



COMMENTARIES OF TRANSOXIANA SCHOLARS WHO COMMENTED ON "SAHIHUL BUKHARI".

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Abstract: “Al-Jameh al-Sahih” written by Imam Bukhari is the main source after the Qur'an in the world of Islam. This work is also known as "Sahih al-Bukhari". There are many manuscripts of this masterpiece, hundreds of commentaries and footnotes have been written on it, and it has been translated into various languages. Muhaddith's book "Sahih al-Bukhari" was written in different periods. About 250 commentaries have been written on Sahih al-Bukhari, which differ in size and importance. In my research, the aim is to analyze the commentaries on Sahih al-Bukhari based on the Hanafi school of thought. Umdat al-Qari, based on the Hanafi school, is one of the most popular commentaries. Seven hanafi commentaries were identified during the study, among the works classified on the basis of the Hanafi madhab, written by Mawarannahr hadith scholars. These works are of great significance as they have been interpreted by the Mawaraunnahr muhaddith scholars on the basis of the Hanafi school at different times.



The article examines various sources based on the commentaries of Sahih al-Bukhari, the Hanafi commentaries, and the commentaries written by the Mawaraunnhar scholars.

Keywords: Al-Jameh al-Sahih, Commentaries of Sahih al-Bukhari, Hanafi commentaries, Umdat al-Qari, commentaries written by Mawaraunnhar Scholars, Opinions of Hadith Scholars.

We can see that thousands of scholars came from Mawaraunnahr. If we look at the history of this land, who made a great contribution to the development of world science and culture, as well as to the Islamic civilization with their scientific heritage. In particular, in the field of hadith science, Imam Bukhari, Imam Termezi, Imam Dorimi, and other well-known hadith scholars have rendered invaluable services in all areas of religion, especially in the development of the science of hadith. In their time, they were known throughout the Islamic world for their knowledge and writings.

By the entry of Islam into the territory of Mawaraunnahr, this region became the center of Islamic teachings and the sciences of Sharia, especially jurisprudence, tafsir, hadith, kalam, as well as the Arabic language and related sciences. It is no secret that Uzbekistan is known as the "land of great muhaddiths", it is because of the great muhaddiths who came from the land of Mawarounnhar.

The life and heritage of Imam Bukhari and Imam Termezi are widely studied by Muslims around the world and scholars, researchers, and orientalist.

Known by the nicknames "Amir al-Mu'minin fil Hadith" and "Imam al-Dunya", Imam Bukhari has written 24 books in the fields of hadith, aqeedah, Islamic



history, tafsir, and fiqh. The most famous of these books is Al-Jame' as-Sahih, also known as "Sahih al-Bukhari"¹.

Imam Bukhari's masterpiece Sahih Al-Bukhari is one of the collections of hadiths "Sihohi Sitta", which is recognized throughout the Islamic world as the main source after the Qur'an. The total number of hadiths in the "Sahih al-Bukhari" is 9082 and it has been written for 16 years².

Due to the important role of this book in the Islamic world, many commentaries and margins have been written in Arabic and other languages, which differ in size and importance.

Scholars and researchers who have conducted research and studies on the subject have expressed differing views on the number of commentaries. For example, "Kashf az-Zunun" has mentioned 82 commentaries³. "Umdat as-same' va al-qari" has mentioned that there are more than 40. "al-Ta'liqat al-mustatrafa" has mentioned more than 250 commentaries, margins and ta'laqat⁴. "Al-Hitta fi zikri as-sihah as-sitta" cited more than 57 commentaries⁵. Karl Brockelmann cited 43 commentaries in "History of Arabic Literature" and said Dr. Olverd mentioned 60 commentaries in his book⁶. Fuad Sezgin also listed 56 comments in the "History of Arabic heritage"⁷.

¹ Abdul Sattar sheikh. Al-Imam Al-Bukhari. Damascus; Dar al-qalam. 2007. Pp. 579.

² Al-Kutub as-sitta. Ar-Riyad. Dor as-Salam. 2000. Pp. 670.

³ Mustafa ibn Abdullah Rumi Hanafi (Haji Khalifa). "Kashf az-zunun an asomi al-kutub val-funun." Dar ehya at-turos al-arabiy. V.2. Beirut. Vol.1. Pp.545-554.; Muhammad Isam Husani. Ithaf al-qari bi ma'rifati juhud wa amal al- ulama ala Sahihil Bukhari. Damascus. Yamama. 1987. Pp.5.

⁴ Abu Abdulloh Muhammad ibn Ja'far al-Kattaniy. Ar-Risalatil mustatrafa li bayon kutb as-sunnat al-musharrafa. editor: Abu Ya'la Bayzaviy Mag'ribiy. At-Ta'liqotul mustatrafa ala ar-risalat mustatrafa. Lubnan. 2011. Pp.36-55.

⁵ Siddiq Hasankhan Qinaji. Al-Hitta fi zikri as-sihah as-sitta. Bayrut; dar al-jayl. pp.321-352.

⁶ Karl Brokkeman. Tarikh al-adab al-arab. translated by Abdulhalim Najjor, Sayyid Yoqub Bakr va Ramazon Abd at-tavvab into arabic. Cairo Dor al-ma'arif. 1959. Vol.3. pp.167.

⁷ Fuat Sezgin. Tarkh at-turos al-arabiy. vol.1. pp.177-192.



Muhammad Isam Husayni in his book "Ithaf al-qari" states that about 370 books cover the biography of Imam Bukhari. Noting that there are more than a hundred commentaries and margins in Arabic devoted to the work of "Sahih al-Bukhari", he named 171 commentaries and margins on "Sahih al-Bukhari" and gave bibliographic information about their authors⁸. He noted that "Sahih al-Bukhari" is one of the books that received the most attention and commentaries from scholars.

My research title is the "Analysis of the commentaries of the Hanafi madhab on "Sahih al-Bukhari" (on the example of 'Umdat al-Qari).

The majority of Muslims in Central Asia follow the Maturidiyyah in aqeedah and the Hanafiyyah in jurisprudence. Therefore, scientific research is being conducted to identify the commentaries on Sahih al-Bukhari based on the Hanafi madhab and to analyze the book of "Umdat al-Qari" by Badruddin Ayni.

Hadith and the sciences of hadith are not attributed to any nation or group of people by our Prophet (pbuh), but are a great spiritual treasure for the entire Islamic Ummah. It is the second Shari'ah source after the Holy Qur'an. Since hadith books and collections are the common sources of all scholars on the science of hadith, some of them have classified books in Hanafi, some in Maliki, and some in Shafi'i and Hanbali madhabs based on their directions and scientific potential. The Islamic Ummah uses them based on their madhab.

Just as there are no ideological differences between Moturidism and Ash'arism, there are no differences between the four madhabs of jurisprudence in the direction of Ahl as-Sunnah wal-Jama'ah. In this regard, there is no obstacle for

⁸ Muhammad Isam Husani. Ithaf al-qari bi ma'rifati juhud wa a'mal ql-ulama ala Sahih al-Bukhari. Damascus. Yamama. 1987. pp.48-200.



Muslims of all sects to be interested in and use books and sources of other madhabs.

The results of research on the science of hadith show that many books dedicated to “Al-Jame as-Sahih” have been written by Maliki, Shafi'i and Hanbali scholars. Many books have also been written by Hanafi scholars, such as commentaries, margins, ta'loqat, mustaxrajat and mustadrakat books.

The commentaries on “Al-Jame' al-Sahih” by the Hanafi scholars and a brief information of their authors have been studied in the following order, depending on the period in which they lived (died):

- to XIV century, - commentaries written before the period of Badriddin Ayni, I found 7 commentaries
- XIV-XV centuries - commentaries written during the century of Badriddin Ayni, I found 17 commentaries.
- XV-XX centuries - commentaries written after Badriddin Ayni, I found 88 commentaries.

The total number of books that were commented on the basis of the Hanafi school is 112. Among them, 100 were written in Arabic, 7 in Urdu, and 5 in Farsi. 96 of them are commentaries (Sharh), 10 are marginal (hashia) and 6 are ta'liqat⁹.

The above books are commentaries on “Al-Jame' as-Sahih”, classified by Hanafi scholars, and differ in that they were written in different periods and in different styles. Among them, Badruddin Ayni's commentary “Umdat al-Qari” is one of the most complete commentaries on the Hanafi madhab.

⁹ Muhammad Isam Husani. *Ithaf al-qari bi ma'rifati juhud wa a'mal ql-ulama ala Sahih al-Bukhari*. Damascus. Yamama. 1987. pp.48-200.



Badruddin Ayni's book "Umdatul Qari fi Sharhi Al-Jami'us Sahih lil Bukhari" is one of the most important and comprehensive commentaries on Imam Bukhari's "Sahih al-Bukhari" and is one of the most prominent in Ayni's books. It is the most popular of the commentaries based on the Hanafi madhab.

This book is an encyclopedic work on the science of hadith. In addition to covering the meanings, jurisprudential issues, and scientific aspects of the hadith text in a simple and clear style, attention is paid to its grammatical-syntactic, morphological rules, and aspects related to the science of eloquence.

Badruddin Ayni began this commentary in 821/1418 and finished it in 847/1443, that is 26 years. The manuscript of the author's work contains 21 volumes and was published in 25 volumes¹⁰.

Ayni said in this book that how reaches the sanad of this commentary to Imam al-Bukhari: "The sanad of my book reaches Imam Bukhari in two ways, through two great Hadith scholars." They are Sheikh al-Islam Zayniddin Abdurahim ibn Abul Mahasin and Shaykh Taqiyiddin Muhammad ibn Muiyiddin Muhammad¹¹. During the research, 9 Hanafi commentaries on "Sahih al-Bukhari" written by Mawaraunnahr muhaddith scholars, were identified among the works classified on the basis of the Hanafi school. These works are of great significance as they have been interpreted by the Mawaraunnahr muhaddith scholars on the basis of the Hanafi school at different times:

1. "Sharh al-Jame' as-Sahih lil Bukhari". This commentary was written by the great jurist Fakhrul Islam Abulhasan Ali ibn Muhammad ibn Husayn ibn Abdulkarim ibn Musa ibn Isa ibn Mujahid Pazdavi (d. 482/1089) and is one of

¹⁰ Badruddin Ayniy. Umdat al-qoriy. – Bayrut, Lubnan. Dar al-kutub al-ilmia, 2001. vol1. pp.10.

¹¹ Jum'a Fathi Abdulhalim. Rivayat al-Jame' as-Sahih and nusahuh. Qatar. Dur al-falah. 2013. pp.845.



the brief commentaries on “al-Jame’ al-Sahih”. This is mentioned in the work of the author of "Mu'jamul Mu'allifin"¹².

Imam Pazdavi is one of the Hanafi sheikhs in Mawaraunnahr and is known in the Islamic world as "Fakhrul Islam Pazdavi". He was also called "Abul Usr" ("Father of Troubles") because of the difficulty of his books. Pazdavi was born in 400 AH and died in Kash in the month of Rajab in 482 AH. He has written more than a dozen works. Sharh al-Jame' as-Sahih lil Bukhari is one of the most important commentaries on “Al-Jame' al-Sahih”. Very little is known about this comment in the sources. Mahmud Hasan also mentioned this work in a series of Hanafi commentaries. However, if this work had been written by Pazdavi, it would have been as popular as his other works, suggesting that Umar Riza was wrong in this regard¹³.

2. “An-najah fi sharh kitab axbar as-sihah”. This commentary is mentioned in the book “Kashf az-zunun an asomil kutub val funun”. This commentary is one of the works of our great ancestor, Sheikh Umar ibn Muhammad ibn Ahmad ibn Ismail ibn Muhammad ibn Ali ibn Luqman Nasafi, Samarkandi, Najmuddin Abu Hafs Hanafi (d. 537/1142) one of the leading scholars in the sciences of tafsir, hadith, and jurisprudence¹⁴.

3. "Najm al-hadis sari ila hal al-faz Sahih al-Bukhari". This commentary is a book written by the Hanafi scholar of his time, the scholar Mahmud ibn Ahmad ibn

¹² Umar Rizo Qahhola. Mu'jam al-mullifin – Tarajim musannifi al-kutub al-arabiya. Bayrut: Muassasa ar-risala, 1957. Vol.7. –pp.192; Abu Abdulloh Muhammad ibn Ja'far al-Kattaniy. Ar-Risalatil mustatrafah li bayan kutub as-sunnat al-muhsarrafa. editor: Abu Ya'la Bayzaviy Mag'ribiy. At-Ta'liqatul mustatrafah ala risalat al-mustatrafah. Lubnan. 2011. pp. 36.

¹³ Author: Channar Mahmoodul Hasan, Azuz-ur-Rehman Saifee, Barhtiyoar Bano. “Academic contributions of Ahnaf on Saheeh of Imam Bukhari”- جهود الحنفية حول الجامع الصحيح للإمام البخاري تصنيفاً وتالياً // “Habiba Islamicus” The international Journal of arabic and islamic research. Publisher: Habibia Research Academy, Habibia Islamic Institute, Karachi (Pakistan). 2018. Volume 2, Issue 1. P.64.

¹⁴ Mustafu ibn Abdulloh Rumiyy Hanafiy (Hoji Khalifa). “Kashf az-zunun an asomi al-kutub val-funun”. Dar ehya at-turoos al-arabiyy. Bayrut. Vol.3. pp.553.



Abd Sayyid ibn Usman Abulmahamid Jamaliddin Bukhari Husayri (d. 636/1239)¹⁵.

4. "Mukhatasar sharh al-Bukhari li al-Kirmani". This commentary is a work by the muhaddith jurist (faqih) Ahmad ibn Muhammad ibn Ahmad Farghani Hanafi (d. 834/1431)¹⁶. This muhaddith is a descendant of Nu'man ibn Thabit, the founder of the Hanafi school. He is known as Qazi, Nu'mani, Fergani, Baghdadiul asl, Kufi, Damascus, Hanafi¹⁷.

5. "Sharh al-Jame' as-Sahih al-Bukhari". This commentary is a work by the hadith scholar Sheikh Ibrahim Fitri Hanafi Bukhari (d. 1135/1723)¹⁸.

6. "Taysiru al-Qari fi sharh Sahih al-Bukhari". This commentary is the work of the muhaddith scholar Mufti Nurilhaq ibn Abdulhaq ibn Sayfuddin Bukhari Dehlavi (d. 1073/1662). It is in Persian and consists of six major volumes. The manuscript of the commentary is kept in no.2659 in the Indian library and No. 356 in the Peshawar Library¹⁹. This commentary was published in 1305/1888 in Laknao, India, in five volumes without lithography²⁰.

7. "Sharh ala Sahih al-Bukhari". This commentary belongs to the muhaddith scholar Sheikhul Islam ibn Fakhriddin ibn Muhibbullah ibn Nurullah ibn Nurilhaq ibn Sheikh Abdulhaq Bukhari Dehlavi (d. the second half of the XII / XVII centuries).

¹⁵ Hayreddin Zirkliu. Al-A'lam. Qamus tarajim li ashhar ar-rijal va an-nisa min al-arab va al-musta'ribin va al - mustashriqeen. 8 volumes. - Beirut: Dorul ilm al-mallayyin, 2002. Vol. 7. pp. 161.

¹⁶ Umar Rizo Kahhola. Mu'jam al-muallifin - Tarajim musannifi al-kutub al-arabiya. Beirut: Muassasa ar-risala, 1957. Vol.2. pp.73.

¹⁷ Muhammad Isam Husani. Ithaful qari bi ma'rifati juhud wa amalil ulama ala Sahihil Bukhari. Damascus. Yamama. 1987.pp.85.

¹⁸ Ismail Poshsho Bagdadiy. Hadiya al-orifin – Asma al-mullifin va aasar al-musannifin. – Bayrut: Dar ihya at-turos al-arabiy, 1951. -Vol.1. pp.37.

¹⁹ Karl Brokkeman. Tarikh al-adab al-arab. translated by Abdulhalim Najjor, Sayyid Yoqub Bakr va Ramazon Abd at-tavvab into arabic. Cairo Dor al-ma'arif. 1959. Vol.3. pp.174.

²⁰ Abdulhay Hasani. "Nuzhatul-Khawatir." Dar ibn hazm. Beirut. 1999.vol.6. –pp.658.



The above books are commentaries on Al-Jami' al-Sahih by Hanafi scholars, which differ in that they were written at different times and in different styles. Further study and research of these works, which belong to the scholars of Mawaraunnahr, will serve to reveal how important their place is in the science of hadith. It also plays an important role in better understanding the issues of jurisprudence in Sahih al-Bukhari.

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