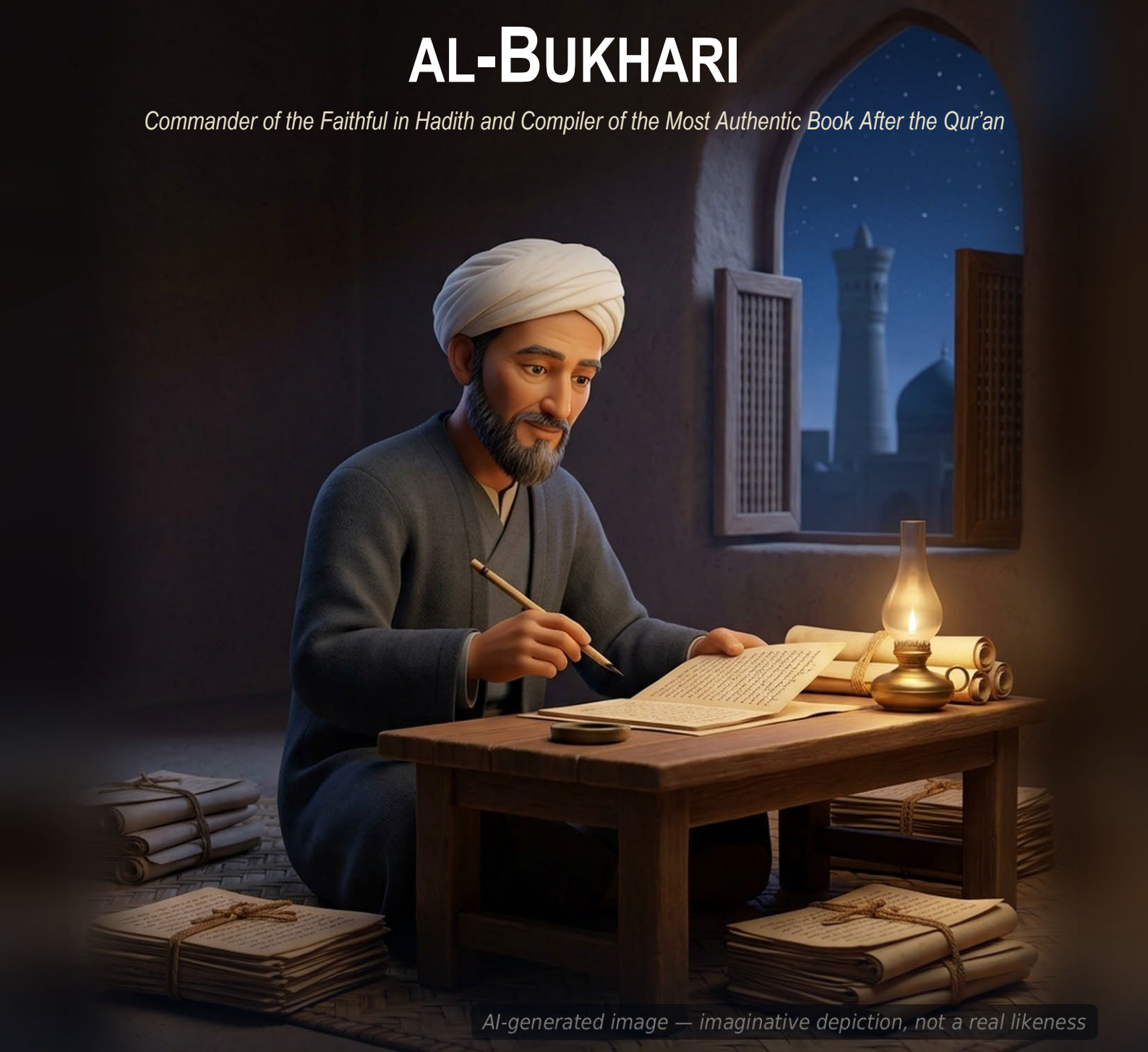
Tracing the Scholars of Islam

Series 8

Imam al-Bukhari

Commander of the Faithful in Hadith and Compiler of the Most Authentic Book After the Qur'an



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 8

IMAM AL-BUKHARI

Commander of the Faithful in Hadith and Compiler of the Most Authentic Book After the Qur'an

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ

"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."

SURAH AL-HIJR 15:9

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent down the Qur'an and preserves it, and who raised imams to preserve the Sunnah of His Messenger. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This eighth book of Tracing the Scholars of Islam tells the story of the imam whose name we mention every time we say "a Hadith narrated by al-Bukhari". May his story make us value the Hadith that have reached us, and may this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook, in a **3D** illustration style, is an **image generated by artificial intelligence (AI)** — an ***imaginative depiction, not a real likeness*** of Imam al-Bukhari, since no portrait of him was ever drawn. This label is also printed on the cover. His **slender frame, neither tall nor short**, follows the description recorded in the books of biography.

He is shown **writing with a reed pen** at a low desk, surrounded by **bundled manuscripts** — a symbol of the hundreds of thousands of Hadith he gathered and sifted to compile ***Sahih al-Bukhari***.

Through the window appears **the night sky of Bukhara** and a mud-brick minaret — his birthplace in Central Asia — while **an oil lamp** lights his face and hands.

Two gold lines at the bottom frame the author's name, while the image runs in full to the edge of the page.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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IMAM AL-BUKHARI

The eighth book of **Tracing the Scholars of Islam** tells the story of the imam whose book the scholars judged to be ***the most authentic book after the Qur'an***: ***Imam Muhammad ibn Isma'il al-Bukhari*** رحمه الله. He was a student of Imam Ahmad ibn Hanbal (Series 7), and the teacher of Imam Muslim and Imam at-Tirmidhi.

Imam Ahmad himself said: ***"Khurasan has never produced anyone like Muhammad ibn Isma'il."***

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and biography is placed in the brown "History Note" boxes. From this book on, a cover image that shows the scholar's face is an AI-generated image and is marked as such.

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ALLAH PRESERVES HIS REMINDER

SURAH AL-HIJR 15:9

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

Translation: Sahih International — quran.com/15:9

EXPLANATION OF VERSE 15:9

Allah says: ***"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian"***. Many scholars explained that the preservation of the Qur'an also includes the preservation of the ***Sunnah*** that explains it. And Allah preserves it through His sincere servants — among them Imam al-Bukhari.

SURAH AL-HUJURAT 49:6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Translation: Sahih International — quran.com/49:6

EXPLANATION OF VERSE 49:6

Allah commands: ***"if there comes to you a disobedient one with information, investigate"***. This verse is ***a foundation of the science of Hadith***: every report attributed to the Messenger of Allah ﷺ must have its narrators examined. Imam al-Bukhari spent his life carrying out this command with great care.

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WHO WAS IMAM AL-BUKHARI?

His full name was ***Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughirah al-Ju'fi al-Bukhari***, with the kunyah ***Abu 'Abdillah***. He was ***born in Bukhara*** (in present-day Uzbekistan) ***on a Friday in the month of Shawwal, 194 AH***.

His father, Isma'il, died while he was still young, and he was raised by his mother. His father once said: ***"I do not know of a single dirham in my wealth that is unlawful or doubtful."*** Imam al-Bukhari himself said: ***"I was inspired to memorise Hadith while I was still at the Qur'an school (kuttab)."***

THE VERDICTS OF THE SCHOLARS

Ibn Khuzaymah: "I have not seen beneath the sky anyone ***more knowledgeable of the Hadith of the Messenger of Allah*** ﷺ than Muhammad ibn Isma'il." **Adh-Dhahabi:** "The imam, the hafiz, the proof, ***the leader in fiqh and Hadith***." **Ibn Hajar:** "***A mountain of memorisation and the imam of the world in the fiqh of Hadith***." **An-Nasa'i:** "***Thiqah, trustworthy***."

HISTORY NOTE: THE STORY OF HIS EYESIGHT IN CHILDHOOD

The books of biography report that Imam al-Bukhari ***lost his sight*** as a child. His mother prayed and wept much, then saw in a dream the Prophet Ibrahim عَلَيْهِ السَّلَامُ saying: "Allah has restored your son's sight because of your many supplications." The next morning, his sight had returned.

This story is narrated in history books such as Tarikh Baghdad. It is ***not a Hadith***, but a historical account that illustrates ***the power of a mother's supplication***.

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AN EXTRAORDINARY CHILD

Bukhara in that age was a prosperous trading city of ***Central Asia***, on the route between Khurasan and the Turkic lands. In this city an orphan began memorising Hadith while his friends were still at play.

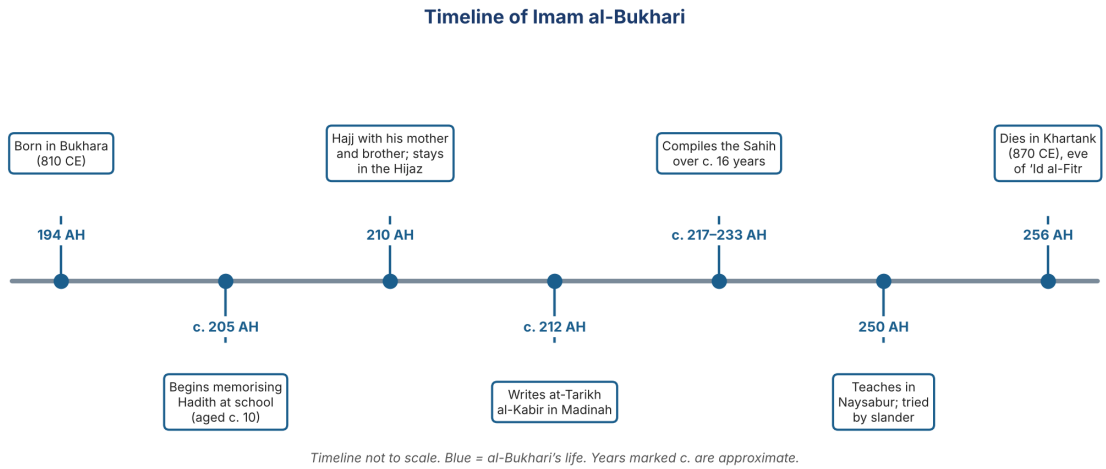


Figure 1: Timeline of Imam al-Bukhari.

HISTORY NOTE: CORRECTING HIS TEACHER'S CHAIN AT ELEVEN

Al-Khatib al-Baghdadi and Ibn Hajar relate al-Bukhari's own account: at ***eleven years old*** he attended the circle of a teacher in Bukhara named ***ad-Dakhili***. The teacher cited a chain: "Sufyan, from Abu az-Zubayr, from Ibrahim." Al-Bukhari said: ***"Abu az-Zubayr does not narrate from Ibrahim."*** The teacher rebuked him, went in to check his book — then came out and said: "You are right, boy. It is ***az-Zubayr ibn 'Adi***."

By ***eighteen*** he had written a book on the rulings of the Companions and Tabi'un, and wrote ***at-Tarikh al-Kabir*** in Madinah ***on moonlit nights***. Both are biographical reports (not Hadith).

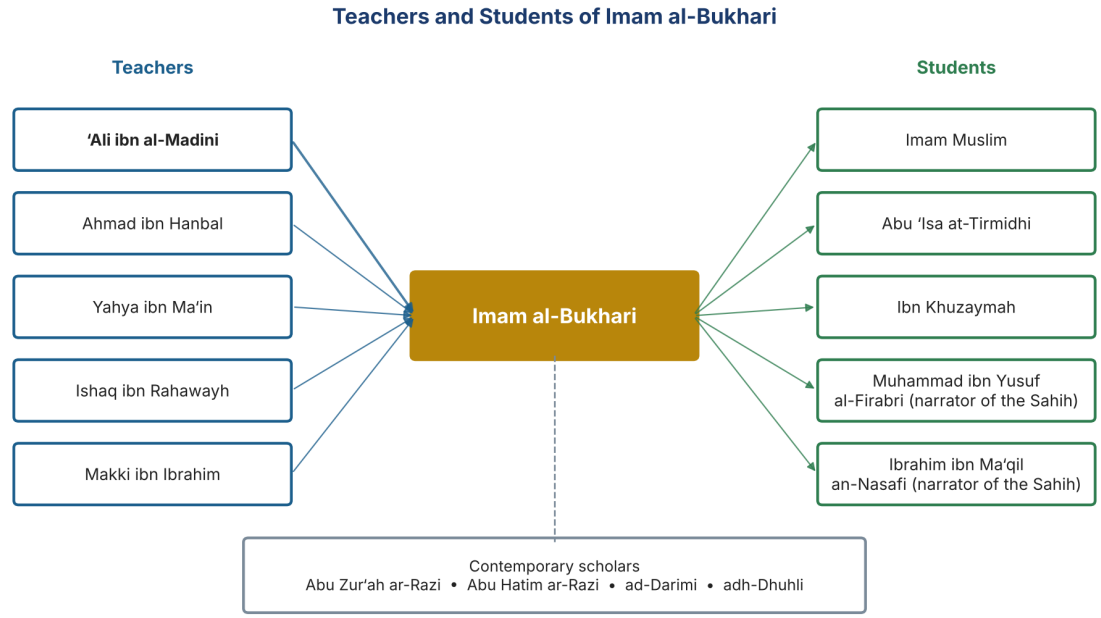
REFERENCES:

Al-Khatib al-Baghdadi, Tarikh Baghdad; Ibn Hajar, Hady as-Sari (Introduction to Fath al-Bari).

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A THOUSAND TEACHERS

Imam al-Bukhari is reported to have said: ***"I wrote (Hadith) from one thousand and eighty people, all of them people of Hadith."*** Among them was Imam Ahmad ibn Hanbal (Series 7). Yet the teacher he revered most was ***'Ali ibn al-Madini*** — he said: ***"I never felt small before anyone except 'Ali ibn al-Madini."***



Simplified diagram based on the books of narrators (Tahdhib al-Kamal, Siyar A'lam an-Nubala'). He himself mentioned over a thousand teachers.

Figure 2: Teachers and students of Imam al-Bukhari.

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HAJJ AT THE AGE OF 16

According to Wikipedia, at the age of ***16 (826 CE)***, al-Bukhari performed ***Hajj*** with his ***widowed mother*** and his ***elder brother***. After Hajj, he ***stayed in the Hijaz*** to seek knowledge — the beginning of his long journeys. https://en.wikipedia.org/wiki/Muhammad_al-Bukhari

SURAH ALI 'IMRAN 3:97

فِيهِ ءَايَٰتُۢ بَيِّنَٰتٌ مَّقَامُ إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى ٱلنَّاسِ
حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ
ٱلۡعَٰلَمِينَ ٩٧

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

Translation: Sahih International — quran.com/3:97

"And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way". Tafsir Ibn Kathir 3:97

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HADITH — SAHIH AL-BUKHARI, NO. 1773

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"(The performance of) 'Umrah is an expiation for the sins committed between it and the next 'Umrah, and the reward of an accepted Hajj (Hajj mabrur) is nothing except Paradise."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik, from Sumayy (freed slave of Abu Bakr ibn 'Abd ar-Rahman), from Abu Salih as-Samman, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of 'Umrah, Chapter on the Obligation and Virtue of 'Umrah, Hadith No. 1773.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1773

LESSONS FROM THIS HADITH

An ***accepted (mabrur)*** Hajj is rewarded with Paradise. For al-Bukhari, Hajj was not only worship but also ***a gateway to knowledge***: in Makkah and Madinah he met many Hadith scholars.

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A TRAVELLER IN SEARCH OF HADITH

In 210 AH, at about the age of sixteen, he performed Hajj with his mother and elder brother, then remained in the Hijaz to seek knowledge. After that he travelled to ***Madinah, Iraq (Baghdad, Basrah, Kufah), Syria, Egypt and Khurasan*** to hear Hadith from more than a thousand teachers.

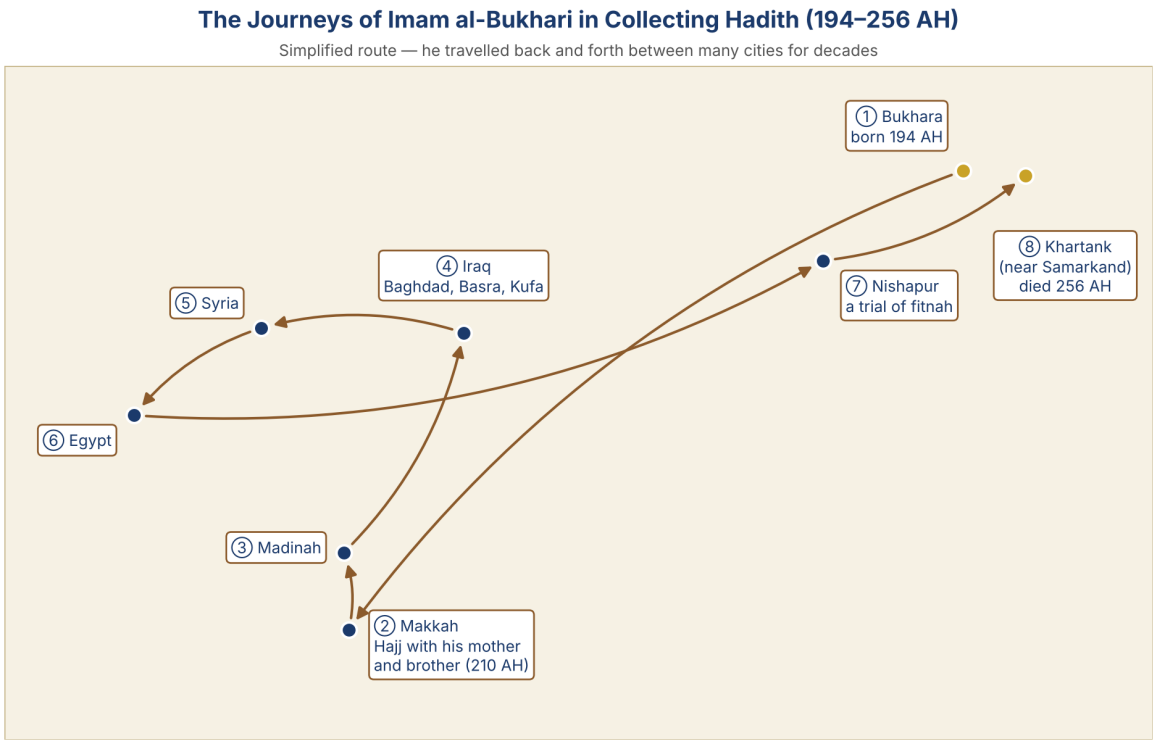


Figure 3: The journeys of Imam al-Bukhari in gathering Hadith (schematic map).

HISTORY NOTE: THE TEST OF ONE HUNDRED HADITH IN BAGHDAD

The books of biography report that when Imam al-Bukhari came to Baghdad, the Hadith scholars wanted to test his memory. They ***mixed up the chains and texts of one hundred Hadith***, then recited them to him. To each one he replied, "I do not know it." Then he ***corrected every one of them***, one by one, returning each chain to its correct text.

Some scholars have discussed the strength of this story's chain, but it is well known in the books of biography as an illustration of the strength of his memory.

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KNOWLEDGE BEFORE SPEECH AND ACTION

In ***the Book of Knowledge*** of his Sahih, al-Bukhari placed a famous chapter: ***"Knowledge comes before speech and action"***, citing the following verse as proof:

SURAH MUHAMMAD 47:19

فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۗ وَٱللَّهُ يَعۡلَمُ مُتَقَلَّبَكُمۡ وَمَثۡوَىٰكُمۡ ١٩

So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

Translation: Sahih International — quran.com/47:19

"So know, [O Muhammad], that there is no deity except Allah". Allah begins with ***knowledge***, then ***action*** (seeking forgiveness). Tafsir Ibn Kathir 47:19

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HADITH — SAHIH AL-BUKHARI, NO. 71 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn 'Abd ar-Rahman said: I heard Mu'awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **"Whoever Allah wishes good for, He gives him understanding of the religion. I am only a distributor, and Allah is the One who gives. This nation will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa'id ibn 'Ufayr, from Ibn Wahb, from Yunus, from Ibn Shihab az-Zuhri, from Humayd ibn 'Abd ar-Rahman, from Mu'awiyah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71. Also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

LESSONS

Action not founded on knowledge easily goes astray. That is why al-Bukhari gave priority to ***sound knowledge*** — and spent his life ensuring that the knowledge reaching the Ummah is ***true***.

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SAHIH AL-BUKHARI: OPENED WITH INTENTION

The full name of his book is ***al-Jami' al-Musnad as-Sahih al-Mukhtasar min Umur Rasulillah ﷺ wa Sunanihi wa Ayyamihi***. He chose its Hadith by the strictest conditions, and according to the books of biography, he ***prayed two rak'ahs*** before writing each chapter heading. The book contains about ***7,500 Hadith*** including repetitions, or around ***2,600 Hadith*** without repetition, according to the scholars' counts.

Imam al-Bukhari ***opened*** his book with the following Hadith — as if to remind every reader to set his intention right:

HADITH — SAHIH AL-BUKHARI, NO. 1 — THE OPENING HADITH OF SAHIH AL-BUKHARI

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

TRANSLATION:

'Alqamah ibn Waqqas al-Laythi said: I heard 'Umar ibn al-Khattab رضى الله عنه say on the pulpit: I heard the Messenger of Allah ﷺ say: **"Actions are only by intentions, and every person will have only what he intended. So whoever emigrated for worldly gain he would attain, or for a woman he would marry, his emigration is for that to which he emigrated."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi 'Abdullah ibn az-Zubayr, from Sufyan ibn 'Uyaynah, from Yahya ibn Sa'id al-Ansari, from Muhammad ibn Ibrahim at-Taymi, from 'Alqamah ibn Waqqas al-Laythi, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Revelation, Hadith No. 1 (the first Hadith of Sahih al-Bukhari); also narrated by Muslim (No. 1907).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1

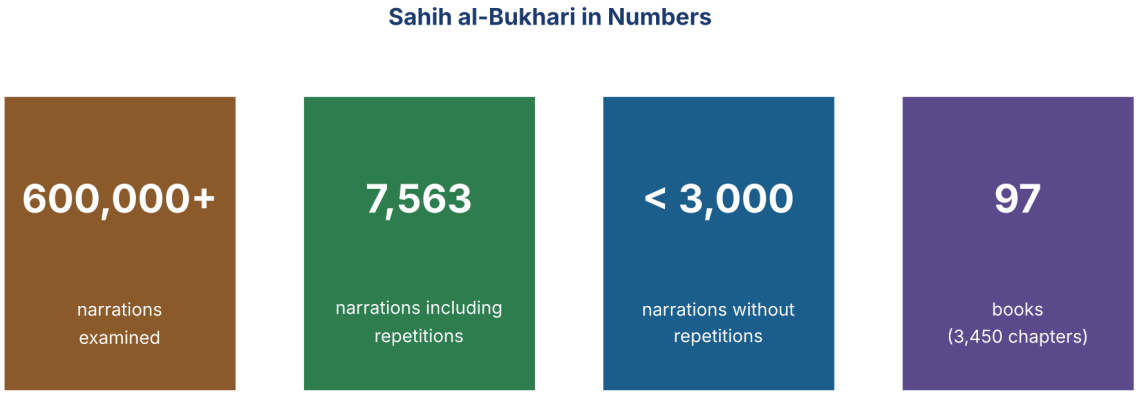
LESSONS FROM THIS HADITH

The greatest knowledge has no value without ***a sincere intention***. Imam al-Bukhari placed this Hadith on the first page, just as scholars after him opened their own books with the same Hadith.

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SAHIH AL-BUKHARI IN NUMBERS

Al-Bukhari's book is called ***al-Jami' as-Sahih***. The figures below show how great this work is:



Approximate figures; counts differ by edition. Source: Wikipedia, "Muhammad al-Bukhari".

Figure 4: Sahih al-Bukhari in numbers (approximate).

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HISTORY NOTE: THE COMPILATION OF SAHIH AL-BUKHARI

According to Wikipedia, al-Bukhari reportedly examined ***over 600,000 narrations***, then chose ***7,563*** (including repetitions) — ***fewer than 3,000*** without repetitions — arranged in ***97 books*** and ***3,450 chapters***. It was completed around ***846 CE***.

Al-Bukhari also wrote ***al-Adab al-Mufrad*** (on manners and character) and ***at-Tarikh al-Kabir*** (biographies of narrators).

REFERENCES:

Wikipedia, "Muhammad al-Bukhari". https://en.wikipedia.org/wiki/Muhammad_al-Bukhari

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PRECISION AND TRUSTWORTHINESS

Imam al-Bukhari was known for being extremely careful in narrating Hadith, because he knew the severe warning against anyone who lies in the name of the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 3461

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

TRANSLATION:

‘Abdullah ibn ‘Amr رضى الله عنهما reported that the Prophet ﷺ said: **“Convey from me, even if it is a single verse. And narrate from the Children of Israel, there is no harm (in it). And whoever lies about me deliberately, let him take his seat in the Fire.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu ‘Asim ad-Dahhak ibn Makhlad, from al-Awza‘i, from Hassan ibn ‘Atiyyah, from Abu Kabshah as-Saluli, from ‘Abdullah ibn ‘Amr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3461.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3461

LESSONS FROM THIS HADITH

This Hadith contains ***two commands***: convey even a little, and ***never lie in the name of the Messenger of Allah*** ﷺ. In the age of social media, many share “hadith” without checking. The example of Imam al-Bukhari teaches us: ***verify first, share later***.

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TRUTHFULNESS LEADS TO PARADISE

The scholars assessed Hadith narrators on two scales: ***uprightness ('adalah)*** and ***precision of memory (dabt)***. Al-Bukhari took narrations only from narrators known to be ***truthful***. Allah says:

SURAH AT-TAWBAH 9:119

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ١١٩

O you who have believed, fear Allah and be with those who are true.

Translation: Sahih International — quran.com/9:119

"O you who have believed, fear Allah and be with those who are true". Tafsir Ibn Kathir 9:119

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HADITH — SAHIH AL-BUKHARI, NO. 6094

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا».

TRANSLATION:

‘Abdullah ibn Mas‘ud رضى الله عنه narrated that the Prophet ﷺ said: **“Truthfulness leads to righteousness, and righteousness leads to Paradise.** A man keeps telling the truth until he becomes a truthful person (siddiq). Lying leads to wickedness, and wickedness leads to the Fire. A man keeps lying until he is written before Allah as a liar.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Uthman ibn Abi Shaybah, from Jarir ibn ‘Abd al-Hamid, from Mansur ibn al-Mu‘tamir, from Abu Wa’il Shaqiq ibn Salamah, from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manners (Kitab al-Adab), Hadith No. 6094; also narrated by Muslim (No. 2607).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6094

LESSONS FROM THIS HADITH

Truthfulness is ***the foundation of Hadith science***. A narrator who once lied — even in worldly matters — has his narrations rejected. Truthfulness is also ***the path to Paradise*** for every Muslim.

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RECITE THE QUR'AN

The biographical works say al-Bukhari ***recited the Qur'an*** a great deal, especially in Ramadan. The Messenger of Allah ﷺ promised the intercession of the Qur'an for those who recite it:

HADITH — SAHIH MUSLIM, NO. 804

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ - حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لأَصْحَابِهِ اقْرَءُوا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَءُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلاَ تَسْتَطِيعُهَا الْبَطَلَةُ». قَالَ مُعَاوِيَةُ بَلَغَنِي أَنَّ الْبَطَلَةَ السَّحَرَةُ.

TRANSLATION:

Abu Umamah al-Bahili رضى الله عنه said: I heard the Messenger of Allah ﷺ say: **"Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions. Recite the two bright ones — al-Baqarah and Al 'Imran — for they will come on the Day of Resurrection like two clouds, or two shades, or two flocks of birds in ranks, pleading for their companions. Recite Surah al-Baqarah, for taking it is a blessing, abandoning it is a regret, and the sorcerers cannot withstand it."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from al-Hasan ibn 'Ali al-Hulwani, from Abu Tawbah ar-Rabi' ibn Nafi', from Mu'awiyah ibn Sallam, from Zayd (ibn Sallam), from Abu Sallam, from Abu Umamah al-Bahili رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Prayer of Travellers, Chapter: The Virtue of Reciting the Qur'an and Surah al-Baqarah, Hadith No. 804.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:804

LESSONS FROM THIS HADITH

Al-Bukhari spent his life with ***Hadith***, yet ***the Qur'an*** remained his chief companion. Hadith explains the Qur'an; the two cannot be separated.

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A GENEROUS MERCHANT

Many assume the Hadith scholars lived in poverty. Imam al-Bukhari in fact ***inherited wealth*** from his father and ***traded with it*** through partners (mudarabah). The profits funded his studies and his ***charity*** to poor students.

HISTORY NOTE: HONESTY IN TRADE

Ibn Hajar in ***Hady as-Sari*** relates that some merchants came to Imam al-Bukhari one evening to buy his goods at a profit of ***five thousand dirhams***. He said: "Come tomorrow." The next morning other merchants offered ***ten thousand***. He refused and sold to the first, saying: ***"I intended last night to sell to them; I do not wish to break my intention."***

It is also reported that he ***forgave*** a man who owed him a large sum when the man fell into hardship. This is a biographical report (not a Hadith).

REFERENCES:

Ibn Hajar, Hady as-Sari; adh-Dhahabi, Siyar A'lam an-Nubala', vol. 12.

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Imam al-Bukhari himself narrates the Hadith of the generous merchant in his Sahih:

HADITH — SAHIH AL-BUKHARI, NO. 2078 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ، فَإِذَا رَأَى مُعْسِرًا قَالَ لِفِتْيَانِهِ تَجَاوَزُوا عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا، فَتَجَاوَزَ اللَّهُ عَنْهُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ said: **"There was a merchant who used to lend to people. Whenever he saw someone in hardship, he would say to his assistants: Forgive him, that perhaps Allah may forgive us. So Allah forgave him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hisham ibn 'Ammar, from Yahya ibn Hamzah, from az-Zubaydi, from az-Zuhri, from 'Ubaydullah ibn 'Abdillah, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Sales, Chapter: Whoever Gives Respite to One in Hardship, Hadith No. 2078. Also narrated by Muslim (No. 1562).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2078

LESSONS FROM THIS HADITH

Forgiving those in hardship is a means to Allah's forgiveness. Trade in Islam is not only about profit; it is also a field of reward — as Imam al-Bukhari practised.

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GUARDING THE TONGUE

As a critic of narrators, Imam al-Bukhari had to assess thousands of people. Yet he was extremely ***careful with his tongue***.

HISTORY NOTE: "I HOPE TO MEET ALLAH WITHOUT BEING CALLED TO ACCOUNT FOR BACKBITING"

Adh-Dhahabi quotes Imam al-Bukhari: ***"I hope to meet Allah while He does not call me to account for having backbitten anyone."***

So when judging weak narrators he used ***very gentle*** expressions such as ***"fihi nazar"*** (there is consideration about him) or ***"sakatu 'anhu"*** (they were silent about him), and rarely used harsh words. This is a biographical report (not a Hadith).

REFERENCES:

Adh-Dhahabi, Siyar A'lam an-Nubala' 12/439; Ibn Hajar, Hady as-Sari.

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His fear of backbiting rests on the following Hadith:

HADITH — SAHIH MUSLIM, NO. 2589

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «أَتَدْرُونَ مَا الْغِيبَةُ». قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ». قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Do you know what backbiting (ghibah) is?"** They said: "Allah and His Messenger know best." He said: **"It is mentioning your brother with something he dislikes."** It was said: "What if what I say is true of my brother?" He said: **"If what you say is true of him, you have backbitten him; and if it is not true of him, you have slandered him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah and Ibn Hujr, from Isma'il (ibn Ja'far), from al-'Ala' (ibn 'Abd ar-Rahman), from his father, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining of Ties, Chapter: The Prohibition of Backbiting, Hadith No. 2589.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2589

LESSONS FROM THIS HADITH

Backbiting is mentioning something about our brother that he dislikes — even if it is true. If it is untrue, it is worse: ***slander***. Scholarly criticism of narrators is permitted to protect the religion, but Imam al-Bukhari shows it must be done with ***good manners and as little as possible***.

TEACHERS AND STUDENTS WHO STRENGTHEN ONE ANOTHER

Al-Bukhari learned from ***'Ali ibn al-Madini, Ahmad ibn Hanbal (Book 7), Yahya ibn Ma'in*** and ***Ishaq ibn Rahwayh***, and taught great students such as ***Imam Muslim*** (Book 9) and ***at-Tirmidhi***. These scholars were like one building:

HADITH — SAHIH AL-BUKHARI, NO. 481

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا». وَشَبَّكَ أَصَابِعَهُ.

TRANSLATION:

Abu Musa al-Ash'ari رضى الله عنه narrated that the Prophet ﷺ said: **"A believer to another believer is like a building, each part strengthening the other."** And he interlaced his fingers.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Khallad ibn Yahya, from Sufyan ath-Thawri, from Burayd ibn 'Abdullah ibn Abi Burdah, from his grandfather Abu Burdah ibn Abi Musa, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Prayer (Kitab as-Salah), Hadith No. 481; also narrated by Muslim (No. 2585).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:481

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LESSONS FROM THIS HADITH

Hadith science was built by ***many hands***: teachers who taught, students who recorded, and critics who assessed. Each generation ***strengthened*** the next.

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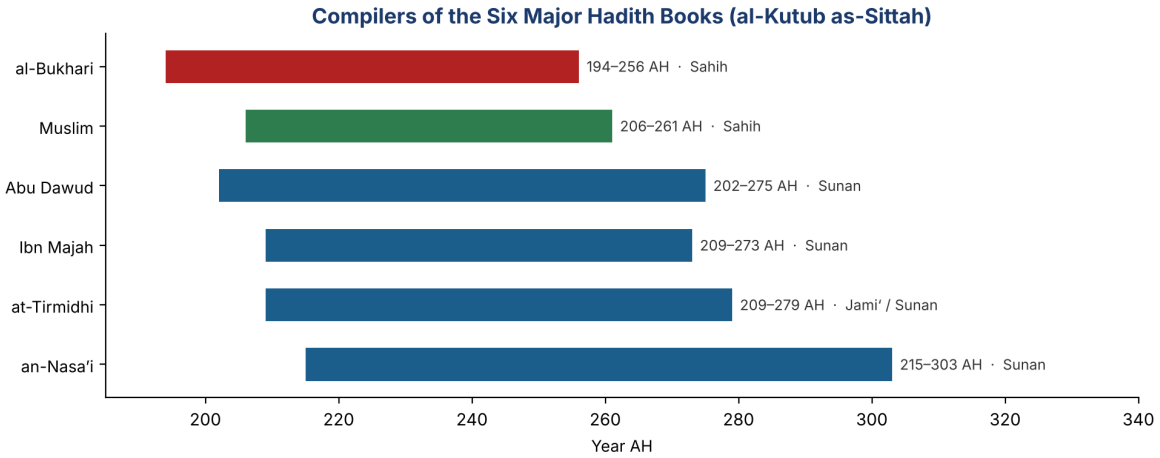
THE CHAIN OF HADITH LEARNING

ROLE	EXAMPLE
Teachers	‘Ali ibn al-Madini, Ahmad ibn Hanbal, Ishaq ibn Rahwayh.
Compiler	Al-Bukhari compiled al-Jami‘ as-Sahih.
Students	Muslim and at-Tirmidhi carried Hadith work forward.

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THE SIX MAJOR HADITH BOOKS

Sahih al-Bukhari is the first of ***the six major Hadith books*** (al-Kutub as-Sittah). Their compilers lived in ***one and the same era*** — the golden age of Hadith science.



Red and green: the two Sahih books; blue: the Sunan books. Approximate years. Source: Wikipedia, "Kutub al-Sittah".

Figure 5: Compilers of the six major Hadith books (approximate years).

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BOOK	COMPILER
Sahih al-Bukhari	Muhammad ibn Isma'il al-Bukhari (d. 256 AH).
Sahih Muslim	Muslim ibn al-Hajjaj (d. 261 AH) — Book 9.
Sunan Abi Dawud	Abu Dawud as-Sijistani (d. 275 AH).
Jami' at-Tirmidhi	Abu 'Isa at-Tirmidhi (d. 279 AH).
Sunan an-Nasa'i	Ahmad ibn Shu'ayb an-Nasa'i (d. 303 AH).
Sunan Ibn Majah	Muhammad ibn Yazid Ibn Majah (d. 273 AH).

Source: Wikipedia, "Kutub al-Sittah". https://en.wikipedia.org/wiki/Kutub_al-Sittah

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TRIAL AT THE END OF HIS LIFE

HISTORY NOTE: TURMOIL IN NAYSABUR AND BUKHARA

Near the end of his life, Imam al-Bukhari was tested with ***fitnah*** in Naysabur, when he was accused of holding that "my recitation of the Qur'an is created". He firmly denied it: ***"Whoever claims that I said 'my utterance of the Qur'an is created' is a liar; I never said it."***

Later in Bukhara, he came into conflict with the governor ***Khalid ibn Ahmad adh-Dhuhli***, who wanted him to come and teach his children privately at the palace. Imam al-Bukhari refused, saying that knowledge is not carried to the doors of rulers. He was then ***expelled*** from Bukhara, and moved to ***Khartank***, near Samarkand.

It was there that he ***passed away on the night of 'Id al-Fitr in 256 AH***.

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The last Hadith he placed at the end of his book is the Hadith about remembrance that is heavy in the Scale — as if it were the close of his own life's journey:

HADITH — SAHIH AL-BUKHARI, NO. 7563 — THE CLOSING HADITH OF SAHIH AL-BUKHARI

حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم «كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ said: **"Two words are beloved to the Most Merciful, light on the tongue, heavy in the Scale: Subhan Allahi wa bihamdihi, Subhan Allahil-'Azim."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Ishkab, from Muhammad ibn Fudayl, from 'Umarah ibn al-Qa'qa', from Abu Zur'ah ibn 'Amr, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tawhid, Hadith No. 7563 (the last Hadith of Sahih al-Bukhari); also narrated by Muslim (No. 2694).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7563

LESSONS FROM THIS HADITH

A book opened with ***intention*** is closed with ***the Scale of deeds***. Between the two lies the life journey of a believer.

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PATIENCE AND GRATITUDE

At the end of his life, al-Bukhari was tested with ***slander and expulsion*** (chapter 16). He faced it with ***patience***, as is the character of the believer:

HADITH — SAHIH MUSLIM, NO. 2999

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، وَشَيْبَانُ بْنُ فَرُّوخَ، جَمِيعًا عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، - وَاللَّفْظُ لِشَيْبَانَ - حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «عَجَبًا لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ».

TRANSLATION:

Suhayb رضى الله عنه reported that the Messenger of Allah ﷺ said: **"How wonderful is the affair of the believer, for all of his affairs are good for him, and this is for no one except the believer. If something pleasing befalls him, he is grateful, and that is good for him; and if hardship befalls him, he is patient, and that is good for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Haddab ibn Khalid al-Azdi and Shayban ibn Farrukh, both from Sulayman ibn al-Mughirah, from Thabit al-Bunani, from 'Abd ar-Rahman ibn Abi Layla, from Suhayb ar-Rumi رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Asceticism and Softening of Hearts, Hadith No. 2999.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2999

LESSONS FROM THIS HADITH

Every affair of the believer is ***good for him***: blessings are met with gratitude, trials with patience. Al-Bukhari died far from home, yet his book became ***the most authentic book*** after the Qur'an according to the majority of scholars.

SITUATION	THE BELIEVER'S ATTITUDE
Receiving a blessing	Gratitude to Allah.
Struck by hardship	Patience and hope of reward.
Slandered by people	Entrusting the matter to Allah.

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HIS TOMB AT KHARTANK

HISTORY NOTE: HIS DEATH AND TOMB

According to Wikipedia, al-Bukhari died on ***1 September 870 CE (256 AH)*** in ***Khartank***, a village near ***Samarkand***. His tomb lies within ***the Imam al-Bukhari Complex*** at Hartang, about 25 km from Samarkand, Uzbekistan, restored in ***1998***.

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HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father, 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1631

LESSONS FROM THIS HADITH

More than 1,150 years after his death, Sahih al-Bukhari is still ***read, taught and explained*** across the world — including in this eBook, which quotes dozens of its Hadith. This is ***beneficial knowledge*** whose reward never ends.

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ESTABLISHED REPORTS AND POPULAR STORIES

Many stories about Imam al-Bukhari circulate in lectures and books. The following table separates what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STORY	STATUS
Born in Bukhara in 194 AH and died in Khartank in 256 AH.	Established in the books of biography.
Praised by Imam Ahmad, Ibn Khuzaymah and Muslim.	Established in the books of narrators and biography.
His sight was restored through his mother's supplication.	Narrated in history books (Tarikh Baghdad); a historical account, not a Hadith.
The test of one hundred Hadith in Baghdad.	Well known in the books of biography; some scholars discuss the strength of its chain.
Praying two rak'ahs before writing each chapter of the Sahih.	Reported in the books of biography.
"Sahih al-Bukhari contains every authentic Hadith."	Not true. Imam al-Bukhari himself said he left out many authentic Hadith for fear the book would become too long.

REFLECTION — LEARNING FROM THE SIFTER OF HADITH

Imam al-Bukhari sifted hundreds of thousands of reports with care. We too should ***sift*** the stories told about him.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Allah preserves His religion through sincere servants (15:9).

Second: Investigate every report before accepting and spreading it (49:6).

Third: A mother's supplication and a father who guards what is lawful.

Fourth: Set your intention right in every deed and in knowledge (Sahih al-Bukhari 1).

Fifth: Never lie in the name of the Messenger of Allah ﷺ — verify first, share later (Sahih al-Bukhari 3461).

Sixth: Increase the remembrance that is heavy in the Scale (Sahih al-Bukhari 7563).

Seventh: Begin seeking knowledge young. Al-Bukhari corrected his teacher's chain at eleven.

Eighth: Trade honestly and generously (Sahih al-Bukhari 2078).

Ninth: Guard the tongue from backbiting (Sahih Muslim 2589).

Tenth: Knowledge before speech and action (47:19; Sahih al-Bukhari 71).

Eleventh: Be truthful, for truthfulness leads to Paradise (9:119; Sahih al-Bukhari 6094).

Twelfth: Make the Qur'an your chief companion (Sahih Muslim 804).

Thirteenth: Be patient and grateful in every state (Sahih Muslim 2999).

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CONCLUSION

Imam al-Bukhari رحمه الله passed away in Khartank on the night of 'Id al-Fitr in 256 AH. His book is still read in every corner of the world. In sha' Allah, **Tracing the Scholars of Islam** will continue with his most famous student, who compiled the second most authentic book: ***Imam Muslim ibn al-Hajjaj***. And Allah knows best.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Sahih	A Hadith with a connected chain of upright, precise narrators, free of irregularity and hidden defects.
Isnad / sanad	The chain of narrators who transmit a Hadith.
Matn	The text or content of a Hadith.
Kuttab	An elementary school where children learn to read and memorise the Qur'an.
Mudarabah	A business partnership: one provides capital, the other runs the trade.
Ghibah	Backbiting — mentioning something about a brother that he dislikes.
Jarh wa ta'dil	The science of assessing narrators: criticism (jarh) and accreditation (ta'dil).
Al-Kutub as-Sittah	The six major Hadith books: Sahih al-Bukhari, Sahih Muslim and four Sunan books.

REFLECTION QUESTIONS

1. Al-Bukhari corrected his teacher at eleven, and the teacher accepted it humbly. What is the lesson for students and teachers?

2. Why did Imam al-Bukhari refuse ten thousand dirhams to keep his intention?

3. How can we criticise with good manners, as Imam al-Bukhari assessed narrators?

4. Before sharing a "hadith" on social media, what steps should we take?

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

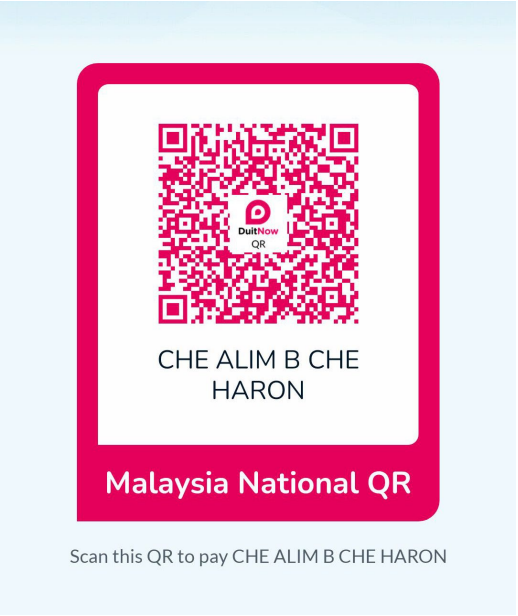
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

JAZAKUMULLAHU KHAIRAN KATHIRA

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