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## Al-Jāmi<sup>c</sup> aṣ-Ṣaḥīḥ

by al-Bukhārī

### HIS LINEAGE

**H**E IS ABŪ ‘ABDULLĀH Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizba (a Bukharan word meaning “farmer”), al-Bukhārī, al-Ju‘fī by clientage. His grandfather, al-Mughīrah, became Muslim at the hands of al-Yamān al-Ju‘fī, and so he is ascribed to him.<sup>1</sup>

### HIS BIRTH

He was born after the Jumū‘ah prayer on 13th Shawwāl 194.<sup>2</sup>

He had a thin body, and was neither tall nor short.<sup>3</sup>

Muḥammad ibn Ismā‘īl lost his sight when a child. His mother saw Ibrāhīm al-Khalīl in a dream and he told her, “You! Allah has restored sight to your son because of your great amount of weeping (or great amount of supplication).” In the morning Allah had restored his sight.<sup>4</sup>

### THE BEGINNING OF HIS AFFAIR

He was inspired to memorise hadith when he was ten years old studying in the *kuttāb*. When he left the *kuttāb*, he began to frequent ad-Dākhilī and others. One day when ad-Dākhilī was reading to people, he said, “Sufyān from Abū’z-Zubayr from Ibrāhīm.” Al-Bukhārī said to him, “Abū’z-Zubayr did not see Ibrāhīm,” and ad-Dākhilī chided him. Al-Bukhārī told him, “Consult the source.” He went in and looked at it and then came out and said, “So how is

<sup>1</sup> Imām adh-Dhahabī, *Siyar a’lām an-nubalā’*, 12:391.

<sup>2</sup> See Ibn Khallikān, *Wafayāt al-‘ayyān*, 4:190.

<sup>3</sup> See Ibn Khallikān, *Wafayāt al-‘ayyān*, 4:190.

<sup>4</sup> Imām adh-Dhahabī, *Siyar a’lām an-nubalā’*, 12:393; Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi‘iyyah*, 2:216, *Ṭabaqāt al-Hanābilah*, 1:274, and Ibn Ḥajar, preface to *Fath al-Bārī*, 478.

### The Six Primary Sources

it, boy?” Al-Bukhārī said, “It is az-Zubayr ibn ‘Adī from Ibrāhīm.” He took the pen from him and corrected his book and said, “You have spoken the truth.” Al-Bukhārī was eleven when he refuted ad-Dākhilī.<sup>1</sup>

When he was sixteen, he memorised the books of Ibn al-Mubārak and Wakī.<sup>2 3</sup>

Then he travelled with his mother and his brother Aḥmad to Makkah. When they went on *Hajj*, his brother returned with her and al-Bukhārī remained seeking hadith.<sup>4</sup>

### WRITING

When he was 18, he wrote *Qadāyā aṣ-ṣahābah wa’t-tābī’in wa aqāwīlihīm*.<sup>5</sup>

He wrote *Kitāb at-tārīkh* at the grave of the Messenger of Allah ﷺ during the moonlit nights.<sup>6</sup>

Al-Bukhārī said, “The least name in history has a story, but I dislike to make the book long.”<sup>7</sup>

Ḥāshid ibn Ismā‘īl<sup>8</sup> said: “Al-Bukhārī used to go with us to listen [to ḥadīth] when he was a lad. He did not write things down for days. We used to say to him, ‘You go with us but do not write. What do you do?’ He said to us after sixteen days, ‘You have spoken to me a lot. Present what you have written to me.’ We brought out for him what we had and he added 15,000 more hadith. He recited all of them by heart so much so that we began to correct our books from his memory. Then he said, ‘Do you think that I attend for nothing and waste my days?’ So we knew that no one was ahead of him.”<sup>9</sup>

<sup>1</sup> Imām adh-Dhahabī, *Siyar a’lām an-nubalā’*, 12:393 and Ibn Ḥajar, preface to *Fath al-Bānī*, 479.

<sup>2</sup> Wakī’ ibn al-Jarrāh ibn Malīh, the Imām and firm *Hāfiẓ*, the hadith scholar of Iraq, Abū Sufyān ar-Rawāsī al-Kūfī. He was born in 129. He listened to Hishām ibn ‘Urwah, Ibn ‘Awn, Ibn Jurayj and others. Ibn al-Mubārak, Aḥmad, Ibn al-Madīnī and others related from him. He fasted all the time and recited the entire Qur’ān every night. Ibn Ma‘īn said, “In his time, Wakī’ was like al-Awzā‘ī was in his time.” Ahmad said, “I did not see anyone who knew more knowledge nor memorised more than Wakī’.” He gave *fatwā* according to the position of Abū Ḥanīfah. He died in 197 on the day of ‘Āshūrā’.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāz*, 1:280-281.

<sup>3</sup> Imām adh-Dhahabī, *Siyar a’lām an-nubalā’*, 12:393.

<sup>4</sup> Al-Khaṭīb, *History of Baghdad* 2:7, and Imām adh-Dhahabī, *Siyar a’lām an-nubalā’*, 12:393.

<sup>5</sup> Al-Khaṭīb, *History of Baghdad*, 2:7, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāz*, 2:135 and *Siyar a’lām an-nubalā’*, 12:400.

<sup>6</sup> Al-Khaṭīb, *History of Baghdad*, 2:7, and Imām adh-Dhahabī, *Siyar a’lām an-nubalā’*, 12:400, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi’iyyah*, 2:216, and Ibn Ḥajar, preface to *al-Fath*, 479.

<sup>7</sup> Al-Khaṭīb, *History of Baghdad*, 2:7, and Imām adh-Dhahabī, *Tadhkirat al-ḥuffāz*, 2:135 and *Siyar a’lām an-nubalā’*, 12:400.

<sup>8</sup> Ḥāshid ibn Ismā‘īl ibn ‘Īsā al-Bukhārī al-Ghazzāl, the hadith scholar of ash-Shāsh, one of the imāms in traditions. He listened to ‘Abdullāh ibn Mūsā and Makkī ibn Ibrāhīm. He undertook extensive journeys. Muḥammad ibn Yūsuf al-Farbarī related from him. He died in 261.

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāz*, 2:143, *al-Ibar*, 2:22 and as-Suyūṭī, *Ṭabaqāt al-ḥuffāz*, 243.

<sup>9</sup> Al-Khaṭīb, *History of Baghdad*, 2:14, Imām adh-Dhahabī, *Tadhkirat al-ḥuffāz*, 2:135 and *Siyar a’lām an-nubalā’*, 12:408, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi’iyyah*, 2:217, Ibn Ḥajar, preface to *al-Fath*, 479, and *Ṭabaqāt al-Ḥanābilah*, 1:276-277.

## THE GARDEN OF THE HADITH SCHOLARS

### HIS COMPOSING HIS COLLECTION, AL-JĀMI<sup>c</sup>

While he was with Ishāq ibn Rāhwayh,<sup>1</sup> one of his companions said to him, “You should compile a succinct book of the *sunan* of the Prophet ﷺ.” That had an affect on al-Bukhārī’s heart, and so he began to compile the *Ṣaḥīḥ*. He selected it from the best of 600,000 hadith.<sup>2</sup>

He only put sound hadith in his book, but he left out some sound hadith in order to avoid making the book too long.<sup>3</sup>

He did not put any hadith into his book, *aṣ-Ṣaḥīḥ*, unless he had first performed a *ghuṣl* and prayed two *rakʿats*.<sup>4</sup>

He composed the *Ṣaḥīḥ* over sixteen years.<sup>5</sup>

The biographies of the collectors were composed between the grave of the Messenger of Allah ﷺ and his minbar. Al-Bukhārī used to pray two *rakʿats* for each biography.<sup>6</sup>

A thousand men listened to the *Ṣaḥīḥ* from him, the last being the transmission

<sup>1</sup> The great Imām, the Shaykh of the east, master of the *Huffāz*, Abū Yaʿqūb Ishāq ibn Rāhwayh ibn Mukhallad al-Hanzalī al-Marwazī, who lived in Nishapur. He was born in 161. He listened to Ibn al-Mubārak. No one was more advanced in transmission than him because of the fact that he was one of the beginners and none was older in transmission than him. He listened to Muʿtamir ibn Sulaymān, ʿAbd al-ʿAzīz ad-Darāwardī, Jarīr ibn ʿAbd al-Ḥamīd, Sufyān ibn ʿUyaynah, ʿAbdullāh ibn Wahb, Muḥammad ibn Jaʿfar Ghandar, al-Walīd ibn Muslim, Wakīʿ ibn al-Jarrāh, Yaḥyā ibn Saʿīd al-Qaṭṭān, ʿAbd ar-Rahmān ibn Mahdī and ʿAbd ar-Razzāq. Aḥmad ibn Hanbal, Yaḥyā ibn Maʿīn, Muḥammad ibn Ismāʿīl al-Bukhārī, Muslim ibn al-Ḥajjāj, Abū Dāwūd, an-Nasāʾī, Dāwūd ibn ʿAlī az-Zāhirī and Jaʿfar al-Firyābī related from him. Al-Ḥākim said, “Ishāq ibn Rāhwayh was the imām of his age in memory and *fatwā*.” Nuʿaym ibn Ḥammād said, “When you see a Khorasani talking [critically] about Ishāq ibn Rāhwayh, suspect him in this world.” Aḥmad ibn Hanbal said, “The like of Ishāq has not crossed over the bridge to Khorasan, even though he disagrees with us about some things. People continue to disagree with one another.” Qutaybah ibn Saʿīd said, “The *huffāz* in Khorasan are Ishāq ibn Rāhwayh, then ʿAbdullāh ad-Dārimī, then Muḥammad ibn Ismāʿīl.” Adh-Dhahabī said, “In addition to his mastery of hadith, he was an imām in *tafsīr*, a leader in *fiqh*, and one of the imāms of *ijtihād*.” He died on 15th Shaʿbān 328.

See Imām adh-Dhahabī, *Siyar ʿlām an-nubalāʾ*, 11:358-373, Ibn Abī Ḥātim, *al-Jarḥ wa-t-taʿdīl*, 2:209-210, Abū Nuʿaym, *Ḥilyat al-awliyāʾ*, 9:234, al-Khaṭīb, *History of Baghdad*, 6:345-355, Ibn Khallikān, *Wafayāt al-ʿayān*, 1:199-201, Ibn Ḥajar, *Tahdhīb at-tahdhīb*, 1:216-219, and Ibn al-ʿImād, *Shadharāt adh-dhahab*, 2:19.

<sup>2</sup> Al-Khaṭīb, *History of Baghdad*, 2:9, Imām adh-Dhahabī, *Siyar ʿlām an-nubalāʾ*, 12:401-402, and Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:221.

<sup>3</sup> Al-Khaṭīb, *History of Baghdad*, 2:9, Imām adh-Dhahabī, *Siyar ʿlām an-nubalāʾ*, 2:402, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:221, and Ibn Ḥajar, preface to *al-Fath*, 490.

<sup>4</sup> Al-Khaṭīb, *History of Baghdad*, 2:9, Ibn Khallikān, *Wafayāt al-ʿayān*, 4:190, Imām adh-Dhahabī, *Siyar ʿlām an-nubalāʾ*, 2:402, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:221, Ibn Ḥajar, preface to *al-Fath*, 490, and *Ṭabaqāt al-Ḥanābilah*, 1:274.

<sup>5</sup> Al-Khaṭīb, *History of Baghdad*, 2:12, Imām adh-Dhahabī, *Siyar ʿlām an-nubalāʾ*, 12:405, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfiʿiyyah*, 2:221, and Ibn Ḥajar, preface to *al-Fath*, 490.

<sup>6</sup> Imām adh-Dhahabī, *Siyar ʿlām an-nubalāʾ*, 12:404, and Ibn Ḥajar, preface to *al-Fath*, 490.

### The Six Primary Sources

of al-Firabrī,<sup>1 2</sup> and the transmission spread from him. Al-Bukhārī said, “I hope that I will meet Allah without Him calling me to account for slandering anyone.”<sup>3</sup> This is great scrupulousness and extraordinary integrity.

#### HIS TRIAL

He endured a trial, as is the custom with right-acting men. Amīr Khālid ibn Aḥmad adh-Dhuhli, the governor of Bukhara,<sup>4</sup> sent a message to Muḥammad ibn Ismā‘il instructing him to read *al-Jāmi‘*, the *History* and other books to his children. He told Khālid’s messenger, “I will not abase knowledge nor carry it to people’s doors. If you have need of something from me, then send them to me.” The governor sent a message that he should hold a gathering for his sons which no one else would attend, but Muḥammad ibn Ismā‘il refused, stating, “I will not single out anyone.” So the Amīr sought the help of Ḥurayth ibn Abī'l-Warrāq and others until they spoke against his [al-Bukhārī’s] position and they expelled him from the town. He made supplication against them and not a month had passed until the command of the Ṭāhirids was overturned by the cry being raised against Khālid in the town. He was denounced while paraded on an ass. As for Ḥurayth, he suffered trials in his family and experienced in that what is too terrible to describe. Another person suffered trials in his children and Allah made him experience afflictions in them.<sup>5</sup>

<sup>1</sup> The reliable hadith scholar, Abū ‘Abdullāh Muḥammad ibn Yūsuf ibn Maṭar al-Firabrī, the transmitter of the *Ṣaḥīḥ* collection from Abū ‘Abdullāh al-Bukhārī. He heard it from him two times at Firabr. He also listened to ‘Alī ibn Khashram when he came to Firabr as a *murābit*. He was born in 231. Ḥāfiz Abū ‘Alī ibn as-Sakan, Abū'l-Haytham al-Kushmayhanī, Abū Muḥammad ibn Ḥammawayh as-Sarakhsī, and Abū Ishāq Ibrāhīm ibn Aḥmad al-Mustamli related from him. It is related, although it is not sound, that al-Firabrī said, “70,000 men heard the *Ṣaḥīḥ* from al-Bukhārī. None of those who related it remains apart from me.” Adh-Dhahabī said, “After al-Firabrī, Abū Talḥah Manṣūr ibn Muḥammad al-Bazdawī an-Nasafi related it.” He lived until 329. Al-Firabrī died on 20th Shawwāl 123 close to the age of 90.

See Imām adh-Dhahabī, *Siyar a‘lām an-nubalā’*, 15:10-13, Ibn Khallikān, *Wafayāt al-a‘yān*, 4:190, and Ibn al-Imād, *Shadharāt adh-dhahab*, 2:28.

<sup>2</sup> Al-Khaṭīb, *History of Baghdad*, 2:12, Imām adh-Dhahabī, *Siyar a‘lām an-nubalā’*, 12:398, Ibn Khallikān, *Wafayāt al-a‘yān*, 4:190, Ibn Ḥajar, preface to *al-Fath*, 492, and *Ṭabaqāt al-Ḥanābilah*, 1:274.

<sup>3</sup> Al-Khaṭīb, *History of Baghdad*, 2:13, Imām adh-Dhahabī, *Siyar a‘lām an-nubalā’*, 12:439, Tāj ad-Dīn as-Subkī, *Ṭabaqāt ash-Shāfi‘iyyah*, 2:223, Ibn Ḥajar, preface to *al-Fath*, 491, and *Ṭabaqāt al-Ḥanābilah*, 1:276.

<sup>4</sup> He is Khālid ibn Aḥmad the Amīr, Abū'l-Haytham adh-Dhuhli, the ruler of Transoxiana. He did praiseworthy things in Bukhara. He honoured hadith scholars there and gave generously to them. He asked al-Bukhārī to relate the *Ṣaḥīḥ* Collection in his castle so that his sons could hear it, but he refused. The Amīr was pained by this and expelled him from Bukhara. Then the governor of Ya‘qūb the Saffarid was appointed and rebelled against the Ṭāhirids. Khālid went on *Hajj* in 67 and was seized and imprisoned in Baghdad where he remained until he died. He related from Ibn Rāhwayh, ‘Ubaydullāh al-Qawāriri and many scholars. Sahl ibn Shādhawayh, Ibn Abī Ḥātim and Ibn ‘Uqbah related from him. He used to walk when seeking knowledge and not ride. He spent 1,000,000 dirhams on that. He died in 270.

See Imām adh-Dhahabī, *Siyar a‘lām an-nubalā’*, 13:137, Ibn Abī Ḥātim, *al-Jarḥ wa’t-ta‘dīl*, 3:322, and *History of Baghdad*, 8:314-315.

<sup>5</sup> Al-Khaṭīb, *History of Baghdad*, 2:33-34, Imām adh-Dhahabī, *Siyar a‘lām an-nubalā’*, 12:465. Tāj



# The Musnad<sup>1</sup>

of the Greatest Imām Abū Ḥanīfah رحمته الله<sup>2</sup>

**T**HE CHIEF Qāḍī Abu'l-Mu'ayyad Muḥammad ibn Maḥmūd ibn Muḥammad al-Khwarāzmī collected and arranged this *Musnad*.<sup>3</sup> In it he collected the *Musnad* collections of the Greatest Imām with which previous scholars were concerned and he claimed that he did not omit any of the transmissions of Abū Ḥanīfah. Before him, there were a number of *Musnads* containing the transmissions of Abū Ḥanīfah which were in common use among people. In the preface to his *Musnad* he mentioned the names

<sup>1</sup> It is entitled *Jāmi' masānīd al-Imām al-A'zam*.

<sup>2</sup> Abū Ḥanīfah, the Greatest Imām and the *faqīh* of Iraq, an-Nu'mān ibn Thābit ibn Zūṭā at-Taymī by clientage, al-Kūfī. He was born in 80. He saw Anas ibn Mālik more than once when he came to visit them in Kufa. He related from 'Aṭā', Nāfi', Qatādah, 'Amr ibn Dīnār and a great number of scholars. Zufar ibn al-Hudhayl, Dāwūd aṭ-Ṭā'ī, Qāḍī Abū Yūsuf, Muḥammad ibn al-Ḥasan and al-Ḥasan ibn Ziyād al-Lu'lu'ī learned *fiqh* from him. He was a scrupulous imām, excellent scholar, and a man of worship of great importance. He refused to accept the stipends of the Sultan. He engaged in commerce and earned his living. Yazīd ibn Hārūn was asked, "Who had more *fiqh*: ath-Thawrī or Abū Ḥanīfah?" "Abū Ḥanīfah had more *fiqh* and Sufyān memorised more hadith," he answered. Ibn al-Mubārak said, "Abū Ḥanīfah had the greatest knowledge of *fiqh* among people." Ash-Shāfi'ī said, "In *fiqh*, people are in need of Abū Ḥanīfah." Yazīd said, "I have not seen anyone more scrupulous or intelligent than Abū Ḥanīfah. Yazīd ibn 'Amr ibn Hubayra beat him in order to force him to accept the office of *qāḍī*, but he still refused to become a *qāḍī*." Abū Dāwūd said, "Abū Ḥanīfah was an imām." He died in Rajab 150. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāz*, 1:151-152.

<sup>3</sup> Muḥammad ibn Maḥmūd ibn Muḥammad ibn al-Ḥasan, the Imām, Abu'l-Mu'ayyad al-Khwarāzmī al-Khaṭīb. He was born in 603. He studied *fiqh* with Imām Najm ad-Dīn Ṭāhir ibn Muḥammad al-Ju'fī. He was appointed Qāḍī of Khwarazm. He came to Baghdad on his way to perform *Hajj* and then went on *Hajj* and returned by way of Egypt. He went to Damascus and related hadith. Then he returned to Baghdad and studied there until he died in 655 رحمته الله. The hadith scholar 'Abd al-Qādir ibn Abi'l-Wafā' al-Ḥanafī, *al-Jawāhir al-muḍī'ah fī ṭabaqāt al-Ḥanafīyyah*, 2:132.

## THE GARDEN OF THE HADITH SCHOLARS

and authors of these *Musnads*<sup>1</sup> and his lines of transmission from them.<sup>2</sup> The most famous of them are the two *Musnads* that are still in common use until today, which are:

1. The *Musnad* of the *Hāfiẓ* of hadith, Muḥammad ibn Ya‘qūb al-Ḥārithī.<sup>3</sup>
2. The *Musnad* of the *Hāfiẓ* of his time, al-Ḥusayn ibn Muḥammad ibn Khusraw ؑ.<sup>4</sup>

<sup>1</sup> Abu'l-Mu‘ayyad al-Khwarāzmī said, “In Syria I listened to one of those ignorant of the worth (of the Greatest Imām) who disparaged him, belittled him, exalted others, looked down on him and attributed lack of transmission of hadith to him. As evidence for that, he used the fame of the *Musnad* which Abu'l-‘Abbās Muḥammad ibn Ya‘qūb al-Aṣamm collected for ash-Shāfi‘ī, the *Muwaṭṭa’* of Mālik and the *Musnad* of Imām Aḥmad, may Allah Almighty have mercy on all of them. He claimed that Abū Ḥanīfah did not have a *Musnad* and that he only related a small number of hadith. So a divine religious zeal and Ḥanafī Nu‘mānī solidarity moved me to collect the fifteen *Musnads* which had been collected for him by the paragons of the scholars of hadith:

1. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū Muḥammad ‘Abdullāh ibn Muḥammad ibn Ya‘qūb ibn al-Ḥārithī al-Bukhārī known as ‘Abdullāh the Master ؑ.
2. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū'l-Qāsim Talḥah ibn Muḥammad ibn Ja‘far, the just martyr.
3. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū'l-Khayr Muḥammad ibn al-Muẓaffar ibn Mūsā ibn ‘Isā ibn Muḥammad.
4. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū Nu‘aym Aḥmad ibn ‘Abdullāh ibn Aḥmad al-Aṣḥānī.
5. A *Musnad* collected for him by the Shaykh and trustworthy just man, Abū Bakr Muḥammad ibn ‘Abd al-Bāqī ibn Muḥammad al-Anṣārī.
6. A *Musnad* collected for him by the Imām and *Hāfiẓ*, the author of *al-Jarḥ wa't-ta‘dīl*, Abū Aḥmad ‘Abdullāh ibn ‘Adī al-Jurjānī.
7. A *Musnad* collected for him by Imām al-Ḥasan ibn Ziyād al-Lu‘lu‘ī.
8. A *Musnad* collected for him by the Imām and *Hāfiẓ* ‘Umar ibn al-Ḥasan al-Ashnānī.
9. A *Musnad* collected for him by the Imām and *Hāfiẓ*, Abū Bakr Aḥmad ibn Muḥammad ibn Khālid ibn Khālī al-Kilā‘ī.
10. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū ‘Abdullāh Muḥammad ibn al-Ḥusayn ibn Muḥammad Khusraw al-Balkhī.
11. A *Musnad* collected for him by Imām Abū Yūsuf, the Qādī, Ya‘qūb ibn Ibrāhīm al-Anṣārī, and they related it from him. It is called the *Nuskhah Abū Yūsuf*.
12. A *Musnad* collected for him by Imām Muḥammad ibn al-Ḥasan ash-Shaybānī. They related it from him. It is called the *Nuskhah Muḥammad*.
13. A *Musnad* connected for him by his son Imām Ḥammād ibn Abī Ḥanīfah. They related it from his father.
14. A *Musnad* also collected for him by Imām Muḥammad ibn al-Ḥasan, most of which is from the Followers. They relate it from him under the title *al-Āthār*.
15. A *Musnad* collected for him by the Imām and *Hāfiẓ*, Abū'l-Qāsim ‘Abdullāh ibn Muḥammad ibn Abī'l-‘Awwām as-Sughdī.

*Jāmi‘ masānīd al-Imām al-A‘ẓam*, 1:4-5.

<sup>2</sup> *Jāmi‘ masānīd al-Imām al-A‘ẓam*, 1:69-77.

<sup>3</sup> The scholar of Transoxania, hadith scholar and notable Imām, Abū Muḥammad ‘Abdullāh ibn Muḥammad ibn Ya‘qūb al-Ḥārithī al-Bukhārī, entitled the Professor (*al-Ustādḥ*), the collector of the *Musnads* of al-Imām Abū Ḥanīfah. He was born in 258. He related from ‘Ubaydullāh ibn Wāṣil, Muḥammad ibn ‘Alī as-Sā‘igh and Mūsā ibn Ḥārūn al-Ḥammāl. Muḥammad ibn al-Ḥasan ibn Manṣūr an-Naysābūrī, Aḥmad ibn Muḥammad ibn Ya‘qūb al-Fārisī and Abū ‘Abdullāh ibn Mandah related from him. Ibn Mandah spoke well of him. He was the Shaykh of the *Madhhab* in Transoxania. He died in 340 at the age of 82. Al-Khalīlī said, “He had knowledge of this subject, but was soft and so they consider him weak.”

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāẓ* 3:68 and *Mīzān al-ḥ-tidāl* 2:74, and *Siyar a‘lām an-nubalā’*, 15:424-425, and Ibn al-Imād, *Shadharāt adh-dhahab*, 2:257.

<sup>4</sup> He is al-Ḥusayn ibn Muḥammad ibn Khusraw al-Balkhī, Abū ‘Abdullāh, the hadith scholar,

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This author obtained an *ijāzah* for these three *Musnads* from his shaykhs. The ascription of this *Musnad* to Abū Ḥanīfah is only like the ascription of what is in the *Musnad* of Imām Aḥmad ibn Ḥanbal of the *musnad* transmissions of Abū Bakr aṣ-Ṣiddīq ؓ to him, as though he were a writer and compiler.

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teacher of the Ḥanafī people of Baghdad, the Collector of the *Musnad* for Abū Ḥanīfah. He listened to Abu'l-Ḥasan al-Anbārī and 'Abd al-Wāḥid ibn Fahd. Ibn an-Najjār said, "The *faqīh* of the people of Iraq in Baghdad in his time. He listened to many scholars and took a lot from the companions of Abū 'Alī ibn Shādhān and Abu'l-Qāsim ibn Bushrān." Ibn al-Jawzī related from him. He died in Shawwāl, 526.

See the hadith scholar 'Abd al-Qādir al-Ḥanafī, *al-Jawāhir al-muḍī'ah fī ṭabaqāt al-Ḥanafīyyah*, 216, Imām adh-Dhahabī, *Siyar a' lām an-nubalā'*, 19:592-593 and *Mizān al-ṭidāl* 1:547-548.