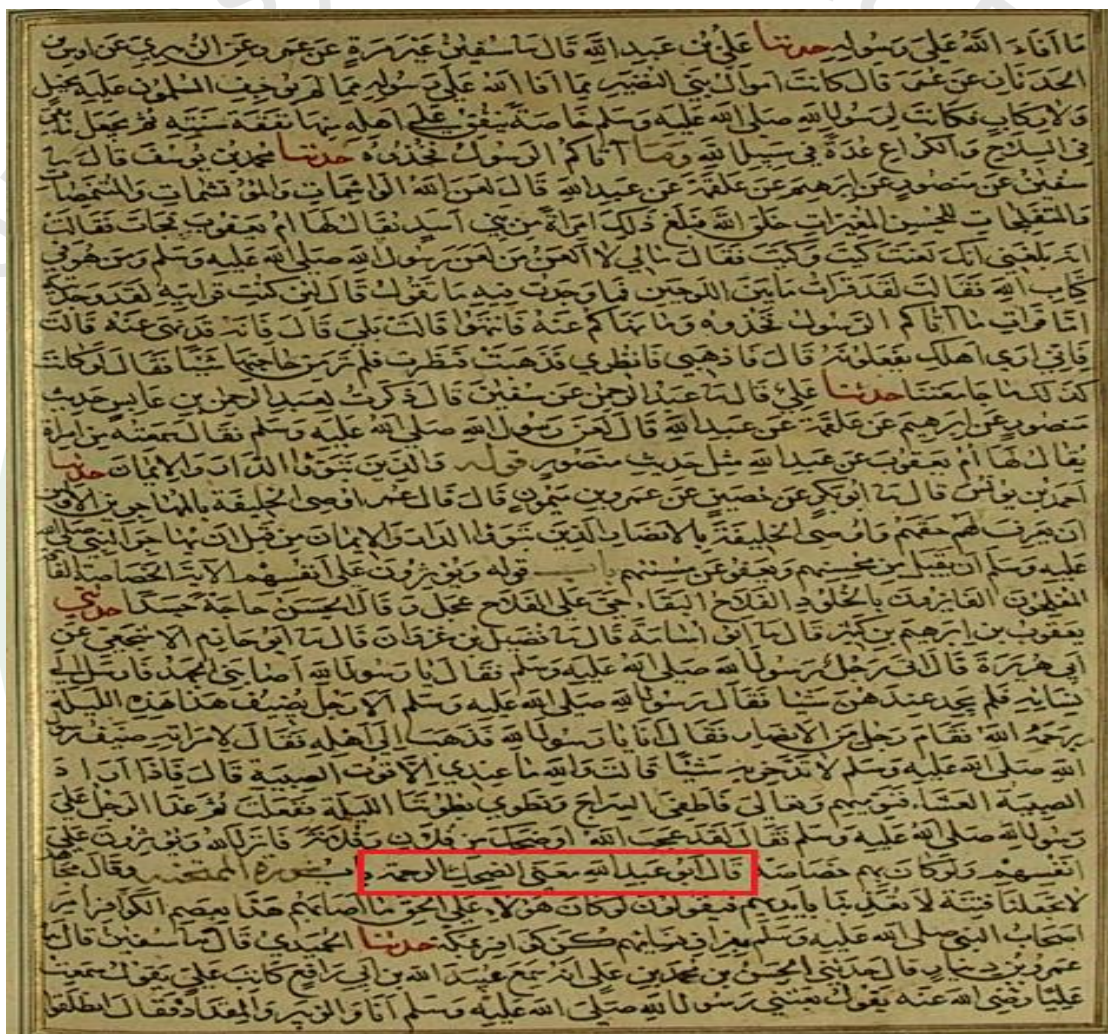
The red box zoomed in:



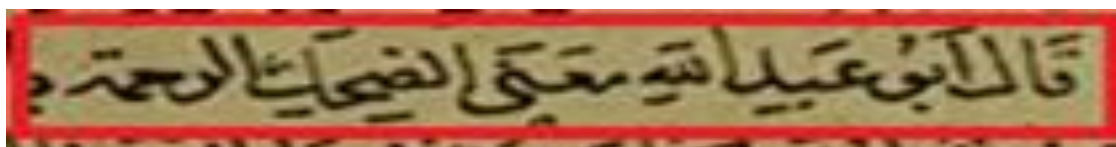


Manuscript of Sahih al-Bukhari, Yeni Cami manuscript collection  
(Istanbul) no. 269, date unknown

Folio 330a has the actual ta'wil of al-Bukhari:

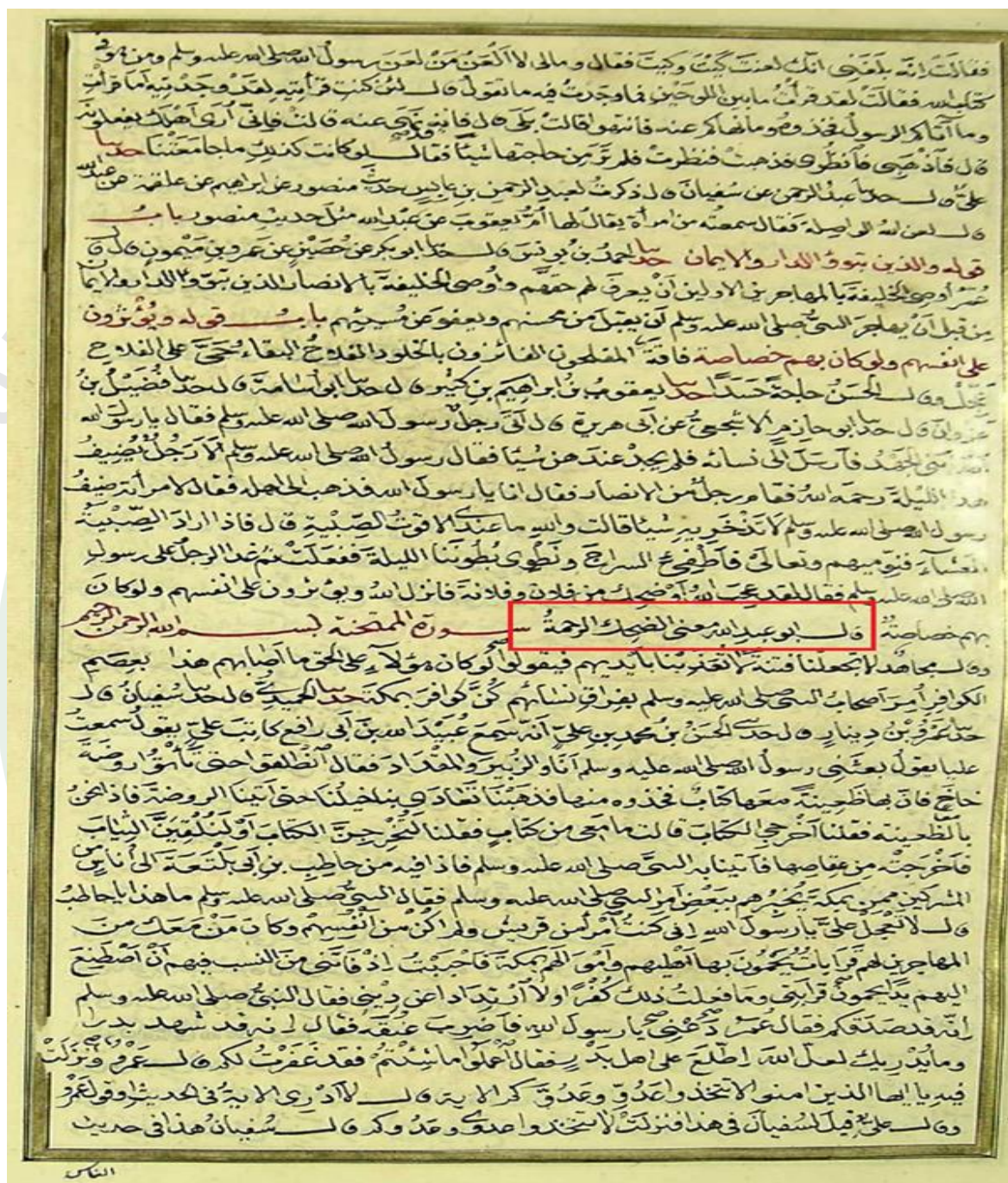


The red box zoomed in:





Folio 315a has the actual ta'wil of al-Bukhari:

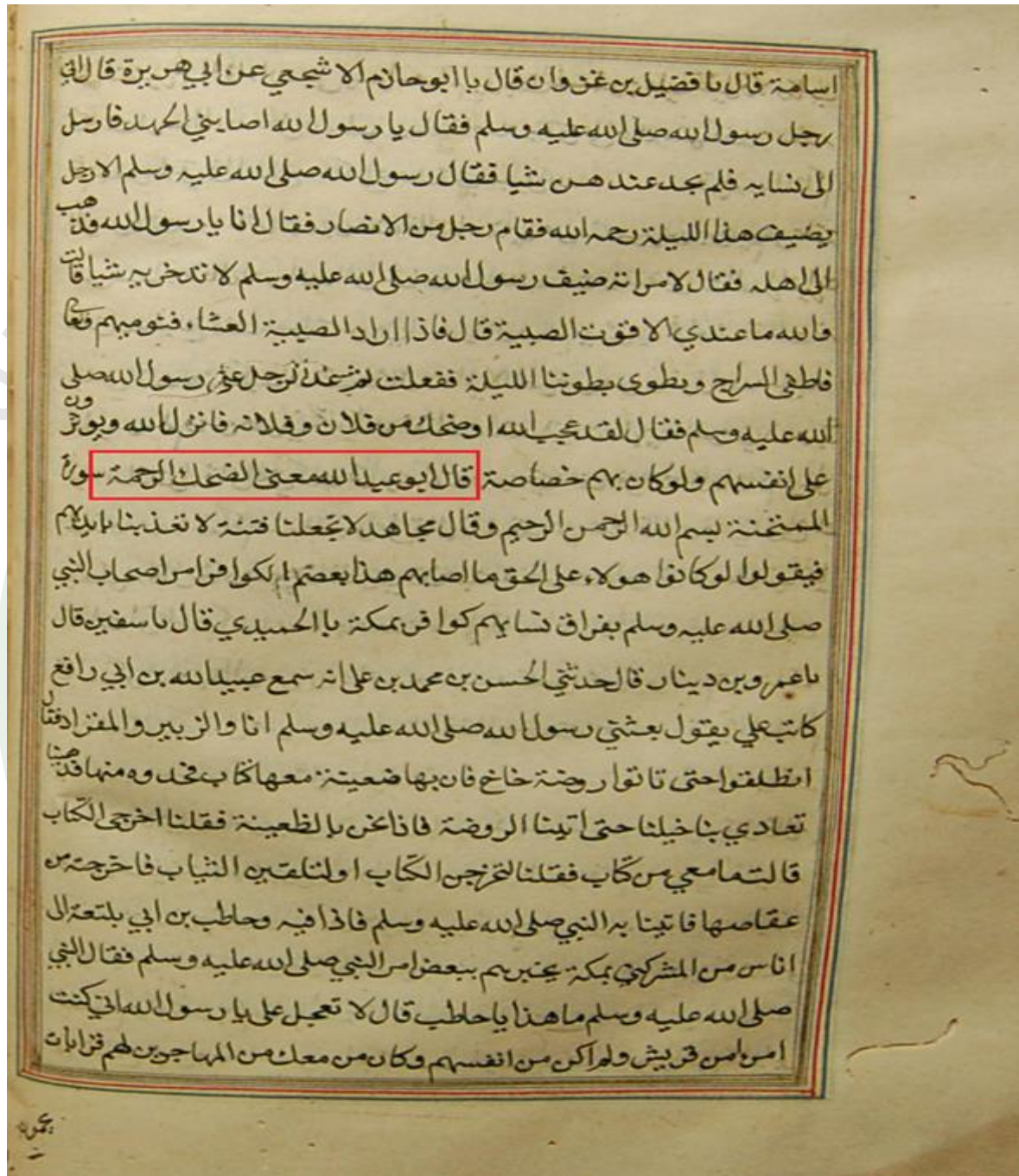


The red box zoomed in:

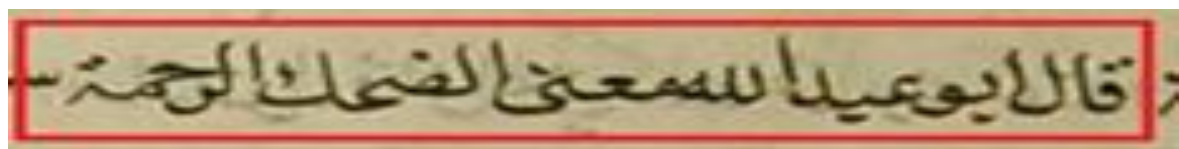




Folio 745a has the actual ta'wil of al-Bukhari:



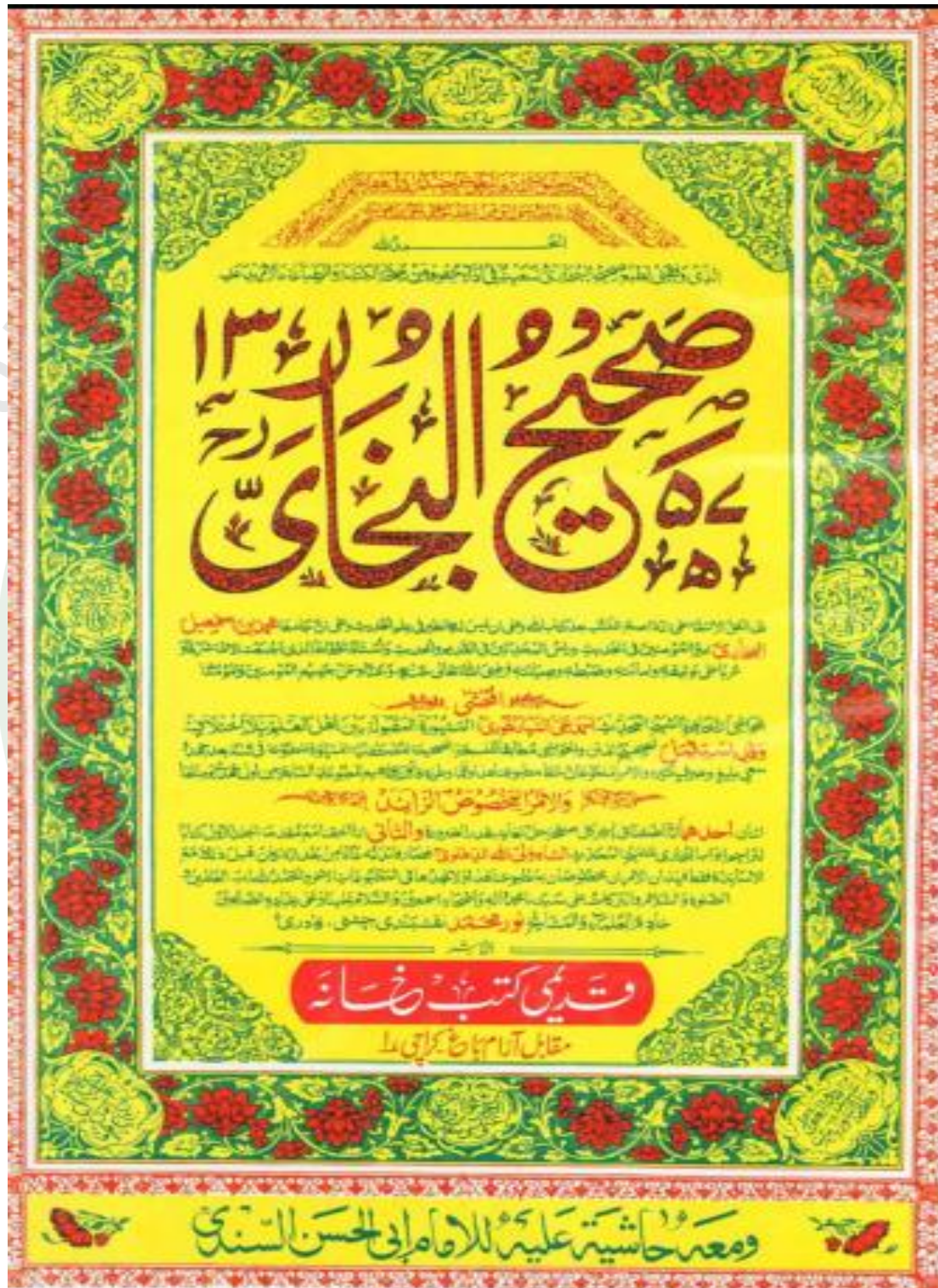
The red box zoomed in:





The very first published edition of Sahih al-Bukhari by Shaykh  
Ahmed Ali Saharanpuri (used the Saghani copy)

Here is the modern printed front cover of this edition:







٥- بَابُ قَوْلِهِ: ﴿وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ﴾ الْآيَةِ

٦- **الْحَصَاةُ: الْقَافَةُ.** ﴿الْمُفْلِحُونَ﴾: الْفَائِزُونَ بِالْخُلُودِ، الْفَلَاحُ: الْبَقَاءُ، حَتَّى عَلَى الْفَلَاحِ: عَجَلٌ. وَقَالَ الْحَسَنُ: ﴿حَاجَةٌ﴾: حَسَدًا. وَقِيلَ: حَاجَةٌ إِلَى مَا يُلَاقُونَ بِهِ. (قسي) <sup>٧</sup> قَالَهُ الْغَرَاءُ. (قسي) <sup>٨</sup> بَعِيَ أَقْبَلَ مَسْرَعًا. (ف) <sup>٩</sup> لِي تَوَلَّاهُ تَعَالَى: وَلَا تَهْلُوكُ فِي مَوْلَاهُ مِنْ حَاجَةٍ. (الْأَخ: ١). (قسي)

١٨٨٩- حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ حَدَّثَنَا <sup>٩</sup> هَمْدُ بْنُ أَسَامَةَ. (قسي) <sup>١٠</sup> سَلَامَانَ. (ف، ق، ل، م)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَابَنِي الْجُحْدُ، فَأَرْسَلَ إِلَى نِسَائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئًا،

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا رَجُلٌ يُصَيِّفُ هَذَا اللَّيْلَةَ بِرَحْمَةِ اللَّهِ، فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ. فَذَهَبَ إِلَى أَهْلِهِ»

فَقَالَ لِأَمْرَأَتِهِ: صَيْفُ رَسُولِ اللَّهِ ﷺ لَا تَدْخِرِيهِ شَيْئًا. قَالَتْ: وَاللَّهِ، مَا عِنْدِي إِلَّا قُوتُ الصَّبِيَةِ. قَالَ: فَإِذَا أَرَادَ الصَّبِيَةُ الْعَسَاءَ فَوِّمِيهِمْ،  
تُؤْمِنِينَ. (ق) أَي هَذَا صَيْفُ الْخ. (ق) كَمَا قَالَ زَوْجُهَا  
وَتَعَالَى فَأَطِيعِي السَّرَاحَ وَنَظْوِي بَطُونَنَا اللَّيْلَةَ. فَعَعَلَتْ، ثُمَّ عَدَا الرَّجُلُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «الْقَدْ عَجِبَ اللَّهُ - أَوْ: ضَحِكَ -  
هَمَزَةٌ فَعَم. (ق) أَي لَيْسَ بِهِ. (ع) أَي لَيْسَ بِهِمَا أَلَّا يَخُوضَ يَدَا بَطْنِي جِلْدَ الْغَنَى. (ق)

مِنْ فُلَانٍ وَفُلَانَةٍ. فَأَنْزَلَ اللَّهُ: ﴿وَيُؤَيِّرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾.

الحاجة والفقر. (مجمع) من الحديث رقم: ٣٧٩/٨

أي طلحة وأم سليم أو غيرها على الخلاف. (فس).

١. والإيمان: وفي نسخة بعده: «(من قَبْلِهِمْ)» [أي من قبل محرة الماهرين: (تفسير البضاوي)]. ٢. أبو بكر: ولأبي ذر بعده: «يعني ابن عياش».
٣. عمر: وفي نسخة بعده: «ابن الخطاب». ٤. باب: كذا لأبي ذر. ٥. أنفسهم: وفي نسخة بعده: «(وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)» فاقه.
٦. الفاقة: ولأبي ذر: «فاقه». ٧. الفلاح: ولأبي ذر: «والفلاح». ٨. الفلاح: وفي نسخة بعده: «أي». ٩. حدثني: ولأبي ذر: «حدثنا».
١٠. يضيف: وللحموي والمستمل وأبي ذر: «يضيفه». ١١. هذا: وفي نسخة: «هذه». ١٢. يرحمه: وللكشميهني وأبي ذر: «رحمه».
١٣. فأنزل الله: وفي نسخة بعده: «عز وجل». ١٤. خصاصة: وفي نسخة بعده: «قال أبو عبد الله: معنى الضحك: الرحمة».

ترجمة: قوله: باب قوله والذين تبوءوا الدار والإيمان إلخ: قال القسطلاني: سقط لفظ «باب» لغير أبي ذر.

Page 112 of 128



the ta'wil of al-Bukhari (green box) using the published edition of Shaykh Ahmed Ali Saharanpuri too:

Vol. 10/p. 51:

٦٥ - كتاب التفسير سورة الممتحنة (٤٨٨٩) حديث

وَفَلَانَةٌ. فَأَنْزَلَ اللَّهُ: ﴿وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾<sup>(١)</sup> [الحشر: ٩]. [راجع: ٣٧٩٨].

#### ٦٠ - الْمُؤْتَحِنَةُ<sup>(٢)</sup>

وَقَالَ مُجَاهِدٌ<sup>(٣)</sup>: ﴿لَا تَجْعَلْنَا فِتْنَةً﴾ [الممتحنة: ٥]: لَا تُعَذِّبْنَا بِأَيْدِيهِمْ، فَيَقُولُونَ: لَوْ كَانَ هَؤُلَاءِ عَلَى الْحَقِّ مَا أَصَابَهُمْ هَذَا. ﴿يَعْصِمُ الْكَوَافِرَ﴾<sup>(٤)</sup> [الممتحنة: ١٠]: أَمَرَ أَصْحَابُ النَّبِيِّ ﷺ بِفِرَاقِ

النسخ: «فَأَنْزَلَ اللَّهُ» في ذ: «فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ». ﴿وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ زاد بعده في ذ: «قَالَ أَبُو عَبْدِ اللَّهِ: مَعْنَى الضَّحْكِ: الرَّحْمَةُ». «الْمُؤْتَحِنَةُ» في ذ: «سُورَةُ الْمُؤْتَحِنَةِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ». «فَيَقُولُونَ» في ذ: «فَيَقُولُوا».

(١) الحاجة والفقر، «مجمع» (٢/ ٥٠). مَرَّ الْحَدِيثُ (برقم: ٣٧٩٨).

(٢) قوله: (الممتحنة) قال السهيلي: هي بكسر الحاء: المختبرة، أضيف إليها الفعل مجازاً كما سميت سورة براءة الفاضحة لكشفها عن عيوب المنافقين، ومن قال: الممتحنة بفتح الحاء فإنه أضافها إلى المرأة التي نزلت فيها، والمشهور أنها أم كلثوم بنت عقبة بن أبي معيط امرأة عبد الرحمن بن عوف. وهي مدنية، وآيها [ثلاث] عشرة. ولأبي ذر: سورة الممتحنة، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، «قس» (١١/ ١٥٠).

(٣) قوله: (وقال مجاهد) في قوله تعالى: ﴿لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا﴾ أي: لا تعذبنا بأيديهم فيقولون: لو كان هؤلاء على الحق ما أصابهم هذا، وزاد في رواية الفريابي: ولا بعذاب من عندك، «قسطلاني» (١١/ ١٥٠).

(٤) قوله: ﴿يَعْصِمُ الْكَوَافِرَ﴾ يريد قوله تعالى: ﴿وَلَا تُنْكِرُ كَوَايِمْ﴾

## WHY CERTAIN MANUSCRIPTS LACK THE TA'WIL WHILE OTHERS HAVE RECORDED IT

It was mentioned in the early pages that the vast majority of the published editions in our time have relied on a few recensions (nusakh) of Sahih al-Bukhari which did not transmit the ta'wil of al-Bukhari. Many of the later manuscripts have relied on the recension collated by **Imam Sharaf al-Din al-Yunini al-Hanbali (d. 701 AH)**, which did not utilise the more precious manuscript copy of Sahih al-Bukhari collated by Imam al-Hasan al-Saghani (d. 650 AH). The possible reason why some manuscripts did not have the ta'wil will also be explored below.

As for the exemplar (asl) manuscript copy collated by al-Yunini and which was recited in a gathering of scholars in Damascus in the year 666 or 667AH, then it does not seem to exist in our time in any known manuscript collection or personal library. Instead, there are secondary copies of it available. One may refer to the following resources for the background information to the Yunini copy:

1) The late Shaykh, Dr. Mustafa al-A'zami (d. 2017) in his work entitled *An Introduction to Sahih al-Bukhari Author's Biography, Recensions and Manuscripts*.<sup>110</sup>

2) A Timeless Tale of Erudition: al-Yūnīnī and his Proverbial Manuscript of Ṣaḥīḥ al-Bukhārī, by Mufti Muntasir Zaman:

<https://hadithnotes.org/a-timeless-tale-of-erudition-al-yunini-and-his-proverbial-manuscript-of-%E1%B9%A3a%E1%B8%A5i%E1%B8%A5-al-bukhari/>

3) Al-Yunini and the Transmission of Sahih al-Bukhari by Maulana Zeeshan Chaudri:

<https://www.nujuminstitute.com/yuninis-transmission-of-sahih-al-bukhari/>

4) Rosemarie Quiring-Zoche wrote a lengthy article entitled - HOW AL-BUḤĀRĪ'S ṢAḤĪḤ WAS EDITED IN THE MIDDLE AGES: 'ALĪ AL-YŪNĪNĪ AND HIS "RUMŪZ." Bulletin d'Études Orientales 50 (1998): 198-222. Available here - <https://www.jstor.org/stable/41608448>

---

<sup>110</sup> PP. 67-86, translated by Muntasir Zaman.





Some points from the above article are useful for the discussion here:

Ibn Ḥajar writes:

Al-Firabrī possessed al-Bukhārī's personal copy, **which contained additions and addended papyri**. Some scribes assigned these additions to relevant places in the core text based on their discretion. As a result, variations arose between the three Shaykhs from whom Abū Dharr studied; they narrated the book to him collectively from al-Firabrī.”[20]<sup>114</sup>

Also:

As customary with prominent books, the preponderance of transmitters is a natural cause for variation in recensions and manuscripts regardless of the caution scribes exercise.

A close study of the variations between the recensions of the Ṣaḥīḥ reveals that they fall under one of the following: (i) general variations; (ii) isnād-based; and (iii) text-based.[23]

General variations include arrangement and titles of chapters or additions and sequence of ḥadīths.

Isnād-based variations include the following: the presence of a complete chain of transmission in one recension to the exclusion of others; additional information pertaining to al-Bukhārī's informants; phrases of transmission; the addition or omission of a narrator that may lead to an ‘illah or addition of a reliable narrator.

Text-based variations include the following: mention of the entire ḥadīth or a few sentences that results in its abbreviation or completion of the remainder; the addition or omission of a word; addition of a word or letter and vowelization; honorifics in praise of Allah, salutations upon the Prophet (peace and blessings be upon him) and previous messengers, and prayers upon the Companions and Successors; and truncating or completing Qur'ānic verses mentioned in the ḥadīths.

Fortunately, these variations are not serious. They do not affect the rank of the Ṣaḥīḥ, cast doubt on the authenticity of its ḥadīths, or devalue the status of its author. Rather, as any specialist will tell you, it is absolutely normal for such variations to occur. They are a living portrayal of the precision and academic honesty that distinguishes the works of the Ḥadīth scholars, their concern for the science of transmission, continuous refinement of what they received from their

---

<sup>114</sup> Footnote mentioned – [20] Ibn Ḥajar, Intiqād al-I'tirād, vol. 2, p. 368



teachers, and consultation with primary sources to arrive at the most accurate version of the original.[24]

Scholars have categorized the aforementioned variations into different categories. Some are mistakes and oversights, predominantly from later transmitters, not from al-Bukhārī himself, as explained by experts in the field. Others pertain to the arrangement and titles of chapters and sequence of ḥadīths, which were also from the discretion of later transmitters who copied the book from multiple manuscripts. However, a comparative analysis of the variations can aid a researcher in determining the most accurate version. **Ibn Ḥajar** writes:

*Al-Bukhārī's statement, "The verse: Neither commerce nor sale distracts them from the remembrance of Allah. Qatādah states, 'People would engage in business...'" is repeated in its entirety in al-Mustamlī's recension and omitted elsewhere except by al-Nasafī who mentions it here but omits it earlier; it is also repeated in al-Saghānī's copy. This supports the earlier quote from Abū Dharr that al-Firabrī possessed al-Bukhārī's original, which contained additions in the margins. Scribes later placed these additions in the relevant places in the core text according to their discretion, which resulted in varying arrangements. In addition, out of caution, some scribes wrote the addition in both places, which resulted in repetition.*[25]

Although relatively common, isnād-based variations do not have any serious implications save a handful of situations, which have been harmonized by scholarly commentary.[26] These variations, in fact, aid the researcher in clarifying isnād-related obscurities, such as continuity of a broken chain, discontinuity of an unbroken chain, clarifying that the mudallis heard from his informant, removal of inconsistencies in the chain, and information about unnamed transmitters, particularly al-Bukhārī's teachers.[27] Ibn Ḥajar paid close attention to the various recensions because each recension could potentially clarify ambiguities found in the others, a feat that distinguishes his commentary on the Ṣaḥīḥ.[28]

Likewise, variations found in the text, for the most part, do not result in any serious alteration of the ḥadīth's overall message, because ostensibly problematic ones can be harmonized and certain permutations can be preferred over others.[29] Honorifics of praise, salutations, and prayers are predominantly from the pen of the scribe. For instance, scholars expressly mention that scribes often add the phrases 'alyhī al-salām and karram Allah wajhahu next to the name of 'Alī (Allah be pleased with him).[30] Finally, there are a few additions to the

Ṣaḥīḥ from al-Firabrī himself, but these are well-known, alluded to by commentators and transmitters of the Ṣaḥīḥ.[31]<sup>115</sup> (Jalāl, I' lā' al-Bukhārī, pp. 51-71).

It is also worth mentioning that al-Firabri heard the contents of Sahih al-Bukhari from his teacher, al-Bukhari, over several occasions.

Imam Abu Nasr al-Kalabadhi (d. 398 AH) mentioned in his *Rijal Sahih al-Bukhari*<sup>116</sup> about al-Firabri: “He heard from Muhammad ibn Isma’il (al-Bukhari) on two occasions, once in Firabr in the year 248AH, and once in Bukhara in the year 252 AH.”

Imam Ibn Nuqta (d. 629 AH) in his *al-Taḥyīd li-Ma'rifat ruwāt al-Sunan wa-al-Masānīd*<sup>117</sup> mentioned with his chain of transmission back to Abu Abdullah Muhammad ibn Ahmed al-Ghunjar saying in his *Tarikh Bukhara*, that he heard Abu Ali Isma'il ibn Muhammad ibn Ahmed ibn Hajib, known as al-Kushani saying: “I heard Muhammad ibn Yusuf ibn Matr (al-Firabri) saying: ‘I heard al-Jami al-Sahih from Abu Abdullah Muhammad ibn Isma'il (al-Bukhari) in Firabr over three years, 253<sup>118</sup>, 254 and 255 AH.”

Imam al-Sama'ni said in *al-Ansab*<sup>119</sup>: “al-Firabri heard the book from al-Bukhari over three years: 253, 254 and 255AH.”

This means that al-Firabri heard Sahih al-Bukhari on three separate occasions. Initially at Firabr in 248AH, then a second time in 252 AH in Bukhara, followed by a third time in Firabr over the years 253-255AH. Imam al-Bukhari died in 256AH.

What may be proffered is that over those separate occasions that al-Firabri heard the contents of Sahih al-Bukhari, he heard the actual ta'wil from Imam al-Bukhari on at least one occasion, and he then transcribed it in his personal copy of Sahih al-Bukhari. The reader may recall that al-Saghani (d. 650 AH) had access

---

<sup>115</sup> Footnotes no's. 23-31 being as follows:

[23] Jumu'ah, Riwayāt al-Jāmi' al-Ṣaḥīḥ, vol. 1, pp.424-29.

[24] Muḥammad ibn 'Abd al-Karīm, Riwayāt wa Nusakh al-Jāmi' al-Ṣaḥīḥ, p. 16.

[25] Ibn Ḥajar, Fath al-Bārī, vol. 4, p. 300.

[26] Jumu'ah, Riwayāt, vol. 1, p. 428.

[27] Ibid., vol. 2, pp. 574, 600.

[28] Al-Sakhāwī, Fath al-Mughīth, vol. 3, p. 106.

[29] Ibn Ḥajar, Hudā al-Sārī, p. 348.

[30] Ibn Kathīr, Tafsīr al-Qur'ān al-'Aẓīm, vol. 6, pp. 478-79.

[31] Jumu'ah, Riwayāt, vol. 1, p. 186.

<sup>116</sup> 1/24

<sup>117</sup> See pp. 291-292

<sup>118</sup> The year 253AH was also mentioned by Imam Abu Ali al-Jayyani in his *Taqyid al-Muhamal* (1/59).

<sup>119</sup> 10/171

to a recension of Sahih al-Bukhari that actually had the handwriting of al-Firabri on it and is thus of more significance than later recensions collated by scholars like al-Yunini (d. 701 AH).

The significance of this was mentioned previously from al-Hafiz ibn Hajar's *Fath al-Bari*.<sup>120</sup>

وَكَذَا ثَبَتَ فِي نُسْخَةِ الصَّغَانِيِّ الَّتِي ذَكَرَ أَنَّهُ قَابَلَهَا عَلَى نُسْخَةِ الْفَرَبَرِيِّ الَّتِي بِحَظِّهِ

Meaning:

“And it is established in the copy (nuskha) of **al-Saghani** which he mentioned was collated upon the copy of al-Firabri which had his handwriting on it.”

Also from *Fath al-Bari*:<sup>121</sup>

تَنْبِيهُ وَقَعَ فِي النُّسخَةِ الْبَغْدَادِيَّةِ الَّتِي صَحَّحَهَا الْعَلَّامَةُ أَبُو مُحَمَّدٍ بْنُ الصَّغَانِيِّ اللُّغَوِيُّ بَعْدَ أَنْ سَمِعَهَا مِنْ أَصْحَابِ أَبِي الْوَقْتِ وَقَابَلَهَا عَلَى عِدَّةِ نُسَخٍ وَجَعَلَ لَهَا عِلَامَاتٍ عَقِبَ قَوْلِهِ رَوَاهُ مُوسَى وَعَلِيُّ بْنُ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ مَا نَصَّهُ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ وَسَاقَ الْحَدِيثَ بِتَمَامِهِ وَقَالَ **الصَّغَانِيُّ** فِي الْهَامِشِ هَذَا الْحَدِيثُ سَاقِطٌ مِنَ النُّسخِ كُلِّهَا إِلَّا فِي النُّسخَةِ الَّتِي قُرِئْتُ عَلَى الْفَرَبَرِيِّ **صَاحِبِ الْبُخَارِيِّ وَعَلَيْهَا حَظُّهُ قُلْتُ** وَكَذَا سَقَطَتْ فِي جَمِيعِ النُّسخِ الَّتِي وَقَفْتُ عَلَيْهَا وَاللَّهُ تَعَالَى أَعْلَمُ بِالصَّوَابِ

Meaning:

“A note of alert: In the Baghdad copy (nuskha) which was **authenticated by the highly learned (Allama), Abu Muhammad ibn al-Saghani** the linguist (al-Lughawi), after he heard it from the **companions of Abu al-Waqt (al-Sijzi al-Sufi)**, and compared it to several (manuscript) copies (of Sahih al-Bukhari), and added editorial symbols, there is a follow up after the words – this was also narrated by Musa and Ali ibn Abdil Hamid from Sulayman ibn al-Mughira, from Thabit. It gives the chain Musa ibn Isma’il – Sulayman ibn al-Mughira – Thabit from Anas, and then relates the hadith in full. **Al-Saghani wrote in the margin,** ‘This hadith is dropped from all copies except the copy (nuskha) that was read under (the authority) of al-Firabri, the companion of al-Bukhari, and upon it is his (al-Firabri) handwriting.’ I say (ibn Hajar) that likewise, it is missing from all the copies I have come across. Allah most high knows best what is correct.”

Hence, what al-Saghani recorded as being the actual ta’wil of al-Bukhari on dahik to mean divine mercy cannot be negated, and is actually strengthened for its accuracy in terms of transmission since the ta’wil has been recorded likewise by

<sup>120</sup> 1/542

<sup>121</sup> 1/153 (Dar al-Ma’rifa edition, Beirut, Lebanon).



two earlier scholars of Hadith. This has been shown earlier on from **Imam Abul Qasim Ali ibn al-Hasan al Yazdi, known as Ibn Ushnuwayh**,<sup>122</sup> whose **abridgement of Sahih al-Bukhari** was entitled *Irshad al-Sari ila Ikhtisar Sahih al-Bukhari*.<sup>123</sup>

It has been shown earlier that Ibn Ushnuwayh had a sanad (chain of transmission) that goes back to Abu Ali Muhammad ibn Umar ibn Muhammad ibn Shabbuyah al-Marwazi,<sup>124</sup> from his teacher, Abu Abdullah Muhammad ibn Yusuf ibn Matr ibn Salih ibn Bishr al-Firabri, from Imam Abu Abdullah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughira al-Ju'fi al-Bukhari (the author of the Sahih).

The scholar who compiled a commentary on Sahih al-Bukhari and had the shortest chain of transmission back to Imam al-Bukhari in terms of textual transmission was Imam Abu Sulayman al-Khattabi (d. 388 AH). It was stated earlier that Imam al-Khattabi mentioned a critical piece of information in the introduction to his *A'lam al-Hadith* on how he received the contents of Sahih al-Bukhari. In the edited edition of the *A'lam al-hadith*<sup>125</sup> the following words by al-Khattabi mentioned his two routes back to al-Bukhari:

وقد سمعنا معظم هذا الكتاب من رواية إبراهيم بن معقل النسفي حدثناه خلف بن محمد الخيام قال: حدثنا إبراهيم بن معقل عنه سمعنا سائر الكتاب إلا أحاديث من آخره من طريق محمد بن يوسف القُرْبَري، حدثنيه محمد بن خالد بن الحسن قال: حدثنا القُرْبَري عنه، ونحن نبين مواضع اختلاف الرواية في تلك الأحاديث إذا انتهينا إليها إن شاء الله

### Meaning:

“We have heard most of this book from the transmission of Ibrahim ibn Ma'qil al-Nasafi. It has been related to us by Khalaf ibn Muhammad al-Khayyam (d. 361 AH) who said: Ibrahim ibn Ma'qil related to us and from him we heard the circulating book (of Sahih al-Bukhari), *except for the hadiths from the last part of it from the route of Muhammad ibn Yusuf al-Firabri*. **Muhammad**

<sup>122</sup> The author died sometime after 512AH since the scribe mentioned that Ibn Ushnuwayh completed the work in the year 512 AH.

<sup>123</sup> His work is available in manuscript format and a copy is stored in Maktaba al-Awqaf al-Aama (no. 2796, 305 folios, scribed in the year 681 AH), Baghdad, Iraq. On folio 206a the hadith of Abu Hurayra for dahik is available with the ta'wil of Imam al-Bukhari.

<sup>124</sup> He was mentioned earlier on as being one of the transmitters of Sahih al-Bukhari from al-Firabri

<sup>125</sup> By Dr. Muhammad ibn Sa'd ibn Abdur Rahman Aal-Su'ud (see pp. 105-106).

*ibn Khalid ibn al-Hasan related it to me by saying: al-Firabri related to us from him (al-Bukhari).* We will clarify the places with differing transmissions in those hadiths if we complete it, if Allah wills.”

Hence, it is clear from the words of Imam al-Khattabi that the narrations he mentioned from the route of al-Firabri were actually taken by him from his teacher, Muhammad ibn Khalid ibn al-Hasan, who narrated it directly from al-Firabri, and thus highly verified from al-Bukhari by the latter.

It has already been shown that al-Khattabi received the ta’wil from the chain of transmission that linked his teacher Muhammad ibn Khalid ibn al-Hasan from al-Firabri, who then recorded the ta’wil of dahik directly from Imam al-Bukhari.

This is a highly elevated<sup>126</sup> chain back to Imam al-Bukhari and can not be dismissed for its authenticity as all the subnarrators are trustworthy. **Imam Abu Amr ibn al-Salah (d. 643 AH)** mentioned in his well known Muqaddima<sup>127</sup> on the Science of Hadith the following on this type of elevation<sup>128</sup>:

In the first place, the principle of the isnad is an excellent characteristic of this community and an outstanding example of a confirmed sunna. I heard from more than one source that Abd Allah b. al-Mubarak (God be pleased with him) said, “The isnad is part of religion. If it were not for the isnad, whoever wanted would have said whatever he wanted.” Seeking elevation (Uluw) in hadith is also a sunna. For that reason, undertaking journeys was recommended, as stated above. Ahmad b. Hanbal (God be pleased with him) said, “Seeking an elevated isnad is a sunna from those who came before.” Indeed, we heard that in his final illness Yahya b. Ma’in (God be pleased with him) was asked, “What do you desire?” He replied, “An empty house and an elevated isnad.”

*Elevation keeps defectiveness away from the isnad, because it is possible for defectiveness to come, either inadvertently or deliberately, from every transmitter in the isnad. Therefore, a small number of transmitters represents a small number of sources of defectiveness and a large number of men represents a large number of sources of defectiveness.* This much is patently clear. The elevation sought in the transmission of hadith has five subcategories.

Under the third category, Ibn al-Salah mentioned:

<sup>126</sup> Having a small number of intermediate narrators in the chain of transmission.

<sup>127</sup> See pp. 183-184, Ibn al-Ṣalāḥ (2006), An Introduction to the Science of the Ḥadīth, (translated by Dr. Eerik Dickinson, Garnet Publishing Limited.

<sup>128</sup> Category 29 ELEVATED AND LOW ISNADS (Ma’rifat al-isnad -wa-’l-nazil).

“Elevation in relation to the transmission of one or both of the Sahihs [that is, those of **Bukhari** and Muslim] or the other famous, authoritative books...”

**Shaykh Muhammad Qa'im al-Sindi** (d. 1157 AH) wrote a work entitled *Fawz al-Kiram* in defence of placing the hands beneath the navel, and the evidences to substantiate it as a response to Shaykh Muhammad Hayat al-Sindi's (d. 1163 AH) *Fath al-Ghafur fi wad'il aydi ala'l Sudur*. While defending the hadith of Wa'il ibn Hujr<sup>129</sup> (ra) with the additional wording – ‘under the navel’ as found in some manuscripts of the Musannaf ibn Abi Shayba he mentioned the following point in his *Fawz al-Kiram*<sup>130</sup> which applies to the discussion on accepting the manuscripts of Sahih al-Bukhari that contain the ta'wil of Imam al-Bukhari:

“I have seen this sublime hadith with my own eyes with this addition that has been transmitted by Shaykh Qāsim (ibn Qutlubugha, d. 879 AH), and what is transmitted by Shaykh Qāsim is grabbed onto with one's molar teeth.<sup>131</sup> There is no harm in relying on it alone just as there is no harm in only relying on what has been transmitted by al-Hafiz (ibn Hajar al-Asqalani) from the books that are prevalent. It not being found in certain copies is not proof for negating the validity of this addition, **and additions in copies are accepted, just as Sahih al-Bukhari is related with various narrations and the commentators have all agreed to all of its narrations as proofs**. Thus, the position that this addition is a mistake despite the absolute certainty of Shaykh Qāsim attributing it to the Muṣannaf, and my direct witnessing of it in the copy that is found in the library of Shaykh 'Abdul Qādir, the Muftī of Hadith and reported tradition (al-athar), does not deserve to be called a position until it says: ‘And this addition that is found in most of the copies is Sahih.’”

For all of the above reasons the ta'wil from Imam al-Bukhari has been affirmed and emanated from him, and thus can not be excluded by any scholarly means. In the next section mention of the ta'wil of dahik shall be presented from other prominent Imams of the past.

<sup>129</sup> See my article - *Contentions on the Ziyada to Wa'il ibn Hujr's Narration*, available here: <https://archive.org/details/ContentionsOnTheZiyadaToWailIbnHujrsNarration>

<sup>130</sup> *Fawz al-Kiram*, Aligarh university manuscript (no. 7886, folio 21b).

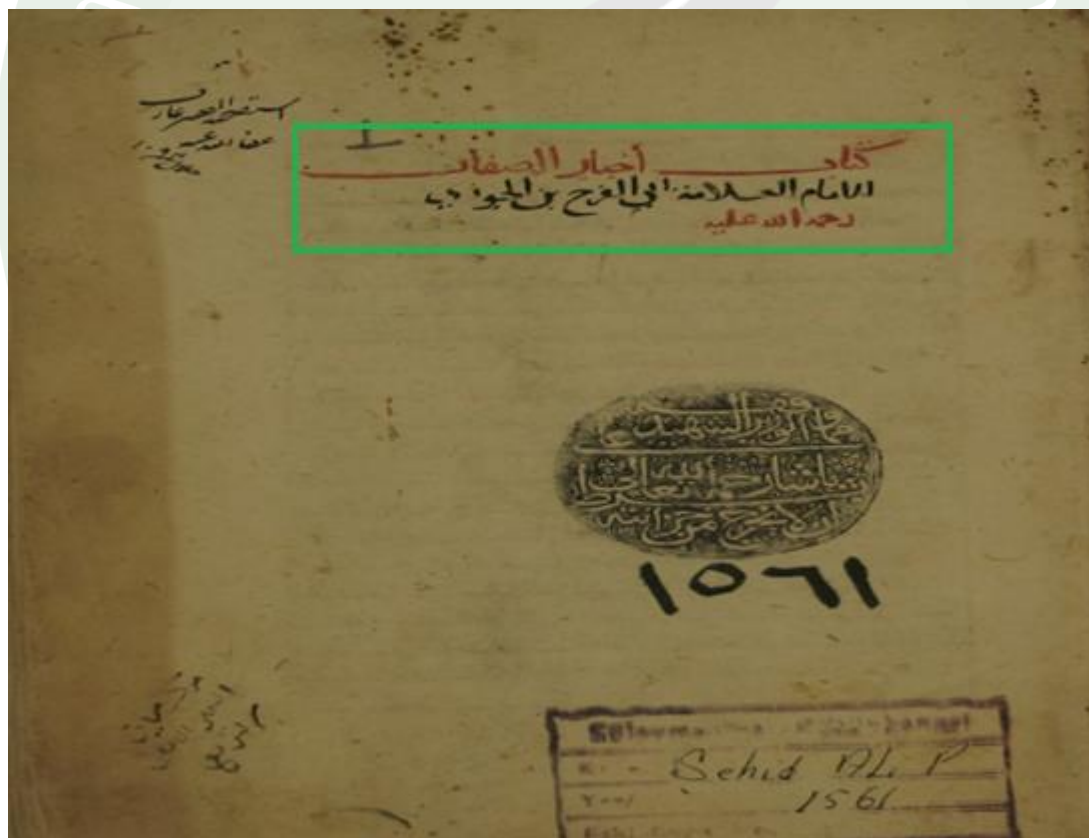
<sup>131</sup> That is it is grabbed onto with certainty.



## IMAM AHMED IBN HANBAL, IMAM IBN ABD AL-BARR AND IMAM AL-SINDI AND THE TA'WIL OF DAHIK (‘LAUGHTER’)

Let us finish by showing an authentic narration from **Imam Ahmed ibn Hanbal** (d. 241 AH) also performing ta’wil. This narration was recorded by the foremost Hanbali scholar in his time in terms of collating the Madhhab of Imam Ahmed. This being Imam Abu Bakr al-Khallal (d. 311 AH) who recorded it from his reliable teacher, Imam Abu Bakr al-Marrudhi,<sup>132</sup> who reported from his teacher, Imam Ahmed ibn Hanbal. Hence, the chain of transmission is authentic.

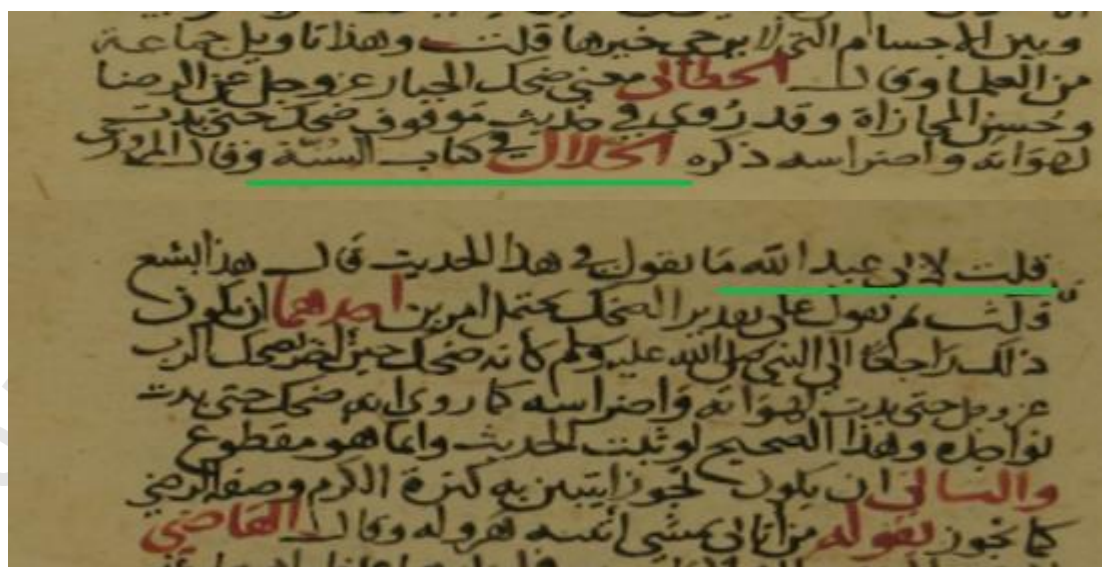
The report in question was recorded by the Hanbali polymath, **Imam Abul Faraj ibn al Jawzi** (d. 597 AH) from the manuscript of *Kitab al-Sunna* by al-Khallal that he possessed in Baghdad, and he mentioned it in his work on the Sifat (Attributes) of Allah entitled, *Kitab Akhbar as-Sifat*. There is a manuscript of this work stored in the Süleymaniye library in Istanbul, under the Shahid Ali Pasha<sup>133</sup> collection (no. 1561). Title page:



<sup>132</sup> Some have typed it as al-Marwazi.

<sup>133</sup> Last folio (42b) mentioned that this copy was scribed in the year 890 AH.

This work was translated into English<sup>134</sup> and here is the reference to the Ta'wil from Imam Abu Abdullah Ahmed ibn Hanbal from the original manuscript (folios 26b-27a) text by Ibn al-Jawzi:



In typed format:

فرقًا بينه وبين الأجسام التي لا تُرجى خيبرها. قلت: وهذا تأويل جماعة من العلماء. وقال الخطابي: معنى ضحك الجبار عز وجل [الإخبار] عن الرضى وحسن المجازاة. وقد روي في حديث موقوف: «ضحك حتى بدت لهواته وأضراسه». ذكره الخلال في كتاب السنة. وقال المروزي: (26b) قلت لأبي عبد الله: ما تقول في هذا الحديث؟ قال: هذا بشع. قال: قلت: ثم يقول: على تقدير الضحك؟ يحتفل أمرين.

أبو الفرج بن الجوزي

٦٦

أحدهما أن يكون ذلك راجعاً إلى النبي صلى الله عليه وسلم كأنه ضحك حين أخبر بضحك الرب عز وجل حتى بدت لهواته وأضراسه كما روي أنه ضحك حتى بدت نواجذه. وهذا [هو] الصحيح لو ثبت الحديث، وإنما هو مقطوع. والثاني أن يكون تجوُّزاً يتبين به كثرة الكرم وصفة الرضى كما تجوُّز بقوله: من أتاني عشي أتيتته هرولة.

Translation from pp. 205-206:

<sup>134</sup> Published under the title - A medieval critique of anthropomorphism: Ibn al-Jawzi's *Kitab Akhbar al-Sifat: a critical edition of the Arabic text with translation, introduction and notes*, by Merlin L Swartz; Brill, Leiden, 2002.

This [kind of] metaphorical interpretation (*ta'wil*) was employed by a number of *ulama* in dealing with this tradition]: **al-Khattabi** maintained that references to God's laughing are to be taken as expressing His satisfaction (*rida*) and the excellence of the reward. In another tradition whose words are those of a Companion (a *hadith mawquf*), it is reported that "[the Prophet] laughed so heartily that the inside of his mouth and molars were visible." **Al-Khallal** quoted this tradition in his *Kitab as-Sunna*, [and he observed that] al-Marwazi once asked [fol.26b] Abu Abd Allah<sup>135</sup> what he thought about this tradition and that he replied: "It is objectionable (*bashi*)." He continued: "[If we assume the report to be true] the reference to laughing may be interpreted in two ways. In the first place, it may be construed as referring to the Prophet; that is, upon being informed that God laughed, [the Prophet himself] laughed so heartily that the inside of his mouth and molars were visible, just as it is reported in another tradition that [the Prophet] laughed until his teeth could be seen. This would be the correct interpretation were the tradition to be accepted as a reliable report. As a matter of fact, however, [its *isnad*] does not go back to the Prophet himself. The second possibility is *that 'laughing' is to be taken metaphorically (tajawwuzan) as a way of expressing God's abundant generosity (karam) and satisfaction (rida), in the same way he expressed himself in metaphor when he said: 'To him who approaches Me walking I will come running'.*"

The general rule employed by Imam Ahmed ibn Hanbal was to relegate the meaning (*tafwid al-ma'na*)<sup>136</sup> of the hadiths pertaining to the Sifat of Allah to Allah, but on some occasions he performed *ta'wil* like his student al-Bukhari did; followed by al-Khattabi after them. After the time of al-Khattabi a famous Maliki scholar known as **Imam Abu Umar ibn Abd al-Barr** (d. 463 AH) also made *ta'wil* of *dahik*.

Ibn Abd Al-Barr<sup>137</sup> said in *al-Tamhid lima fi al-Muwatta' min al-Ma'ani wa al-Asanid* (commentary on al-Muwatta'):<sup>138</sup>

وأما قوله: يضحك الله: فمعناه يرحم عبده عند ذاك، ويتلقاها بالروح والراحة والرحمة والرأفة، وهذا مجاز مفهوم

Meaning:

<sup>135</sup> This is Imam Ahmed ibn Hanbal.

<sup>136</sup> See references in the pdf here –

<https://archive.org/download/a-reply-to-a-salafi-on-how-to-correctly-understand-the-sifat-of-allah/A%20reply%20to%20a%20Salafi%20on%20how%20to%20correctly%20understand%20the%20Si%20fat%20of%20Allah.pdf>

<sup>137</sup> See more on his Aqida here –

<https://www.darultahqiq.com/issues-related-aqida-imam-ibn-abdal-barr-d-463-ah/>

<sup>138</sup> 18:345



**“And as for his statement ‘Allah ‘laughs’, it means He has mercy on His servant at that, and receives him with repose, comfort, mercy and affection; and this is a well-understood metaphor.”**

In the 12<sup>th</sup> Islamic century a hadith scholar by the name of **Shaykh Abul Hasan al-Sindi (d. 1138 AH)** wrote a hashiyya (notes) to the Sunan of Ibn Majah.<sup>139</sup> Under the following hadith he too made ta’wil of dahik:

**181.** Waki’ bin Hudus narrated that his paternal uncle Abu Razin said: “The Messenger of Allāh ﷺ said: ‘Allāh laughs at the despair of His slaves although He soon changes it.’<sup>[1]</sup> I said: ‘O Messenger of Allāh, does the Lord laugh?’ He said: ‘Yes.’ I said: ‘We shall never be deprived of good by a Lord Who laughs.’” (Hasan)

١٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنَّنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ خُذْسٍ، عَنْ عَمْرِو أَبِي رَزِينَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَحَّحَ رَبُّنَا مِنْ قُتُوطِ عِبَادِهِ وَقُرْبِ غَيْرِهِ» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَوْ يَضْحَكُ الرَّبُّ؟ قَالَ: «نَعَمْ» قُلْتُ: لَنْ نَعْدِمَ مِنْ رَبِّ يَضْحَكُ خَيْرًا.

تخريج: [إسناده حسن] أخرجه أحمد: ١٢، ١١/٤ من حديث حماد به \* وكيع حسن الحديث، جهله ابن القطان وغيره، وثقه ابن حبان، والترمذي، والحاكم وغيرهم.

Shaykh Abul Hasan al-Sindi mentioned<sup>140</sup> under the above narration:

قِيلَ الصَّحُّحُ مِنَ اللَّهِ الرِّضَا وَإِرَادَةُ الْخَيْرِ وَقِيلَ بَسْطُ الرَّحْمَةِ بِالْإِقْبَالِ وَبِالْإِحْسَانِ أَوْ بِمَعْنَى أَمَرَ مَلَائِكَتَهُ بِالصَّحِّحِ وَأَذِنَ لَهُمْ فِيهِ كَمَا يُقَالُ السُّلْطَانُ قَتَلَهُ إِذَا أَمَرَ بِقَتْلِهِ قَالَ ابْنُ حِبَّانَ فِي صَحِيحِهِ هُوَ مِنْ نِسْبَةِ الْفِعْلِ إِلَى الْأَمْرِ وَهُوَ فِي كَلَامِ الْعَرَبِ كَثِيرٌ

The above was translated<sup>141</sup> as follows:

**“It is said, ‘Laughter from Allah is satisfaction [al-ridaa] and the willing of good [iradah al-khair]’. And it is said, ‘The granting of mercy by acceptance [iqbaal] and excellence [ihsaan]’. Or it has the meaning of Him commanding His angels with laughter and his allowing them to do so, just as it is said, ‘The sultan killed him’ when (in fact) he (i.e. the sultan) ordered his killing. Ibn Hibban said in his Sahih, ‘It is from the attribution of the action to the one who orders it, and this happens a lot in the Arabic language.’”**

<sup>139</sup> Published by Darus Salam with the gradings of the late Salafi editor, Zubair Ali Zai.

<sup>140</sup> See his *Hashiyya al-Sindi ala Sunan ibn Majah* (1/77), also known as *Kifayatul Hajah fi Sharh Sunan ibn Majah*.

<sup>141</sup> See here - <https://fafirrooelaallah.wordpress.com/2007/10/16/he-knows-your-relief-is-very-close/>

## EPILOGUE

It can be ascertained with certainty that the ta'wil of dahik from Imam al-Bukhari has been proven from at least twenty-five manuscripts. It was transmitted by al-Firabri from al-Bukhari and at least three narrators transmitted the ta'wil from their teacher al-Firabri. These three narrators were shown earlier to be – i) Muhammad ibn Khalid ibn al-Hasan al-Firabri, ii) Abu Ali Muhammad ibn Umar ibn Muhammad ibn Shabbuyah al-Marwazi and iii) Abu Muhammad Abdullah ibn Ahmad ibn Hammuyah as-Sarakhsi.

Let us conclude with some thoughtful nasiha (advice) for those who are indulging in the explanation of the narrations pertaining to the Sifat of Allah, despite being unqualified to do so, or bring forth explanations not in line with the classically trained and accepted scholars of the past and present.

The major Hadith scholar that all the scholars of Hadith after his time cannot do without in terms of the Science of Hadith. This being *al-Khatib al Baghdadi* (d. 463 AH) who was a onetime Hanbali who switched to the Shafi'i Madhhab and became an Ashari<sup>142</sup> in creed to.

Al-Khatib al-Baghdadi said in his al-Jāmi' li Akhlāq al-Rāwī wa Ādāb al-Sāmi<sup>143</sup>:

وَيَتَجَنَّبُ الْمُحَدِّثُ فِي أَمَالِيهِ رَوَايَةَ مَا لَا تَحْتَمِلُهُ عُقُولُ الْعَوَامِّ لِمَا لَا يُؤْمَنُ عَلَيْهِمْ فِيهِ مِنْ دُخُولِ الْخَطَا وَالْأَوْهَامِ وَأَنْ يُشَبِّهُوا اللَّهَ تَعَالَى بِخَلْقِهِ وَيُلْحِقُوا بِهِ مَا يَسْتَحِيلُ فِي وَصْفِهِ وَذَلِكَ نَحْوُ أَحَادِيثِ الصِّفَاتِ الَّتِي ظَاهِرُهَا يَقْتَضِي التَّشْبِيهَ وَالتَّجْسِيمَ وَإِنْبَاتِ الْجَوَارِحِ وَالْأَعْضَاءِ لِلْأَرْزَاقِ الْقَدِيمِ وَإِنْ [ص:108] كَانَتْ الْأَحَادِيثُ صِحَاحًا وَلَهَا فِي التَّأْوِيلِ طُرُقٌ وَوُجُوهٌ إِلَّا أَنَّ مَنْ حَقَّقَهَا أَنْ لَا تُرَوَى إِلَّا لِأَهْلِهَا خَوْفًا مِنْ أَنْ يُضَلَّ بِهَا مَنْ جَهِلَ مَعَانِيَهَا فَيَحْمِلُهَا عَلَى ظَاهِرِهَا أَوْ يَسْتَنْكِرُهَا فَيَرُدُّهَا وَيَكْذِبُ رَوَاتِهَا وَنَقْلَتِهَا

*“In his dictations, the scholar of Hadith (Muhaddith) should avoid from narrating traditions which the minds of ordinary people (awaam) are incapable of comprehending them, for they might fall into error and delusions (awham). They might fall into assimilating (tashbih) Allah with his creation or describing Him with improper descriptions.*

*The example for this are the hadiths pertaining to the Divine attributes (sifat) whose outward meanings (zahir) entail comparing Allah to his creation (tashbih), and comparing him to a body (tajsim) or attaching body parts and organs to the One who is al-azali al-qadim (the pre-eternal and the timelessly eternal). Even though these hadiths are authentic and*

<sup>142</sup> As mentioned by Imam Abdul Aziz al-Kattani (see Tarikh al-Islam of al-Dhahabi, 10/175, Bashhar Awwad edition)

<sup>143</sup> 2:107-108, Riyadh: Maktabah al-Ma'arif, 1983

*its Ta'wil occurs in many ways and guises, the right of these hadiths is they are not to be delivered except to the people who deserve them (li-ahlihā). We fear that those who are in ignorance of their meanings will convey the outward meaning (yaḥmiluhā 'alā zāhiriḥā) or reject, refute and belie their narrations and transmissions."*

The above should be taken on board by every person who claims to be following the Scholars of Hadith (Ahlul Hadith) and the Salaf, especially their lay folk, for they are the main individuals in our time globally spreading malice and mayhem on such matters on the streets, masjids, in homes, various electronic formats like the internet and social media. They are the ones who demean Sunni scholars who performed ta'wil by declaring them Jahmiyya (followers of Jahm ibn Safwan) who rejected the attributes of Allah.

In summary, it has been conclusively demonstrated that great scholars like Imam al-Bukhari, Imam Ahmed ibn Hanbal, Imam al-Khattabi, Imam ibn Abd al-Barr and Imam Abul Hasan al-Sindi did perform ta'wil of dahik to have a figurative meaning. As for those who previously denied the Salaf ever performed ta'wil, they are left with the predicament of whether or not they would be willing to debase the named scholars for their ta'wil, and deem them to be on the way of the Jahmiyya. If that be the case according to their principles then they would be faced with the quandary of not taking anything from their books, as the Jahmiyya were deemed to be disbelievers by some from the Salaf; and Allah knows best.

**Peace and blessings be upon Sayyiduna Muhammad**

**Compiled by:**

**Abul Hasan Hussain Ahmed**

**Darut-Tahqiq, London, England**

**15<sup>th</sup> Sha'ban 1443AH/18<sup>th</sup> March 2022**