

Consensus of scholars on Sahih al-Bukhari & Muslim

Muslim (D. 261) said:

ليس كل شيء عندي صحيح وضعته ههنا، إنما وضعت ها هنا ما أجمعوا عليه

“I did not put everything that is Sahih according to me in this (book), I have only put in this (book) what they agreed upon” [Sahih Muslim 404]

Abu Hafs al-Mayanshi (D. 581) mentioned that “they” is referring to:

أئمة الحديث كمالك والثوري وشعبة وأحمد بن حنبل وابن مهدي وغيرهم

“Imams of Hadith like Malik, al-Thawri, Shu’bah, Ahmad bin Hanbal, Ibn Mahdi and other than them” [al-Nukut ‘ala Ibn al-Salah 1/177]

al-Qurtubi (D. 656) mentioned that “they” is referring to:

من لقيه من أهل النقد والعلم بالحديث

“Whom he has met from the scholars of Hadith” ⁽¹⁾ [al-Mufhim 1/100]

Shah waliullah al-Dehlawi (D. 1176) commented on this by saying:

ولكن الشيخين لا يذكران إلا حديثاً قد تناظر فيه مشايخهما، وأجمعوا على القول به والتصحيح له، كما أشار مسلم حيث قال

“But the two shaykh (al-Bukhari and Muslim) do not mention (in their Sahih) except the Hadith which they discussed with their teachers and agreed upon its authenticity as Muslim deluded to that when he said:...”

[Hujjat Allah al-Balighah 1/232]

And Siddiq Hasan Khan (D. 1307) in [al-Hittah p. 117] mentioned something similar

(1) This shows there is consensus

al-Lalaka‘i (D. 418) said:

رأيت رسول الله صلى الله عليه وسلم في المنام فقلت له يا رسول الله ما تقول في صحيح البخاري فقال لي صحيح كله أو جيد كله أو نحو هذا من الكلام

“I saw Allah’s Messenger ﷺ in the dream and I said to him: ‘O Allah’s Messenger, what do you say about Sahih al-Bukhari?’ He said to me: ‘Sahih, all of it’ or ‘Good, all of it’ or something similar to this statement” [al-Ihtijaj bi al-Shafi’i p. 79]

al-Isfrayini (D. 418) said:

هذه الأخبار تلتقتها الأمة بالقبول

“These reports (of sahihayn), the Ummah has agreed upon its acceptance”
[al-Nukut ‘ala Ibn al-Salah 1/280]

Ibn al-Qaysrani (D. 507) said:

أجمع المسلمون على قبول ما أخرج في الصحيحين

“The Muslims have consensus on accepting what is narrated in the two Sahihs”
[Safwat al-Tasawwuf (Manuscript) p. 87-88]

Ibn Hubayrah (D. 560) said:

ثم إني رأيت إجماع المسلمين على الكتابين الصحيحين اللذين انتدب لتخريجهما الإمامان الكبيران: أبو عبد الله محمد بن إسماعيل البخاري، وأبو الحسين مسلم بن الحجاج القشيري، وأن الأمة تلت ذلك بالقبول، وأنه لا كتاب في الحديث على الإطلاق يفضل عليهما

“Then I saw consensus of Muslims on these two Sahih books, for which the two great Imams were designated for its authorship, Abu ‘Abd Allah Muhammad bin Isma’il al-Bukhari and Abu al-Husayn Muslim bin al-Hajjaj al-Qurashi. And that the Ummah has agreed upon its acceptance and that there is no book of Hadith, without exception, which is better than them.” [al-Ifsah ‘an ma’ani al-Sihah 1/41]

Ibn al-Salah (D. 643) said:

جميع ما حكم مسلم بصحته من هذا الكتاب فهو مقطوع بصحته والعلم النظري حاصل بصحته في نفس الأمر وهكذا ما حكم البخاري بصحته في كتابه وذلك لأن الأمة تلقت ذلك بالقبول سوى من لا يعتد بخلافه ووفاقه في الإجماع

“All of what Muslim graded as Sahih in this book then it is certain in its authenticity and the Nazari ‘ilm is attained at the same time. And likewise with what al-Bukhari graded as Sahih in his book because the Ummah agreed on their acceptance apart from those whose differing nor agreement does not count in consensus”

[Siyanat Sahih Muslim p. 85 & his Muqaddimah p. 28]

al-Qurtubi (D. 656) said:

وانعقد الإجماع على تلقييهما باسم الصحيحين أو كاد

“And consensus has been established on their acceptance with the name “Sahihayn” or almost (established)” [al-Mufhim 1/99]

al-Nawawi (D. 676) said:

اتفق العلماء رحمهم الله على أن أصح الكتب بعد القرآن العزيز الصحيحان البخاري ومسلم وتلقيتهما الأمة بالقبول

“The scholars, may Allah have mercy on them have agreed that the most authentic books after the Qur’an are the two Sahih, al-Bukhari and Muslim and the Ummah have agreed on its acceptance” [Sharh Sahih Muslim 1/14]

And he said:

وأجمعت الأمة على صحة هذين الكتابين، ووجوب العمل بأحاديثهما

“And the Ummah has consensus upon the authenticity of these two books (al-Bukhari & Muslim) and the obligation of acting upon the Ahadith therein.”

[Tahdhib al-Asma wa al-Lughat 1/74]

Ibn al-Qayyim (D. 751) said:

وأهل الحديث متفقون على أحاديث الصحيحين، وإن تنازعوا في أحاديث يسيرة منها جداً، وهم متفقون على لفظها ومعناها، كما اتفق المسلمون على لفظ القرآن ومعناه

“And the scholars of hadith have agreed upon the ahadith of the two sahihs. Even if they differ in a very few ahadith, they agree on its wording and meaning as the Muslims have agreed on the wording of the Qur’an and its meaning.”

[al-Sawa’iq 1/360]

Salah al-Din al-‘Ala’i (D. 761) said:

بل أحاديث الصحيحين لإجماع الأمة على صحتها وتلقيهم إياها بالقبول...

“Rather, Ahadith in the two Sahihs as the Ummah has consensus upon its authenticity and agreement on its acceptance...” [Tahqiq al-Murad p. 114]

Ibn Kathir (D. 774) said:

وأجمع على قبوله وصحة ما فيه أهل الإسلام

“And there is consensus upon its acceptance and authenticity from the people of Islam” [al-Bidayah wa al-Nihayah 14/527]

Ibn al-Wazir (D. 840) said:

فقد اشتهر عن أئمتهم القول بصحة مسند ((صحيح البخاري ومسلم)) ، وادّعى غير واحد من ثقاتهم انعقاد الإجماع على ذلك

“And it is well-known from the Imams regarding the authenticity of Sahih al-Bukhari and Muslim. And many of the trustworthy ones have called for consensus upon that” [al-Rawd al-Basim 1/157]

al-‘Ayni (D. 855) said regarding al-Bukhari:

قد أطبق على قبوله بلا خلاف علماء الأسلاف والأخلاف

“The scholars of the past and present have accepted it without differing” [‘Umdat al-Qari 1/2]

Mulla ‘Ali al-Qari (D. 1014) said:

ثم اتفقت العلماء على تلقي الصحيحين بالقبول، وأنهما أصح الكتب المؤلفة

“And thereafter, the scholars agreed upon its acceptance and that they are the most authentic books to be authored” [Mirqat al-Mafatih 1/18]

Shah waliullah al-Dehlawi (D. 1176) said:

أما الصحيحان فقد اتفق المحدثون على أن جميع ما فيهما من المتصل المرفوع صحيح بالقطع، وأنهما متواتران إلى مصنفيهما، وأنه كل من يهون أمرهما فهو مبتدع متبع غير سبيل المؤمنين

“As for the two Sahih (al-Bukhari & Muslim), the scholars of Hadith have consensus that all of the connected (Hadith) to the Prophet ﷺ is Sahih by certainty and that they have been transmitted in mass to their authors⁽²⁾ and that whoever reviles them both then he is an innovator, not on the way of the believers”

[Hujjat Allah al-Balighah 1/134]

al-Shawkani (D. 1250) said:

واعلم أن ما كان من الأحاديث في الصحيحين أو في أحدهما جاز الاحتجاج من دون بحث لأنهما التزما الصحة وتلقت ما فيهما الأمة بالقبول

“Know that all the Hadith in the two Sahih (al-Bukhari & Muslim) or one of them, it is permissible to use them as evidence without researching (their authenticity) because they conditioned authenticity and the Ummah agreed on its acceptance”
[Nayl al-Awtar 1/132-133. Also see Tuhfat al-Dhakirin p. 7]

كتبه الفقير إلى ربه الكبير:



(2) I have several chains all the way to al-Bukhari and Muslim