

## Al-Bukhārī and Abū Hanīfah<sup>1</sup>

Muhammad ibn Ismā'īl Al-Bukhārī – *rahimahullāh* – said in his book “Ad-Du’afā As-Saghīr”:

388 - النعمان بن ثابت أبو حنيفة الكوفي ، مات سنة خمسين ومائة ، حدثنا : نعيم بن حماد ، ثنا : يحيى بن سعيد ، ومعاذ بن معاذ ، سمعنا الثوري يقول : استتيب أبو حنيفة من الكفر مرتين .

- حدثنا : نعيم ، ثنا : الفزاري ، قال : كنت عند الثوري ، فنعني أبو حنيفة ، فقال : الحمد لله ، وسجد ، قال : كان ينقض الإسلام عروة عروة .

- وقال يعني الثوري : ما ولد في الإسلام مولود أشأم منه .

- حدثنا : صاحب لنا ، عن حمدويه ، قال : قلت لمحمد بن مسلمة : ما لرأي النعمان دخل البلدان كلها إلا المدينة ، قال : إن رسول الله (ص) ، قال : لا يدخلها الدجال ولا الطاعون ، وهو دجال من الدجاجلة .

388. An-Nu’mān ibn Thābit Abū Hanīfah Al-Kūfī. He died in year 150 (after *hijrah*). Nu’aym ibn Hammād narrated to us (and said): Yahyā ibn Sa’īd and Mu’ādh ibn Mu’ādh (both) narrated to us and said: We heard Ath-Thawrī say: “*Abū Hanīfah was asked to repent from kufr two times.*”

Nu’aym narrated to us (and said): Al-Fazārī narrated to us and said: I was with Ath-Thawrī when the death of Abū Hanīfah was announced, so he said: “*All praise is due to Allāh.*” And he prostrated. He said: “*He used to breach Islām, knot after knot.*”

And he (i.e. Ath-Thawrī) said: “*No-one was born in Islām more calamitous than him.*”

A companion of ours narrated to us, from Hamdawayh who said: I said to Muhammad ibn Maslamah: “*What is it with the opinion of An-Nu’mān, he entered all of the cities except Al-Madīnah.*” He said: “*Verily the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ‘The Dajjāl will not enter it, nor will the plague.’ And he is a dajjāl among the dajjālah (pl. dajjāl).*”

(Ad-Du’afā As-Saghīr, Bāb An-Nūn)

Here you should pay attention to a point that will help you to understand the issue better. And that is that Al-Bukhārī here mentioned Abū Hanīfah by name, but in his “Sahīh” (i.e. Sahīh Al-Bukhārī) when he refuted Abū Hanīfah and criticized him, he did not mention him by name as a protection to his book “As-Sahīh”. Due to the mighty status of the book, he did not want to soil it by mentioning his name. And likewise was it with Al-Humaydī – and he is the *shaykh* of Al-Bukhārī – with regards to his book “Ar-Radd ‘alā Abū Hanīfah”; when he would read it in Al-Masjid Al-Haram, he would refute him but not

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<sup>1</sup> Based upon a part of the 48<sup>th</sup> lesson from the series “Sharh Kitāb As-Sunnah by Harb ibn Ismā'īl Al-Karmānī” by the shaykh Abū Al-Muhannad, *hafīdhahullāh*.

mention his name. So when he was asked about this, he said that he hated mentioning his name in Al-Masjid Al-Haram. And this will come.

And Al-Bukhārī also narrated in his book “At-Tārīkh Al-Kabīr”:

**759** – محمد بن مسلمة أبو هشام المخزومي المدني ، قال لي : عبد الرحمن بن شيبه ، حدثنا : محمد بن مسلمة المدني سمع مالكا ، عن نافع ، عن ابن عمر : نهى النبي (ص) عن القزع ، وقيل لمحمد ابن مسلمة : ما لرأى أبي حنيفة دخل البلاد كلها إلا المدينة ، فقال : إنه دجال من الدجاجلة ، وقال النبي (ص) : لا يدخلها الطاعون ولا الدجال .

**759.** Muhammad ibn Maslamah Abū Hāshim Al-Makhzumi Al-Madanī. ‘Abdur-Rahmān ibn Shaybah said to me: Muhammad ibn Maslamah Al-Madanī narrated to us that he heard Malik, from Nāfi’, from Ibn ‘Umar (who said): “The Prophet (sallAllāhu ‘alayhi wa sallam) prohibited the qaz’ (cutting the hair some places and leaving it other places).” And it was said to Muhammad ibn Maslamah: “What is it with the opinion of An-Nu’mān, he entered all of the cities except Al-Madīnah.” He said: “He is verily a dajjāl among the dajājilah (pl. dajjāl). And the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ‘The plague will not enter it, nor will the Dajjāl.’”

(At-Tārīkh Al-Kabīr, Al-Muhammadūn)

So in both of his books – “Ad-Du’afā As-Saghīr” and “At-Tārīkh Al-Kabīr” – Al-Bukhārī mentioned Abū Hanīfah by name. But in his book “As-Sahīh” he would not mention his name, rather he would say: “Some people said.” As it will be clarified, *in shā Allāh*.

The *shaykh* of Al-Bukhārī ‘Abdullāh ibn Az-Zubayr Al-Humaydī – *rahimahullāh* – wrote an independent book called “Kitab Ar-Radd ‘alā Abī Hanīfah”. And this book is lost.

It was narrated in “Al-Majrūhīn” by Ibn Hibbān:

سمعت الحسن بن عثمان بن زياد، يقول: سمعت محمد بن منصور الجواز، يقول: رأيت الحميدي يقرأ “كتاب الرد على أبي حنيفة” في المسجد الحرام، فكان يقول: قال بعض الناس كذا. فقلت له: فيكف لا تسميه؟ قال: أكره أن أذكره في المسجد الحرام

I heard Al-Hasan ibn ‘Uthmān ibn Ziyād say: I heard Muhammad ibn Mansūr Al-Jawwāz say: I saw Al-Humaydī read “Kitab Ar-Radd ‘alā Abī Hanīfah” in Al-Masjid Al-Harām, and he used to say: “Some people said such and such.” So I said to him: “Then why are you not mentioning his name?” He said: “I hate to mention him in Al-Masjid Al-Harām.”

(Al-Majrūhīn)

So they used to mention Abū Hanīfah, but in certain situations – due to their honorability – they would refrain from mentioning him by name, in order to free these places from his mention. So Al-Bukhārī would not mention him in his book “As-Sahīh”, and here his *shaykh* Al-Humaydī refrained from mentioning him in Al-Masjid Al-Harām.

Al-Bukhārī – *rahimahullāh* – dedicated many chapters in his book “As-Sahīh” to refuting and answering back to the misguidances of Abū Hanīfah. Among these chapters is “Kitāb Al-Hiyāl” (The book of tricks). In these chapters he would not mention the name of Abū Hanīfah, rather he would say: “*And some people said.*” Also due to wanting to free his book from having the mention of Abū Hanīfah in it.

And here are some examples of this from “Sahih Al-Bukhārī”:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا، حَدَّثَهُ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَلَا يُجْمَعُ بَيْنَ مُتَّفَرِّقٍ وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ حَشِيَّةَ الصَّدَقَةِ ".

Muhammad ibn ‘Abdillāh Al-Ansārī narrated to us (and said): My father narrated to us (and said): Thumāmah ibn ‘Abdillāh ibn Anas narrated to us, that Anas narrated to him that Abū Bakr As-Siddīq obligated upon him the same obligatory *zakāt* which the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) obligated: “***And the divided should not be gathered, nor should the gathered not be divided in order to avoid (paying) the zakāt.***”

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سَهْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَائِرَ الرَّأْسِ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ فَقَالَ " الصَّلَوَاتِ الْحُمُسِ، إِلَّا أَنْ تَطَوَّعَ شَيْئًا ". فَقَالَ أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيَامِ قَالَ " شَهْرَ رَمَضَانَ، إِلَّا أَنْ تَطَوَّعَ شَيْئًا ". قَالَ أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ قَالَ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شُرَائِعَ الْإِسْلَامِ. قَالَ وَالَّذِي أَكْرَمَكَ لَا أَتَطَوَّعُ شَيْئًا وَلَا أَنْفَعُ بِمَا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفْلَحَ إِنْ صَدَقَ ". أَوْ " دَخَلَ الْجَنَّةَ إِنْ صَدَقَ ". وَقَالَ بَعْضُ النَّاسِ فِي عِشْرِينَ وَمِائَةِ بَعِيرٍ حَقَّتَانِ. فَإِنْ أَهْلَكَهَا مُتَعَمِّدًا، أَوْ وَهَبَهَا أَوْ اِحْتَالَ فِيهَا فِرَارًا مِنَ الزَّكَاةِ، فَلَا شَيْءَ عَلَيْهِ.

Qutaybah narrated to us (and said): Ismā’il ibn Ja’far narrated to us, from Abū Suhayl, from his father, from Talhah ibn ‘Ubayd-Allāh that a Bedouin with unkempt hair came to the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and said: “O Messenger of Allāh, what has Allāh obligated upon me of the prayer.” So he said: “***The five prayer, except if you should perform any (extra prayers) voluntarily.***” So he said: “Inform me about what Allāh has obligated upon me of the fast.” He said: “***The month of Ramadan, except if you should perform any (extra fast) voluntarily.***” He said: “Inform me about what Allāh has obligated upon me of the zakat.” He said: So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) informed him about the rituals of Islām. He (i.e. the Bedouin) said: “By the One who has honored you, I will not perform any (extra) voluntary deeds, nor will perform any lesser than what Allāh obligated upon me.” So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “***He will be successful if he is truthful.***” Or he said: “***He will enter Paradise if he is truthful.***” **And some people said: In hundred and twenty camels there are two camels (to be paid in zakāt). But if he kills one intentionally, gives it away or plays a trick in order to flee from the zakāt, then he should not pay anything.**

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَكُونُ كَنْزٌ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعٌ، يَبْرُؤُ مِنْهُ صَاحِبُهُ فَيَطْلُبُهُ وَيَقُولُ أَنَا كَنْزُكَ . قَالَ وَاللَّهِ لَنْ يَزَالَ يَطْلُبُهُ حَتَّى يَبْسُطَ يَدَهُ فَيُلْقِمَهَا فَاهُ " . وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا مَا رَبُّ النَّعَمِ لَمْ يُعْطِ حَقَّهَا، تُسَلِّطُ عَلَيْهِ يَوْمَ الْقِيَامَةِ، تَخِطُ وَجْهَهُ بِأَحْفَافِهَا " . وَقَالَ بَعْضُ النَّاسِ فِي رَجُلٍ لَهُ إِبِلٌ، فَخَافَ أَنْ تَجِبَ عَلَيْهِ الصَّدَقَةُ، فَبَاعَهَا بِإِبِلٍ مِثْلِهَا، أَوْ بَعْتِمْ، أَوْ بَيْعَتْ، أَوْ بِدَرَاهِمٍ، فِرَارًا مِنَ الصَّدَقَةِ يَوْمَ، اِخْتِيَالًا فَلَا بَأْسَ عَلَيْهِ، وَهُوَ يَقُولُ إِنَّ زَكَى إِبِلُهُ قَبْلَ أَنْ يَحُولَ الْحَوْلُ يَوْمَ أَوْ بِسَنَةٍ، جَارَتْ عَنْهُ .

Ishāq narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Ma’mar narrated to us, from Hammām, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *“The kanz (i.e. wealth upon which no zakāt was paid) of one of you on the Day of Resurrection will be a bald snake. He will flee from it, but it will catch up to him saying: ‘I am your kanz.’”* He added: *“By Allāh, it will continue to follow until he stretches out his hand and it will devour it in its mouth.”* And the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *“If the owner of camels will not pay the zakāt upon them, they will be given authority over him on the Day of Resurrection by stamping on his face with their hooves.”* And some people said regarding a man who has a camel, but he fears that there is some zakāt (obligatory) upon it, so he sells it for a camel just like it, or a sheep, a cow or some darāhim while fleeing from the zakāt in the last day of when its due, and (by that) playing a trick, then there is no harm upon him (for doing that). And he (also) says: If he pays the zakāt upon his camels before the time expires (i.e. when the zakāt becomes due) by one day or one year, then this valid for him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُثَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ اسْتَفْتَى سَعْدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَذْرِ كَانَ عَلَى أُمِّهِ، تُؤَفِّقُ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفْضِيهِ عَنْهَا " . وَقَالَ بَعْضُ النَّاسِ إِذَا بَلَغَتِ الْإِبِلُ عِشْرِينَ، فَفِيهَا أَرْبَعُ شِيَاهٍ، فَإِنْ وَهَبَهَا قَبْلَ الْحَوْلِ أَوْ بَاعَهَا، فِرَارًا وَاحْتِيَالًا لِإِسْقَاطِ الزَّكَاةِ، فَلَا شَيْءَ عَلَيْهِ، وَكَذَلِكَ إِنْ أَنْتَلَفَهَا فَمَاتَ، فَلَا شَيْءَ فِي مَالِهِ .

Qutaybah ibn Sa’id narrated to us (and said): Layth narrated to us, from ibn Shihāb, from ‘Ubayd-Allāh ibn ‘Abdillāh ibn ‘Utbah, from Ibn ‘Abbās that he said: Sa’d ibn ‘Ubādah Al-Ansārī asked the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) for a *fatwā* regarding an oath which his mother had given but not fulfilled before she died. So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *“Fulfil it for her.”* And some people said: When the number of camels reaches twenty then four sheep are obligatory (to pay in zakāt for them). But if he gives one away before the time, or sells it due to fleeing and playing a trick to avoid the zakāt, then he should not pay anything. And likewise if he kills one of them and then dies, then nothing is to be taken from his wealth.

(Sahīh Al-Bukhārī – Kitāb Al-Hiyal, Bab Az-Zakāt)

And the fact that he with his saying: *“Some people said”*, intends Abū Hanīfah, is something which is known by everyone. Even the *Ahnāf* (followers of the *madhhab* of Abū Hanīfah) – among those who seek knowledge and look into the books – know this with full certainty and they acknowledge this fact.

Az-Zaylaʿī<sup>2</sup> said in the book *“Nasb Ar-Rāyah”*:

فالبخاري رحمه الله مع شدة تعصبه وفرط تحمله على مذهب أبي حنيفة لم يودع صحيحه منها حديثا واحدا ولا كذلك مسلم رحمه الله ...

*“Al-Bukhārī – rahimahullāh – due to his extreme partiality and his negligence in bearing over with the madhhab of Abū Hanīfah, he did not leave it in his Sahīh, not even in one hadīth. And neither did Muslim rahimahullāh...”*

والبخاري كثير التتبع لما يرد على أبي حنيفة من السنة فيذكر الحديث ثم يعرض بذكره فيقول قال رسول الله صلى الله عليه وسلم كذا وكذا وقال بعض الناس كذا وكذا يشير ببعض الناس إليه ويشنع لمخالفة الحديث عليه...

*“And Al-Bukhārī would pay great attention to what he refuted Abū Hanīfah with from the Sunnah. So he would mention a hadīth and then follow it up with mentioning him. So he would say: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said such and such, and some people said such and such. And with ‘some people’ he would mean him and he would slander him by saying he opposed the hadīth...”*

هو يقول في أول كتابه باب الصلاة من الإيمان ثم يسوق أحاديث الباب ويقصد الرد على أبي حنيفة قوله: إن الأعمال ليست من الإيمان ...

*“And he says in the beginning of his book: ‘Chapter – The prayer is from imān.’ And then he brings the ahādīth of the chapter while intending the refutation of Abū Hanīfah in his saying: Verily the deeds are not from imān.”*

So whoever studies and engages in *“Sahīh Al-Bukhārī”* he knows all of this.

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<sup>2</sup> Jamāl Al-Din Az-Zaylaʿī Al-Hanafī. He died in year 762 after hijrah.