



NOTABLE MANUSCRIPTS OF 'SAHIHUL BUKHARI'

Journal Website:
<https://theusajournals.com/index.php/ijhps>

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Submission Date: Aug 09, 2024, Accepted Date: Aug 14, 2024,

Published Date: Aug 19, 2024

Crossref doi: <https://doi.org/10.37547/ijhps/Volume04Issue08-07>

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ABSTRACT

Certainly, in the Islamic world, "Sahih al-Bukhari" by Imam Bukhari is the first source on the science of hadith. There are conflicting opinions about the content of the work, the receipt and date of appearance of the original manuscript. The article scientifically substantiates the authenticity of the sanada of the work in a later period and the fact of taking handwritten copies from the original sources.

KEYWORDS

Transoxiana, muhaddiths, narrator, sanad, isnad, copy of Yunini, copy of Sultanate, copy of Abu Zarr Haravi, Silsila, Sultanate, copy.

INTRODUCTION

There is no place where the entire Islamic world has not reached the Maghreb mashriq "Sahih al-Bukhari" work of Imam Bukhari, the great muhaddith, the imam of muhaddiths, the sultan of hadith science. The great rank of Imam Bukhari in the science of hadith was recognized not only by the Islamic community, but also by representatives of other religions. "Sahih al-Bukhari" from Imam Bukhari was narrated by more than ninety thousand narrators and muhaddis. How great was the service of famous narrators, scribes and

muhaddiths of the Islamic Ummah when they narrated "Sahih al-Bukhari" and preserved it unchanged.

The existing copies of "Sahih al-Bukhari" in manuscript funds all over the world have been preserved only on the basis of the hadith turuq (sanadi) narrated by Firabri. About this, Ibn Hajar Asqalani (852/1449 AD) says: "The narration of Sahih al-Bukhari reached our age through hearing and writing based on the narration of Muhammad ibn Yusuf Firabri" [4:491-492]. Hajar Asqalani did a great job in the field of hadith

science, especially editing "Sahih al-Bukhari" and performed an incomparable great service in terms of commenting on it. Muhaddith states that the sanad of his predecessor "Sahih al-Bukhari" goes to Firabri through an independent and reliable sanad. With this, he scientifically substantiated the reliability of the work of "Sahih al-Bukhari", which reached Egypt and all Arab countries [9:34-36].

It is generally agreed that there are five famous narrators of Sahih al-Bukhari. They are called the first-class narrators of "Sahih al-Bukhari". Ibn Hajar said in the work "Fath al-Bari fi sharmi Sahih al-Bukhari": "The work "Sahih al-Bukhari" has reached us based on the narrations of five narrators." They are: Abu Abdullah Muhammad ibn Yusuf ibn Matr ibn Salih ibn Bishr al-Firabri (321/933 AD), Ibrahim ibn Maqal ibn Hajjaj Nasafi (294/907 AD) [1:1/62], Hammad ibn Shakir al-Nasawi (290/903 AD), Abu Talha Mansur ibn Muhammad ibn Ali ibn Qariyna Bazdavi (329/941 AD) and Qazi Husain ibn Ismail Muhamiliyy were among the most famous narrators [3:1/8].

Imam Bukhari's famous work "Sahih al-Bukhari", which was narrated by these five narrators, has been handed down from one community to another over the centuries, without any changes, based on the great services of scholars, narrators, muhaddiths and scribes. narrated by a person. Undoubtedly, these narrators heard and wrote down hadiths in the lectures of the great Muhaddith, directly in their presence. Out of so many narrators, only five narrations of Sahih al-Bukhari reached the later period.

Imam Firabri wrote down the work "Sahih al-Bukhari" after listening to his teacher Imam Bukhari twice. The first time in 248/862 in Firab and the second time in 252/864 in Bukhara from the muhaddith himself, he narrated "Sahih al-Bukhari" to many students 65 years after the death of his teacher Imam Bukhari[7:462].

Many muhaddiths have great merits in bringing the work "Sahih al-Bukhari" to the post-muhaddith era. The first narrators of the work from Imam Bukhari were Muhaddiths from Mowarunnahr. They passed down "Sahih al-Bukhari" in writing and orally from their shaykhs, and thus this work was ensured to reach the next era.

Abu Abdullah Muhammad ibn Yusuf al-Firabri, Ibrahim ibn Maqal Nasafi, Hammad ibn Shakir an-Nasawi, Abu Talha Mansur ibn Muhammad ibn Ali ibn Qariyna Bazdavi, Imam Kushshani, Abu Haysam Kushmikhani, Karima bint Marwaziya, Qazi Husain ibn Ismail, who came from Mowaroonnahr. Muhamili and other muhaddiths from Bukhara, Nasaf, Shosha, and Samarkand have great merit in spreading the work "Sahih al-Bukhari" widely in the Islamic world.

These narrators are the representatives of the first and second generation of narrators of the work after Imam Bukhari, and their golden status is inextricably linked to the later generation of hadith science. Although it is mentioned that there are more than ninety thousand narrators of Sahih al-Bukhari, its first narrators, Firabri and Maqal Nasafi, have been preserved, and the original number of copies all over the world goes back to these two muhaddis [2:666]. It is impossible to imagine that the work "Sahih al-Bukhari" would have reached the next period without the data of these two muhaddiths.

The work "Sahih al-Bukhari" was deeply studied by great muhaddiths in the times after Imam Bukhari, and the work was comparatively edited according to the requirements of the times. The main purpose of this revision was to make it easier for the reader and to correct some changes in the work caused by the mistakes of scribes, calligraphers and narrators, as well as to increase the authenticity of the text of hadiths and the number of narrators.

Mustamli (376/986 AD) says: "In the copy of "Sahih al-Bukhari" existing in Firabri, I saw parts that were not finished, were blacked out, were not whitewashed, and were not divided into chapters. I copied Bukhari's book by dividing the work into chapters, filling in the list of some hadiths [3:1/15]. According to Mustamli, all scholars of hadith divide "Sahih al-Bukhari" into chapters and name some chapters with hadiths related to the topic. It can be said that the time when Mustamli and Firabri edited this book, the chapter titles and the number of hadiths corresponds to 320/932 years.

Sahih al-Bukhari was later edited by Abu Dharr Harawi (434/1043 CE) and the next convenient copy was published. Muhaddith Imam Firabri's three students, Abu Ishaq Mustamli (376/986 AD), Abu Muhammad Hamavai Sarakhsi (381/991 AD) and Abu Haysam Kushmikhani (389/999 AD) narrated directly from Imam Firabri. Based on his narrations, he comparatively studied the work "Sahih al-Bukhari" and edited it on the basis of translation and tazvih evidence, and wrote a manuscript copy of the work. This edition by Abu Dharr al-Haravi dates to 430/1040 and this copy served as the primary source for later muhaddith[8:12].

Muhammed Yunini (701/1302 AD) studied and edited many copies of "Sahih al-Bukhari" and saw that they differed from each other in some aspects. enters For this work, he uses as a basis five copies of "Sahih al-Bukhari" that came to him with dates.

Muhammad Yunini's work "Sahih al-Bukhari" is based on the copies of Abu Ja'far Hamadani's Hafiz Abu Tahir on the authority of Salafis from Imam Qazi Iyaz's Abu A'la Sadafi and Abu Walid Sulayman ibn Khalaf Baji's narration on the basis of Abu Zarr Harawi's narration. This copy goes back to the original edited by Abu Zarr based on the narration of three of Firabri's students, Mustamli, Kumushkhani and Sarakhsi. On this basis,

the "Yunini" copy of "Sahih al-Bukhari", which is popular today in the entire Islamic world, will be presented. Narration of Abu Zarr Harawi will be famous in Maghreb and Mashreq. Ibn Rushdi (721/1322 AD) in his work "Ifadatu Nasih" mentions that many Maghrebs listened to "Sahih al-Bukhari" from Abu Dharr Harawi in Andalusia. Among them: Abu Abdullah Muhammad Ishbili (469/1077 AD), Abu Walid Sulaiman Bojii (474/1082 AD), Ibn Shurayh Muhammad Ishbili (476/1084 AD), Ahmad ibn Umar Mari (478 /1086 c.y.), Ibn Gardis Sijlamosi (492/1100 c.y.) and many other Andalusian narrators and muhaddis. Among these narrators, based on the narration of Abu Walid Sulaiman Boji (474/1082 AD), "Yunini" and "Sadafi" copies were created [2:732].

The copy of "Yuniniy" became known to the world under this name. Muhammad Yunini created a convenient copy for readers who recognized the spiritual legacy of Imam Bukhari as a whole authentic for the next era in the history of hadith science. At this point, it is worth noting that, at the same time, the claim that this work has lost its originality due to changes, like the opinion of those who criticize the hadith and doubt the authenticity of Imam Bukhari's work, is completely wrong. First of all, these imams paid particular attention to faithfulness in their relationship to hadith, and to fulfilling the words and deeds of the Prophet (pbuh) in accordance with the authentic Sunnah.

"Sultaniya" copy of "Sahih al-Bukhari", which is now famous in the Islamic world, and published as a research, will be the original source of "Yunini" copy.

In 1311/1894, Sultan Abdulhamid ordered the Egyptian scholars to prepare a new copy of "Sahih al-Bukhari" based on the original source.

Sheikh Hasan Nawawi, one of the scholars of hadith in Egypt, will be the head of these works and will form a committee consisting of sixteen mature scholars of his time, muhaddis, lexicographers. All manuscripts of Sahih al-Bukhari are selected and each written source is thoroughly edited and analyzed. Identified deficiencies are written down on the basis of the table, other copies, comments written by commentators, the rules of the Arabic language, logic, the science of puberty, and a decision is made based on the basis and entered into the book. Every argument and discussion in the book is addressed to the scholars of the world in order to adopt an important solution in the places where discussion is required and it is presented to the imams of all sects for advice. Each hadith text, narrator, and sanad are carefully checked for authenticity and compliance with the rules of the Arabic language dictionary.

Proofreaders of the "Sultaniya" copy "We relied on the "Yunini" copy for the authenticity of "Sahih al-Bukhari", its vocabulary and sanad. We hardly used other copies"[2:836]. Also, classified popular commentaries were widely used in the preparation of the copy of "Sultaniya".

The spread of "Sahih al-Bukhari" to Islamic society in the Maghreb, Andalusia and Western countries is based on the narrations of Firabri and Nasafi. Qazi Iyaz himself in his work "Mashoriqu Anwar": "The narration of the copy of "Sahih al-Bukhari" that has reached us came only in two ways, and no narration came to the Maghreb and Andalusia except for these two narrations. These are authentic narrations made by Firabri and Maqal Nasafi [5:103-104]. Qazi Iyaz was an unparalleled scholar of history and hadith in the Maghreb and Andalusia. According to his confession, it is noted that the work "Sahih al-Bukhari" reached these lands based on the narrations made by two

narrators, Firabri and Nasafi. It was noted that the work "Sahih al-Bukhari" did not come down on the basis of a sanad other than this.

It is noted that the first entry of "Sahih al-Bukhari" into the Maghreb and Andalusia was based on the narration made by Ibrahim ibn Ma'qal Nasafi from Imam Abu Ali Jayani (498/1106 AD) based on the narration made by Qazi Iyaz and Abu Bakr ibn Khair Ishbili [2 :762].

It is said that Firabri's narration entered the Maghrib much earlier than the copy narrated by Nasafi. According to Firabri's narration, he came to the Maghreb and Andalusia through the sanad: Abu Ali ibn Sakan (303/916 AD), Abu Zayd Marwazi (371/981 AD), Abu Ahmad Jurjani (373(AD 983/Abu Ali Kushshani (391/1001 AD) (Abu Ishaq Mustamli (376/986), Ibn Hamavai Sarakhsi (371/981 AD), Abu Haysam Kushmikhani (389/999 AD).

Abu Ali Jayani: "Another famous narrator of Sahih al-Bukhari in the Maghreb, Abu Muhammad Abdullah ibn Ibrahim Usili (392/1002 AD) was a muhaddith and hafiz, who first read the work from Abu Zayd Marwazi in Mecca in 353/964 and the second He heard it once in Baghdad in 359/970. Abu Hasan Ali ibn Muhammad Khalaf Qairani Zarir Qabisi (403/1012 AD) heard the work "Sahih al-Bukhari" from Usili, and these two muhaddiths are famous for spreading the science of hadith, especially the work "Sahih al-Bukhari" to the Maghreb, Andalusia and Africa. It is even acknowledged that "Usili and Qabisi are the sheikhs of Sahih al-Bukhari"[2:729].

Abu Hasan Ali ibn Muhammad Khalaf Qairani Zarir Qabisi is recognized as the first Muhaddith who brought "Sahih al-Bukhari" to Africa. Abu Umar Fasi and Musa ibn Isa ibn Abi Haj Ghawjum heard hadiths from him in Qiraan, and in this way "Sahih al-Bukhari" spread widely throughout Africa[2:730].

A manuscript copy of "Sahih al-Bukhari" copied by Usuli is preserved in the funds of Andalusia. In the "Ibn Yusuf" library in Morocco, there is a manuscript copy of "Sahih al-Bukhari" in Andalusian script with the number #301. This copy was copied by the scribe Ali ibn Ghalib ibn Muhammad ibn Hazmun Kalbi in 535/1141 in Bago, Andalusia. It is noted that this copy was copied from Usuli's original by Abu Abdullah ibn Itab[2:731]. Another famous female narrator, Karima bint Ahmad ibn Muhammad Marwaziyyah (463/1072 AD), also contributed to the introduction of Sahih al-Bukhari to Andalusia. The following Western and Andalusian muhaddith narrated Sahih al-Bukhari. They are: Sheikh Abu Asbagh ibn Isa Zahri, Khatib Abu Qasim ibn Ibrahim Muqri, Abu Ali Jayani Ghassani Qurtubi (498/1048 AD) and Ahmad ibn Muhammad Abdurrahman Ansari Andalusi (500/1105 AD). Qazi Iyaz says: "Ahmad ibn Muhammad Abdurrahman Ansari Andalusi went on pilgrimage to Makkah and heard a hadith from Karima bint Ahmad Marwazi" [5:1/35-37]. Muhaddisa lived for a long time, lived unmarried in Makkah and taught Muhaddis from the Maghreb, Africa and Andalusia from "Sahih al-Bukhari".

Narration of Abu Zarr Harawi is also popular in the Maghreb Mashriq and is a copy of Sahih al-Bukhari, which has spread to the West, Andalusia and Africa. Ibn Hajar Asqalani: "Abu Zarr heard Sahih al-Bukhari from the three great narrators Mustamli, Sarakhsi, Kushmihani who heard from Firabri. This is the most reliable of those that have come down to us, some of the differences in the work have been corrected and it is a separated copy" [3:1/7].

Also, Muhaddith Ibn Hajar Asqalani, the author of the commentary "Fathul Bari fi sharhi Sahihi al-Bukhari" written on Imam Bukhari's work "Sahih al-Bukhari", said: "I have studied all the shortcomings and criticisms expressed by imams against Sahih al-Bukhari. I edited

and researched this work and divided it into parts and chapters. "This book is such a rare work that there is not a single questionable hadith in it" and the fact that the work is absolutely authentic strongly refutes the guardians with doubts and criticism [6:815-830].

The rewriting of Sahih al-Bukhari after Imam Bukhari by Mustamli, Abu Zarr, Usuli, Muhammad Yunini, Ibn Hajar Asqalani, Sultan Abdulhamid does not mean that this work has been completely changed. The main purpose of all of them was to make the work more accessible to the readers of each period and to reform the errors and defects that entered some manuscript copies by a consensus union as a result of a comparative comparison and in-depth study. These reforms mainly increased the authenticity of the text of hadiths in the work and served to correct the number of narrators. The history of hadith science and paying attention to the text of hadiths and the history of narrators is an aspect that has been receiving great attention from the beginning of Islamic history until now. After all, this science is considered as the essence of the Sharia, the source of interpretation of the Holy Qur'an. Therefore, the science of hadith is always studied by scholars and muhaddiths of the Islamic community based on original sources, and it is filled with comments and explanations based on the needs and potential of the student of each era.

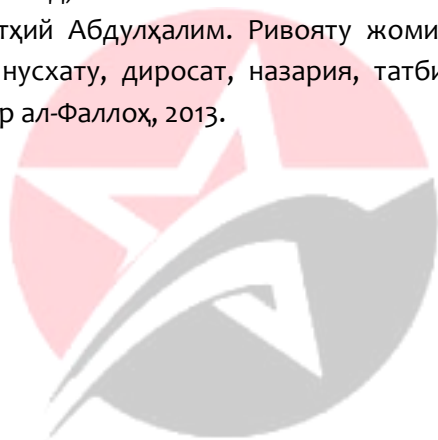
The Sunnahs and hadiths of the Prophet (pbuh) have been studied for 1,400 years and are being followed with sincerity and faith. We always have a great need for hadith in order to deeply understand the meanings of the Holy Qur'an and to understand its essence in practice. Without hadiths, it will be difficult to understand the basis of Islam and the essence of Sharia. As each verse is revealed, we refer to the hadiths of Rasulullah (s.a.w.), which are explained in a way that is specific to the understanding of the

ummahs, and through the hadiths, we understand the meaning of the verse and its intended ruling.

Today's ideological attacks are on the rise, every category is trying to justify its views, and in a time when there are biased approaches towards the scholars and the science of hadith, it is more important and relevant than ever to study the history and progressive stages of this science and conduct extensive research in this field.

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