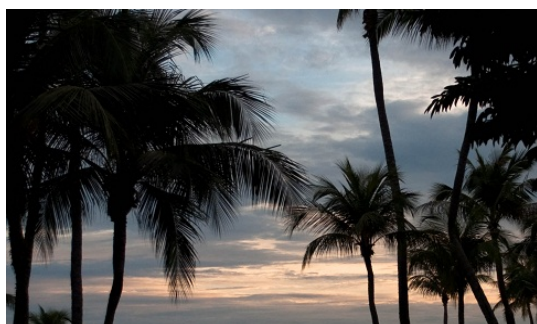


By Pir Syed Mushtaq 'Ali Shah
Translated by Ebrahim Saifuddin



The claim is a matter of much bravery and courage because no such saying of Imam Bukhari of result a but is claim This .claim this up back can which presented be can ﻣﺎﻟﯿﻌﺔ ﻣﺎﻟﯿﻌﺔ ﻣﺎﻟﯿﻌﺔ jealousy, malice and enmity where whatever the heart desires is said. What can one call this if not a result of malice?

Hafidh Ibn 'Abdul 'Aziz Ibn Abi Rawaad ﻣﺎﻟﯿﻌﺔ ﻣﺎﻟﯿﻌﺔ ﻣﺎﻟﯿﻌﺔ spoke the truth with sagacity which was noted down by Ibn Hajar Makki ﻣﺎﻟﯿﻌﺔ ﻣﺎﻟﯿﻌﺔ ﻣﺎﻟﯿﻌﺔ in Khayraatul Hisaan pg.35:

“Hafidh Ibn ‘Abdul ‘Aziz Ibn Abi Rawaad said that whosoever loves Imam Abu Hanifah is a Sunni and whoever has malice in his heart for him does Bid’ah. It is stated in a narration that Imam Abu Hanifah is between us and the people of the past. Thus whosoever loves him is from the People of Sunnah and whosoever has malice against him is from the People of Innovation.”

Some Ghair Muqallideen lead astray the common layman by saying that Imam Bukhari رحمه الله :afaa‘Dhu-al Kitab book his in written has رحمه الله رحمه الله

“(Imam Abu Hanifah) was Murjee and people adopted silence from narrating from him.”

In reply to this I say that firstly the book al-Dhu’afaa by Imam Bukhari رحمه الله رحمه الله رحمه الله , published in Agra Allahabad, does not contain any such sentence. The same is not found in Adab al-Mufrad, Juzul Qira’ah and Khalqul ‘Ibad either. Even if it is taken to be true, the reply is that Imam Bukhari رحمه الله رحمه الله رحمه الله had enmity of mathhab towards Imam Abu Hanifah رحمه الله jarh this Thus . رحمه الله رحمه الله رحمه الله Bukhari Imam of writings the in apparent is which رحمه الله رحمه الله cannot be accepted on the basis of enmity of mathhab. That is why Thahabi, Ibn Hajar, Wasiuddin Khizaji and others رحمه الله رحمه الله رحمه الله did not give any importance to this Jarh and did not even mention it by considering it “ رحمه الله رحمه الله رحمه الله ”.

Secondly, regarding the saying that Imam Abu Hanifah رَحِمَهُ اللهُ رَحِمَةً كَثِيرَةً was a Murjee, the meaning has to be established. If by Murjee those were referred on whom be Allah's Curse, then this is absolutely wrong because it is stated in Fiqh al-Akbar:

“We do not say like the Murjeeah that it is for certain that our good deeds are accepted and sins are forgiven. We say that whosoever does good deeds with all the right conditions, provided he does not make them void and dies in the state of Iman, then Allah will not let go his good deeds to waste and will reward him accordingly by accepting his deeds.”

It is stated in Khayrat al-Hisaan, pg 73, it is stated:

“The Commentator of al-Muwaqif mentions that Ghisaan Murjee used to say things so that it would seem that Imam Abu Hanifah was a Murjee and he used to include Imam Abu Hanifah in the Murjeeah sect. Ghisaan deliberately accused Imam Abu Hanifah to legitimize his mathhab.

Shehristani, in al-Mlal wal Nihal, has said that it is astonishing how Ghisaan used to attribute the teachings of his Murjeeah sect to Imam Abu Hanifah and would call him a Murjeeah. He has lied.”

And if by Murjeeah it is meant Murjeeah Marhoomah then all of Ahl al-Sunnah wal Jama'ah is included in it. It is mentioned in al-Tamheed of Abu Shakoor Salimi:

“There are two types of Murjeeah. One is Murjeeah Marhoomah and it is the Companions of Rasulullah ﷺ. The second is Murjeeah Mal'oonah and these are those who say that sins do not matter and there is no punishment for them. 'Uthman bin Abi Laila once wrote a letter to Imam Abu Hanifah asking if he is from the Murjeeah. Imam Abu Hanifah replied that there are two types of Murjeeah. One is Murjeeah Mal'oonah and I am not from them. The other is Murjeeah Marhoomah and I am from them. In fact, the Anbiya ﷺ were also the same. Do you not know the saying of 'Isa ﷺ, 'If You (Allah) punish them, they are Your slaves after all, but if You forgive them, You are the Mighty, the Wise.'”

Thus it is learnt that Imam Bukhari's ﷺ saying regarding people not accepting the Hadith and opinion of Imam Abu Hanifah ﷺ is absolutely false and baseless.

Thirdly, in 'Uqud al-Jawahir al-Manifa, the book of Hafidh Mosuli, al-Du'afah is quoted to state:

“Yahya bin Mu'een has said, 'I have not found anyone superior to Waqi' and he used to give

fatwa on the qawl of Abu Hanifah and would memorize all his Ahadith. He heard a lot of Ahadith from Abu Hanifah.”

And it is stated in Manaqib Kurdi, pg 100:

“Sa’eed bin Yahya bin Humayri Wasti was an Imam and Hafidh of Hadith from Wasta. He has narrated from Imam Abu Hanifah and has acquired knowledge from him. He used to say that Imam Abu Hanifah is an ocean of knowledge.”

And in the same Manaqib on pg 19 it is stated:

“Abdullah bin Yazeed al-Muqri Makki heard 900 Hadith from Imam Abu Hanifah.”

In Khayrat al-Hisaan, pg 23, it is stated:

“Ibn al-Mubarak said, ‘He (Abu Hanifah) used to be the one with most knowledge in Fiqh, and I have not seen anyone more knowledgeable than him in Fiqh. . . .And he is the most knowledgeable amongst them (Imam Malik and Sufyan) and better Muhaqqiq and Mudaqqiq.’”

“Abu Yusuf al-Thawri says, ‘I follow Imam Abu Hanifah in majority of issues.’”

“Yahya bin Sa’eed Qattan says, ‘We have not heard an opinion better than that of Imam Abu Hanifah and thus we give fatwa on his qawl.’”

“Ibn al-Mubarak says, ‘I have seen Mus’ir ask questions and benefit from the study circles of Imam Abu Hanifah.’”

In Khayrat al-Hisaan, pg 26, it is stated by Ibn Jarir رَحِمَهُ اللهُ :

“The second chapter is regarding those who acquired Hadith and Fiqh from Abu Hanifah and to assess their number is impossible.”

“This is the reason why some ‘Ulema state that amongst the A’immah of Islam, no one has as many students as Imam Abu Hanifah.”

Look at this with justice and without any bias. Waqi’, Ibn Yahya al-Wasti, Ibn al-Mubarak, Sufyan al-Thawri, Mus’ir bin Kudam, Yahya bin Sa’eed al-Qattan and others have spoken so highly about the Fiqh and Opinion of Imam Abu Hanifah رَحِمَهُ اللهُ . Thousands have acquired Hadith and Fiqh from Abu Hanifah رَحِمَهُ اللهُ and have become famous by his blessing in the world.

As is seen in Manaqib al-Kurdari and Manqib Mawafiq of Ibn Ahmad al-Makki.

Despite of this, Imam Bukhari رحمه الله تعالى says,

“فانما هو في حقه من النقص لا يوجب له في حقه من النقص”

If this is not out of malice due to Mathhab then what is it?

Fourthly, If, according to Imam Bukhari رحمه الله تعالى, a narrator should be left and nothing should be taken from him if he is a Murjee, then due to what reason did Imam Bukhari رحمه الله تعالى, Nasibiyah, Murjeeah like sects deviant the from Ahadith Bukhari Sahih his in include رحمه الله تعالى رحمه الله تعالى Kharijiyah, Shi'a, Jahmiyah, Qadariyah and others. Ibn Hajar al-Asqalani, in Muqaddamah Fath al-Bari, has written this in detail name by name. Over here we will mention the total number of people from four of these deviant sects. Murjeeah 31; Shi'a 2; Qadariyah 28; Nasibiyah 5.

Then according to the standards of Ghair Muqallideen, does Sahih Bukhari not become the weakest of all books?

Now that the topic of the narrators of Bukhari has been touched, it is only appropriate to talk about some of these narrators. The world knows that Sahih Bukhari has been accepted as 'Asahhul Kutub' unanimously (which means that as a collection it has collectively more sahih ahadith; this does not mean that each and every hadith of Bukhari is most authentic when compared to other ahadith found in different collections). It is without any doubt that Imam Bukhari رحمه الله عليه has put in a lot of effort in it which is worthy of much praise. May Allah (swt) accept his effort.

However, it has many narrators on whom different types of Jarh have been done. Examples are given below:

- (a) Kathhab: Extreme liar
- (b) Yakthibul Hadith: Lies in matters of Hadith
- (c) Yasriqul Hadith: Steals Hadith
- (d) Yadha'ul Hadith: Invents Hadith

It is seen that the highest form of Jarh is also included. Fathul Bari and Meezanul I'tidaal can be referred for more details. They list more than 100 such narrators.

Despite these Jarh, Imam Bukhari did not consider these narrators among those from whom Hadith should not be taken. Instead, he accepted Ahadith from them. And despite this, other Muhadditheen did not deny Sahih Bukhari to be Asahhul Kutub.

Then what is the reason apart from Mathhab malice that Imam Bukhari رحمه الله did not take from Imam Abu Hanifah رحمه الله although no Jarh can be done on him according to the principles of this science?

Thus when this malice is established by clear evidence then what weight can the Jarh of Imam Bukhari رحمه الله have in regards to Imam Abu Hanifah رحمه الله.

Fifthly, if the Hadith of narrators, on whom Imam Bukhari رحمه الله has done Jarh, is to be rejected then there are many such narrators taken by Imams Muslim, Nasai, Tirmidhi, Abu Dawood and others رحمه الله who should be rejected according to this rule. But Muhadditheen did not consider such narrators as rejected.

Then why should Imam Abu Hanifah رحمه الله be rejected due to the Jarh of Imam Bukhari رحمه الله ?

In 'Kitab al-Dhu'afa', Imam Bukhari رحمه الله has said that Ovais Qarni's sanad is doubtful (ضعيف) and this Jarh, according to the rules of Bukhari, is a serious one. However, Ovais Qarni cannot be considered to be Majruh.

Sixthly, if Imam Bukhari رحمه الله relied on his own Jarh, then he would not have narrated from narrators on whom he has done Jarh. There are many such narrators in Bukhari whom Imam Bukhari رحمه الله has declared Majruh. Such narrators are listed below:

1. Usayd bin Zayd al-Jalal – Imam Dhahabi رحمه الله has mentioned in al-Meezan, "It is strange that Imam Bukhari has taken narrations from this narrator in his Sahih and has also mentioned him in al-Dhu'afa."

2. 'Ayub bin 'Aa'id – Imam Bukhari رحمه الله has mentioned in his book al-Dhu'afa, "He used to prefer the beliefs of Murjeeah despite being truthful."

3. Thabit bin Muhammad – Imam Dhahabi رحمه الله has stated, “Although Imam Bukhari has narrated from this narrator, he has included him in his al-Dhu’afa.”

4. Zuhayr bin Muhammad – Imam Bukhari رحمه الله has said in his al-Dhu’afa, “People of Shaam have narrated Munkaraat from him.”

5. Ziyad bin Rasigh – Imam Bukhari رحمه الله said his sanad is doubtful as is also found in al-Meezan.

6. ‘Ataa Ibn Maimoona – Imam Bukhari رحمه الله mentioned in his al-Dhu’afa, “He used to like the beliefs of Qadariyyah.” And it is mentioned in the Muqaddama of Fathul Bari that many narrators were inclined towards Qadariyyah e.g. Hams bin Minhala. Imam Dhahabi رحمه الله Munkar has he and Qadariyyah a being of accused been has he that said has رحمه الله Hadith and that is why Imam Bukhari رحمه الله has included him in al-Dhu’afa.

Look at this from an unbiased perspective. If Imam Bukhari رحمه الله trusted his own Jarh, then why did he narrate from these people? When Imam Bukhari himself does not trust his own Jarh, then it is strange that the Muqallideen of Bukhari trust his Jarh and call Imam Abu

Hanifah رحمه الله weak in Hadith.

Seventhly, if near those who object, the Jarh of Imam Bukhari رحمه الله , despite being inaccurate and against 'usuls, is valid in the case of Imam Abu Hanifah رحمه الله , then why would Imam Bukhari رحمه الله not be Majruh and rejected? Is Jarh on Imam Bukhari are them of Some .are they course Of ?Hadith of imma'A by established not رحمه الله listed below:

1. Imam Thehli رحمه الله , the teacher of Imam Bukhari رحمه الله , has done serious Jarh on him. In Tabqat al-Shafi'iyyah, Vol.12, pg 12, it is stated, "Imam Thehli said, 'He who visits the study circle of Imam Bukhari should not come to us as people of Baghdad have written to us that Imam Bukhari does kalam in the case of the words of the Qur'an (being created or uncreated) and we told him not to do so. However, he did not listen. Thus do not go to him.'"

Note that not only did Imam Thehli رحمه الله tell people not to visit Imam Bukhari رحمه الله coming ,an'Qur the of words the that thinks who innovator an is he that said also but رحمه الله out of his mouth are words of the creation. Neither should anyone sit with him nor talk to him.

This warning of Imam Thehli رحمه الله عليه had such a huge impact on people that many stopped meeting Imam Bukhari.

In Tarikh Ibn Khalkaan, Vol.2 pg 123, it is stated, “When a difference arose between Imam Bukhari and Muhammad bin Yahya regarding the words of the Qur’an, he stopped people from going to Bukhari. So much so that Imam Bukhari was compelled to migrate from Nishapur and, apart from Imam Muslim, many people boycotted him.”

2. Imam Muslim رحمه الله عليه, despite his closeness to Imam Bukhari, has not narrated a single Hadith from him in his Sahih Muslim. In fact, in the discussion of “an’ana” Hadith, he has referred to Imam Bukhari رحمه الله عليه with the word “asawna” (which means he opposes him in this matter) and has severely criticized him. For reference see Muslim Vol. 1, pg 21.

3. Abu Thur’ah and Abu Hatim رحمه الله عليه have not taken from Imam Bukhari رحمه الله عليه and ah‘Thur Abu”, mentioned is it ,190 pg 1.Vol ,iyyah‘Shafi-al Tabqaat In .either رحمه الله عليه Abu Hatim have left Imam Bukhari because of the difference in the case of the Words of the Qur’an.”

In Meezanul I'tidaal it is stated, “. . . Abu Thur'ah and Abu Hatim did not narrate from the Imam Bukhari, the student of 'Ali Ibn al-Madini, because of the dispute regarding the Words of the Qur'an.”

And Abdur Rahman Ibn Abi Hatim رحمه الله تعالى says, “Abu Thur'ah left Imam Bukhari due to this reason.”

4. Ibn Mundah رحمه الله تعالى has categorized Imam Bukhari رحمه الله تعالى amongst the Mudalliseen (such a narrator who conceals the name of his Shaykh or the Shaykh of his Shaykh) in Shurutul A'immah. Thus he stated, “Bukhari has narrated in his books in these ways: ‘I said to fulan (an unnamed person)’ which is permitted, and ‘Fulan has said this,’ and this is Tadlees.”

It is obvious that Tadlees is a greater defect when compared to weak memory as it is a voluntary act and there is fraud and deception in it. That is why Shamsi has said, “Tadlees is Haram near the A'immah.” (Muqaddama Usul al-Shaykh al-Muhaddith al-Dehalawi 'alal Mishkat, pg 2)

Please note, Imam Bukhari رحمه الله تعالى has narrated about 30 Ahadith from Imam Thehli strict was because famous was he which with name the mentioned not has but رحمه الله تعالى aggression between Imam Bukhari رحمه الله تعالى and Imam Thehli رحمه الله تعالى. In Tareekh Ibn Khalqan vol.2 pg 134, it is stated, "Imam Bukhari narrated from Imam Thehli in 30 places and has not mentioned his name anywhere. He should have said, 'Muhammad bin Yahya Thehli narrated to me' but instead said 'Muhammad narrated to me.' And in some places he has mentioned him as Muhammad bin 'Abdullah' ('Abdullah was the name of his grandfather) and in some places he attributed it to his great grandfather."

5. Darqutni and Hakim رحمه الله تعالى have said that Imam Bukhari's رحمه الله تعالى narrating Hadith from Ishaq bin Muhammad bin Ismail has been considered to be something with defect. In Muqaddama Fathul Bari pg 451 it is stated, "Darqutni and Hakim said that there is an allegation on Bukhari in narration of Hadith."

Darqutni and Hakim رحمه الله تعالى mean that Ishaq bin Muhammad has been considered trustworthy by Bukhari whereas he is weak. He could not differentiate between Thiqah and Da'eef. And Isma'il رحمه الله تعالى has shown astonishment that Imam Bukhari رحمه الله تعالى as Mutassil considers but Sahih as Juhani Salih Abu of narration 'Munqata the considers رحمه الله تعالى Da'eef.

It is written in Muqaddama Fathul Bari pg 483, "Ismail accused Bukhari and was surprised that why does Bukhari consider the Ahadith of Abu Salih Juhani as evidence when it is not Mutassil."

He added, "It is more astonishing that Bukhari considers Munqata' Hadith as authority and Mutassil as Da'eef."

6. Thahabi رحمه الله تعالى has also shown bewilderment on some of his works. He writes in the biography of Usayd bin Zayd al-Jamal, "It is astonishing that Bukhari considers him to be Da'eef yet narrates from him."

What can one say about the memory of a person who considers a narrator as weak and yet narrates from him in Asahhul Kutub!

Those who object should do some justice. If Imam Abu Hanifah رحمه الله تعالى is weak due to the Jarh of Imam Bukhari رحمه الله تعالى then why would Imam Bukhari رحمه الله تعالى not be Majruh on the basis of the Jarh of Ibn Mundah رحمه الله تعالى and Thehli رحمه الله تعالى?

7. By the yardstick used by those who object (on Imam Abu Hanifah رحمه الله تعالى), Imam Bukhari himself is proven to be Majruh. Thus what effect can the Jarh of a Majruh have on Imam Abu Hanifah رحمه الله تعالى?

It is sad that Ghair Muqallideen attack Imam Abu Hanifah رَحِمَهُ اللهُ رَحِيماً due to mere jealousy and do not realize that they live in glass houses.

If Imam Abu Hanifah رَحِمَهُ اللهُ رَحِمَاتُهُ will be called Da'eef, then all the Muhaditheen of the world will become Da'eef and rejected in matters of Hadith.

Note: It should be clear that these Jarh have been noted down just to answer the opponents. This is just how Mawlana Shah ‘Abdul ‘Aziz Muhaddith Dehlawi, in his book “Tohfa” has adopted an offensive position (as opposed to defensive) against Shi’a. Otherwise, in truth, our Aqeedah is that Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ and Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ are trustworthy, truthful, just, with strong memory and devout worshippers (of Allah). None of them is Majruh. And Hadith narrated by them is accepted. The reasons due to which we do not accept the Jarh on Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ are the same due to which we do not accept the Jarh on Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ.

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The above material is an excerpt from the book, 'Imam Abu Hanifah par Ai'terazaat kay Jawabaat' (Responding to the Objections against Imam Abu Hanifah) pg 41-54