

*THE GREATEST  
DOCTOR OF HADITH  
IMAM BUKHARI*

رحمه الله الباري



*Abu Hudhaifa Muhammad Karolia*

*Jami'ah Mahmoodiyah*

*Persida, Springs*

## Introduction

Born after Salaat-ul-Jumu'ah on the 13<sup>th</sup> of Shawwaal in 194AH, Imam Bukhari's father, Isma'il bin Ibrahim, was a pious scholar of hadith and a student of Imam Malik. Shortly before his death, Isma'il mentioned to a visitor that, "As far as I know there isn't a single doubtful dirham in my wealth."

Imam Bukhari's mother was also exceptionally pious. Consider the fact that Imam Bukhari lost his eyesight in his childhood. Shortly thereafter, his mother saw Nabi Ibrahim (as) in her dream telling her, "O lady, Allah has restored your son's eyesight due to your excessive du'a."

## I Would Feel Shy to Greet

Imam Bukhari commenced his studies at a very young age. In one narration he mentioned that he commenced memorizing ahaadith while he was still attending the kuttaab (meaning that he was still in the primary phase of his education). When asked how old he was at that time, he replied: "Ten or maybe less. Upon turning ten I left the kuttaab and began attending the lessons of Ad-Daakhily and others."

## He Will Laugh at You One Day

In another narration he mentioned: "I used to attend the lessons of the fuqaha in Marw while I was still a child. Thus, when entering the gathering, I would feel shy to greet." One day he was asked how many ahaadith he wrote that day. Instead of saying *hadithayn* (two ahaadith), he said *ithnayn* (meaning:

two). Hearing his answer, the rest of the group began laughing. However, one of them reprimanded the rest of them saying, “Do not laugh! Maybe, he will laugh at you one day.”

There is a famous incident of Imam Bukhari rectifying the error of Ad-Daakhily whereas he was only eleven years old. At the age of fifteen he had memorized the books of Abdullah bin Mubarak and Wakee’ bin Jarrah (ra). He began writing his famous Kitaab-ut-Taarikh at the age of seventeen. Astonishingly, this was done in the moonlight sitting beside the blessed grave of Rasulullah sallallahu alaihi wasallam.

### **Had You Come Earlier**

Imam Bukhari was blessed with a phenomenal memory. Sulaym bin Mujaahid narrated that he visited Muhammad bin Sallaam Al-Baykandi. During the visit the latter told him, “Had you come earlier, you would have seen a child who knows seventy thousand ahaadith by heart.”

On another occasion a person asked Imam Bukhari whether it was true that he knew seventy thousand ahaadith by heart. He replied, “Yes. Actually I know even more than that! Moreover, I do not quote a single hadith from the Sahaabah and Taabi’in without knowing when most of them were born, where they lived and when they passed away.”

With regards to his Kitaab-ut-Taarikh, Imam Bukhari mentioned that there is hardly a personality in the Taarikh regarding which he did not know at least one incident. However, he did never mentioned these incidents so that the kitaab would not become

too lengthy. Historians mention that he would memorise a book in a single reading.

### **Do You Think That I am Wasting My Time?**

Haashid bin Isma'il narrated that Imam Bukhari used to accompany him and one of his friends to the mashaikh of Basrah but he would not write anything. Being a youngster, they reprimanded him after a few days. "You accompany us but do not write! What are you doing?" Initially Imaam Bukhari paid no attention to them. On the seventeenth day, however, he responded, "You people are nagging and you are over doing it! Show me whatever you have written!" By then they had written more than fifteen thousand ahaadith. To their astonishment, he began reading all those ahaadith from his memory. More amazing, they detected and corrected errors in their notes as he read the ahaadith. Finally, he told them, "Do you think that I am wasting my time and accompanying you in vain?"

### **Are You Astonished . . . ?**

Ishaaq bin Rahwayh, a famous Imam of hadith and fiqh, once said to Imam Bukhari that he knew seventy thousand ahaadith by heart. Imam Bukhari responded, "Are you astonished at this? There is probably somebody at this time who knows two hundred thousand ahaadith by heart." In essence, Imam Bukhari (ra) was alluding to himself.

With regards his remarkable memory Imam Bukhari once said, "I thought of Anas (ra)'s companions and at that very moment three hundred of them came to mind."

He also said that he had written at least ten thousand *ahaadith* from each one of more than one thousand shuyookh. He added further, "I know the isnaad for every hadith that I have memorized."

### **The Scholars of Baghdad**

The scholars of hadith in Baghdad heard of Imam Bukhari's arrival in their city. Having heard of his proficiency in the field of hadith, they decided to test him. For this they chose one hundred *ahaadith* and swapped their chains and texts. (They attached this hadith's chain to that hadith and-so-forth.) The hundred distorted *ahaadith* were then distributed among ten scholars, each receiving ten *ahaadith*. Imam Bukhari was thereafter invited to participate in a hadith session . . . In the beginning of the session, one of the scholars read one of the distorted *ahaadith* and asked Imam Bukhari if he knew this hadith. Imam Bukhari's answer was a simple, "I do not know it!" Thus, the scholar read a second (distorted) hadith and then another until he read the ten that were allocated to him. After each hadith Imam Bukhari merely said, "I do not know it!" Thereafter a second scholar started reading the ten *ahaadith* that were allocated to him. Once again, Imam Bukhari's response to each hadith was simply, "I do not know it!" Anyway, the second scholar was followed by a third scholar and then a fourth until all ten of them read the (distorted) *ahaadith* allocated to them. This was a huge gathering attended by scores of laymen. Hearing Imam Bukhari repeatedly say "I do not know it!" their disillusionment was certain. The scholars, however, were looking at each other in amazement. "He understood" they

whispered among themselves. Sensing that the scholars had nothing more to add, Imam Bukhari addressed the first of the ten scholars saying, "Your first hadith was . . . your second hadith was . . ." Thus, he repeated the first scholar's ten distorted ahaadith in sequence and thereafter rectified all of them in sequence. The same was done to the rest of the ten scholars. Hearing him go about recalling all one hundred distorted ahaadith and rectifying them with such proficiency, the scholars and laity of Baghdad acknowledged his excellence.

### **It Seems Like . . .**

Muhammad bin Abi Haatim narrates that they were attending the lesson of Ishaq bin Rahwayh in Nisapur. Imam Bukhari was also in the gathering. In the course of the lesson Ishaq narrated the hadith of Ataa Al-Kikhaaraani. "What is Kikhaaraan?" he asked Imam Bukhari. "A town in Yemen" replied the Imam, "Mu'awiyah bin Abi Sufyaan sent this man on a mission. Abu Bakr mentioned his name but I do not remember. He passed Kikhaaraan (on his way). Thus, Ataa heard two ahaadith from him." Hearing Imām Bukhari's answer, Ishaq remarked, "It seems like you saw these people!"

### **As if He Was Reciting Qul Huwallah . . .**

Another famous scholar of hadith, Muhammad bin Yahya Al-Hudhali, was observed walking behind Imam Bukhari (ra), questioning him about the narrators of hadith; their names, titles etc. and Imam Bukhari (ra) was answering his questions swiftly, "Like an arrow, as if he was reciting Qul Huwallah . . ."

Imam Bukhari (ra) was in the gathering of Qutaybah bin Sa'eed (ra) when the latter was asked whether talaaq issued in the state of intoxication is valid or not. Pointing to Imam Bukhari (ra), he replied, "This is Ahmad bin Hambal, Ibn Al-Madeeni and Ibn Rahwayh." The same Qutaybah bin Sa'eed (ra) also said, "Students of hadith came to me from the east and the west but there was none like Muhammad bin Isma'il Al-Bukhari."

### **A Young Man without a Beard**

It was not long before many great scholars of hadith including Imams Muslim, Nasa'i and Tirmidhi became his students. In fact, historians note that *there was not a single strand of hair on his face when the muhadditheen began writing ahaadith from him.*

Haashid bin Isma'il narrated that the scholars of Basrah would run behind Imam Bukhari (ra) requesting him to narrate ahādith to them. He would (often) succumb to their pleas in the middle of the road. Thus, they would make him sit over there (on the road) and within moments thousands would gather around him. Most of them would write the ahaadith he narrated. At that time, he was still a young man *without a beard*. In due course, twenty thousand people would attend his lessons in Baghdad.

### **Allow Me to Kiss Your Feet**

Upon visiting Imam Bukhari on one occasion, Imam Muslim kissed him on the forehead and said, "Allow me to kiss your feet O teacher of all the teachers, leader of scholars of hadith and doctor of the weaknesses therein." He then asked Imam Bukhari a question regarding a particular hadith. Hearing the answer, he

proclaimed, “Only a jealous person will hate you. I bare testimony that there is nobody like you in the world.”

Ishaaq bin Rahwayh advised his students to write hadith from Imām Bukhari because “even if he lived during the time of Hasan (Basri), people would require him due to his knowledge of hadith and fiqh.”

### **This Du’a Was Accepted**

Imām Tirmidhi narrated that they were sitting with a saintly person by the name of Abdullah bin Muneer. Imam Bukhari was also in the gathering. When he got up to leave, Ibn Muneer said to him, “May Allah make you the adornment of this ummah!” Narrating this incident, Imam Tirmidhi commented that this du’a was accepted.

### **There’s No Good in You!**

One of Ibn Muneer’s disciples travelled to Bukhara for some work. When he returned, Ibn Muneer asked him whether he met Imām Bukhari. The disciple’s negative answer infuriated Ibn Muneer so much that he expelled him from the gathering saying, “There’s no good in you after this. You went to Bukhara yet you did not visit Abu Abdillah!”

### **The Most Authentic Book**

Comprising of seven thousand two hundred and seventy five ahaadith, Imām Bukhari’s magnum opus, the Al-Jaami’ As-Saheeh, was and still is living testimony of his vast knowledge, piety and dedication. Compiled over a period of sixteen years, Imam Bukhari would take ghusl and perform two rak’aat of



salaah before including any hadith in this blessed work. An estimated ninety thousand people heard this blessed book from the honourable Imam and in due course it was unanimously classified as:

أصح الكتب بعد كتاب الله

*The most authentic book after the Book of Allah.*

Yes, in addition to his phenomenal memory and exhaustive knowledge, Imam Bukhari was also a man of great piety.

### **In His Friend's Orchard**

Once he was invited to the orchard of one of his friends. After leading the group in Dhuhr Salaah, he engaged in nafl salaah. Upon terminating his salaah sometime later, he lifted the hem of his kurta and asked one of the people that were with him to see what was beneath his kurta. To the latter's astonishment it was a wasp that had stung the Imam in sixteen or seventeen places causing his whole body to swell. Somebody asked the Imam why he did not discontinue the salaah when the wasp stung him the first time. He replied, "I was in the middle of a surah and I wished to complete it."

### **You Are Forgiven**

A blind man known as Abu Ma'shar used to attend Imam Bukhari's lessons. On one occasion attend Imam Bukhari was heard asking Abu Ma'shar for forgiveness. Abu Ma'shar asked why and attend Imam Bukhari replied, "I narrated a hadith one day and then looked at you. Amazed at the hadith, you were shaking your head and your hand. Thus, I smiled at you." Abu

Ma'shar's immediate response was, "Allah have mercy on you. You are forgiven."

With regards to backbiting, Imam Bukhari had said:

أرجو أن ألقى الله و لا يحاسبني أنى اغتبت أحدا

*I hope that when I meet Allah He will not take me to task for having backbitten anybody.*

ما اغتبت أحدا قط منذ علمت أن الغيبة تضر أهلها

*I have not backbitten anybody since I learnt that backbiting is harmful.*

### **Pardon for Damaging a Nail**

One day, while practicing archery with a group friends, Imam Bukhari's arrow struck and damaged a nail of a bridge in Firabr. Disturbed at what he did, he immediately took the group home and thereafter sent two of them to the owner of the bridge to apologise and offer to repair the damaged nail or pay for its repairs. Overwhelmed by Imam Bukhari's seeking pardon for damaging a nail, the owner told them, "Convey my greetings to Abu Abdillah and tell him: You are forgiven for happened. In fact, I am prepared to sacrifice all my wealth for you. I would be lying if I said that I am prepared to sacrifice myself for you. Nonetheless, I am ashamed that you seek my pardon for a nail belonging to me." Imam Bukhari was overjoyed when he heard the owner's response. His face shown with happiness and as token of thanks to Allah, he gave three hundred dirhams in sadaqah and dictated five hundred ahaadith to the ghuraba.

### **One or Two Cucumbers**

Imam Bukhari possessed a piece of land which he had leased to somebody for seven hundred dirhams per annum. Knowing that Imam Bukhari loved cucumbers, the tenant would occasionally present him with one or two cucumbers. Imam Bukhari (ra) would reciprocate this gift by waiving one hundred dirhams from the annual rental.

### **How Do You Walk?**

Abdullah bin Muhammad As-Saarify was sitting with Imam Bukhari in his room when his slave-girl entered the room and tripped over an inkpot. "How do you walk?" Imam Bukhari asked her. She replied, "How should I walk when there is no place?" Hearing her response, he stretched his hand and said, "Go, I have set you free!" When asked a little while later whether the slave-girl made him angry, he replied, "Even if she made me angry, I pleased myself with what I had done."

### **Five Hundred Dirhams More**

Imam Bukhari asked one of his students to accompany him to a slave dealer in order to purchase a slave-girl. After showing Imam Bukhari a number of pretty slave-girls, the dealer showed him a fat and ugly looking girl. Imam Bukhari unexpectedly touched her chin. "Purchase this one for me" he suddenly said to the student. "She is ugly and not suitable" protested the student, "the other girls we saw may be purchased for the same price." However, Imam Bukhari insisted on buying her "because I touched her chin and I dislike touching a slave-girl's chin and

not purchasing her thereafter. Thus, he purchased her for five hundred dirhams more than the suggested price.

### **Don't Pity Me More Than Myself**

A man was owing Imam Bukhari a twenty five thousand dirhams. Imam Bukhari was in Firabr when some of his students learnt that the debtor was in nearby 'Aamul. The students suggested to the Imam to go to 'Aamul and ask the debtor for his money. Imam Bukhari rejected their suggestion saying that it would be improper to scare him. In the meantime, the creditor learnt of Imam Bukhari's presence and went away to Khwarizm. Hearing of this, the Imam's students suggested that he request the governor of 'Aamul to write a letter to the governor of Khwarizm to arrest the debtor and ensure that the debt is settled. Imam Bukhari disliked this suggestion saying, "If I seek a letter from them, they will seek a letter from me. I am not going to sell my deen for my dunya!" Eager to *help* their shaikh, the students approached the governor of 'Aamul on their own accord. He in turn wrote a letter to the governor of Khwarizm. Imam Bukhari was infuriated when he heard of this. He reprimanded them saying, "Don't pity me more than myself!" He thereafter wrote to the authorities instructing them not to interfere with his debtor. By now, the debtor returned to 'Aamul and from there he proceeded to Marw. Soon, the governor of Marw was informed of this debtor and that Imam Bukhari was on his way in pursuit of him. Thus, this governor intended to take action against the debtor. Displeased with all the interference, Imam Bukhari made an agreement with the debtor to pay him ten dirhams annually. Tens dirhams a year is a paltry sum in relation

to the actual debt of twenty five thousand dirhams. In reality, Imam Bukhari never got back a single dirham from this man.

### **Speak of Something Else**

Imam Bukhari would often catch the hand of a needy scholar of hadith and, without making anyone else aware, give him about twenty to thirty dirhams. In fact, he always carried a bag of coins with him. His student, Ibn Abi Haatim, said: "I saw him give a man a bag containing three hundred dirhams. I know how many dirhams because the man told me. The man intended making an immediate du'a for the Imam. The Imam, however, softly told him to "relax and speak of something else so that nobody will know."

### **Who Treats His Attendant As You Treat Me?**

When Ibn Abi Haatim purchased a house for nine hundred and twenty dirhams, Imam Bukhari offered him one thousand dirhams to pay for it. He did so although Ibn Abi Haatim did not ask for any assistance in this regard. Ibn Abi Haatim therefore returned the thousand dirhams to the Imam. However, at end of the day Imam Bukhari handed Ibn Abi Haatim a paper bag containing three hundred dirhams and said, "Since you did not accept payment for the house, you may utilise this for fulfilling some of your needs." However, this offer was also declined. A few days later, after dictating his Jaami' to Ibn Abi Haatim throughout the morning, Imam Bukhari gave him twenty dirhams saying, "It would be a good idea if you use this to purchase some vegetables and similar stuff." This time Ibn Abi Haatim accepted the money but used it to purchase greens

which he knew would be good for Imam Bukhari. He thereafter sent the purchases to Imam Bukhari. When he returned to Imam Bukhari for the next lesson, the Imam said to him, "May Allah illuminate your face. There is no way I can persuade you. So, let's not continue tiring ourselves." To this, Ibn Abi Haatim said, "You have combined the good of this world and the Hereafter. Who treats his attendant as kindly as you treat me?"

### **What Need Does a Muslim Have to Lie?**

Imam Bukhari once said, "Irrespective of his situation, when a Muslim makes du'a, it is unbecoming for his du'a not to be accepted." "O Shaikh, have you experienced this?" asked his sister-in-law. "Yes" he replied, "I made du'a to Allah on two occasions and (on both occasions) He accepted my du'a. Since then I dislike making du'a due to the fear that this may reduce my rewards in the Hereafter or fast forward it to this world (leaving nothing for the Hereafter)." He then remarked, "What need does a Muslim have to lie and miser?"

### **I Do Not Wish to Disturb Your Sleep**

Muhammad bin Abi Haatim Al-Warraaq was Imam Bukhari (ra)'s attendant. He narrates that Imam Bukhari would perform thirteen rak'aat of salaah during the latter portion of the night. When awakening, he would never wake up Al- Warraq. One day, Al- Warraq said to him, "I see you burdening yourself. Why do you not awaken me?" The Imam replied, "Because you are a young man, I do not wish to disturb your sleep."

Describing his nights, Ibn Katheer writes that he would wake up, light the lamp and write down a point that crossed his mind. He would then blow out the lamp and go back to bed. A little while later, he would again wake up to note another point that crossed his mind. This would happen close to twenty times in a single night.

### **While Some People are Having Fun**

Al-Firabri narrated that one day, Imam Bukhari dictated a large amount of ahaadith to him. Fearing that he was tired, Imam Bukhari said, "Be happy, while some people are having fun and others are occupied with their crafts and businesses, you are in the company of Nabi sallallahu alaihi wasallam and his Ashaab (companions).

### **Throw It Out . . .**

Al-Firabri also narrated that on another occasion, while sitting with Imam Bukhari in a masjid in Firabr, he removed a speck of dirt from Imam's beard. "I was going to drop it in the masjid but he (Imam Bukhari) said: Throw it out of the masjid!"

### **More Bashful than a Virgin**

Imam Bukhari was talking with Muhammad bin Sallaam. When he left the gathering, Muhammad bin Sallaam asked the gathering, "Have you seen a virgin more bashful than him?"

When Imam Bukhari visited Basrah for the first time, he went to the gathering of Bundaar. The moment Bundaar saw him, he asked from where he was. Upon hearing that the newcomer was from Bukhara, he asked him, "How did you leave Abu Abdillah

(How was Abu Abdillah when you left Bukhara?” Due to his modesty, Imam Bukhari remained silent. Realising from his silence that he is Imam Bukhari, Bundaar’s students exclaimed, “May Allah have mercy on you, he is Abu Abdillah!” Bundaar immediately stood up, caught Imam Bukhari’s hand, embraced him and said, “Welcome to the person in whom I have been priding myself for so many years.”

Summarising Imam Bukhari’s character, Ibn Katheer writes, “He was extremely modest, courageous, generous and cautious (with regards his earnings, the food he ate etc.) He was not interested in the world. His focus was the Hereafter.”

### **I Wished to Rest**

While in Firabr, Imam Bukhari tired himself one day selecting and dictating ahaadith for the Kitaab-ut-Tafseer of his Saheeh. He was therefore lying on his back when his student asked him, “I (often) hear you say ‘I have not done anything without knowledge since I reached the age of understanding.’ So what is the benefit in lying on your back?” He replied, “We tired ourselves today and because this is one of the border-posts, I fear that the enemy may attack us. Therefore, I wished to rest so that if the enemy does attack us, we’ll be able to respond.”

### **Convey My Salaam to Him**

Firabri narrated that he saw Nabi sallallahu alaihi wasallam in a dream. “Where are you going?” Nabi sallallahu alaihi wasallam asked him. He replied that he was going to Muhammad bin



Isma'il Al-Bukhari. Nabi sallallahu alaihi wasallam said, "Convey my salaam to him."

### **Some People Are Criticizing You**

When Imam Bukhari's students would tell him that some people are criticizing him, he would quote the aayaat:

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

Certainly, the scheme of Shataan is weak.<sup>1</sup>

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

The evil plot encompasses nobody but the plotter.<sup>2</sup>

Abdul Majeed bin Ibrahim asked him, "Why do you not curse the people who are oppressing and slandering you?" He replied that the reason for not cursing was that Nabi sallallahu alaihi wasallam said:

اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ

Be patient until you meet me at the Hawd.

مَنْ دَعَا عَلَيَّ ظَالِمًا فَقَدْ انْتَصَرَ

Whoever curses his oppressor has taken revenge.

### **I Will Not Degrade Knowledge**

When Imam Bukhari returned to Bukhara in 256AH, a multitude of people went three miles out of the city to welcome him. As he entered, people showered him with gold and silver coins as well as different types of sweets. A few days later, the governor of

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<sup>1</sup> Surah An-Nisaa, Aayah 76

<sup>2</sup> Surah Faatir, Aayah 43

Bukhara, Khalid bin Ahmad, sent a message to Imam Bukhari instructing him to “come with The Jaami’, The Taarikh and your other kitaabs so that I may hear them from you.” According to some narrations, the governor wanted Imam Bukhari to teach his sons. Imam Bukhari did not comply saying, “I will not degrade knowledge and take it to the doors of the people. If you want it, you should come to my masjid or to my house.” Some narrations state that the message he returned to the governor said **فِي بَيْتِهِ يُؤْتَى** **الْحِكْمَ** which means: You have to go to knowledge, knowledge should not come to you! This angered the governor. At the same time, the most prominent hadith scholar in Bukhara, Muhammad bin Yahya Al-Hudhaly, was also angry with Imam Bukhari. Much of his anger was due to jealousy. The attendance of his lessons had slackened tremendously since Imam Bukhari’s arrival. To aggravate the situation even more, Al-Hudhaly was informed of a particular opinion of Imam Bukhari which was contrary to his opinion. Hence he wrote a letter to the governor informing him that Imam Bukhari was opposing the sunnah. This letter was subsequently read out to the public and they were told to stop attending Imam Bukhari’s lessons. The public, however, were adamant that they would not leave Imam Bukhari. Thus, the Imam was ordered to leave the city. To achieve his goal, the governor enlisted the assistance of a few people, in particular a man named Hurayth bin Abil-Warqaa. These people criticized the Imam’s opinion in public and forced him out of the city. As the Imam left the city, he cursed the governor and his helpers. History is proof that his du’a was accepted. One month later (according to Ibn Katheer, it was not

even one month later), the governor was dismissed from his post, paraded through the streets of Bukhara on the back of a donkey and then imprisoned in Baghdad until his death. Thereafter, every other person who participated in humiliating the Imam suffered tremendously. Hurayth was tormented by his wife. In the words of a narration in Dhahabi's Siyar-ul-A'laam, "he saw her do what is beyond description." Another one of these men suffered because of his children.

### **Demise**

Upon leaving Bukhara Imam Bukhari travelled to Khartang, a town situated six miles from Samarqand. He had some relatives in this town and stayed with them. Due to the fitnah surrounding him, he made du'a to Allah to *take him away*. One night, after the 'Isha salaah, he was overheard saying, "O Allah, despite the earth's vastness, it has become narrow for me. Therefore take me back to you." He passed away not even one month later, on the night of Eid-ul-Fitr, at the age of sixty two. He was buried the next day after the Dhuhr salaah.

After his burial an amazingly sweet fragrance – sweeter than musk – emanated from his grave for a number of days. People began carrying away the sand of the grave. Thus, a wooden trellis was erected around the grave. However, they continued carrying away the sand from around the grave.

Abd-ul-Wāhid bin Aadam saw Rasulullah sallallahu alaihi wasallam in his dream. He was standing with a group of his Sahaabah. Abd-ul-Waahid greeted "Rasulullah sallallahu alaihi wasallam and asked, "Why are you standing, O Rasulullah?"

Rasulullah sallallahu alaihi wasallam replied, "I am waiting for Muhammad bin Isma'il Al-Bukhari." Abd-ul-Waahid narrates that a few days later he received the news of Imam Bukhari's death. Upon calculation, he realized that Imam Bukhari passed away on the same night as his dream.

Abu Zaid Marwazi narrated that he was sleeping between the rukn and the maqām when he saw Rasulullah sallallahu alaihi wasallam in his dream. Rasulullah sallallahu alaihi wasallam asked him, "Abu Zaid, why do you not study my book? Till when are you going to study the book of Shaafi'i?" "Rasulullah, what is your book?" he asked. "My book" replied Rasulullah sallallahu alaihi wasallam, "is the Jaami' of Muhammad bin Isma'il."<sup>33</sup>

*We implore All-Mighty Allah to bless Imam Bukhari (ra) with the best possible reward on our behalf and to resurrect us in his pious companionship of the Day of Qiyaamah, aameen.*

و صلى الله على النبي محمد و على آله و أصحابه أجمعين

برحمتك يا أرحم الراحمين

*Abu Hudhaifa Muhammad Karolia  
08 Jumaadal-Ukhra 1438 / 07 March 2017  
Jaami'ah Mahmoodiyah  
Persida, Springs*

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<sup>33</sup> Unless otherwise stated, all the information in this article were gleaned from Hafidh Dhahabi (ra)'s Siyar-ul-A'laam V.10 Pg.277-321 (Dar-ul-Fikr, Lebanon, 1417-1997).