

Al-Bukhārī's Transmitted hadith from His Shaykh Abū Bakr Ibn Abī Shaybah A Comparative Study between al-Jāmi' al-Ṣaḥīḥ and al-Muṣannaf by Ibn Abī Shaybah

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Abstract:

This study examines a particular aspect of al-Bukhārī's Transmitted hadith through analysis and comparison with what Ibn Abī Shaybah reported in al-Muṣannaf. It also addresses a dimension of contemporary objections raised against al-Bukhārī and his Ṣaḥīḥ, namely the claim that considering Ṣaḥīḥ al-Bukhārī as the most authentic book after the Book of God on the basis that its author was among the most reliable and precise preservers of Transmitted hadith is a claim devoid of factual and scientific foundation. It is argued that examining the works of his teachers clearly reveals this alleged reality, foremost among them the eminent ḥāfiẓ Ibn Abī Shaybah, the author of al-Muṣannaf.

This study seeks to verify the validity of such objections and claims by compiling al-Bukhārī's Transmitted hadith from Ibn Abī Shaybah and conducting a comparative analysis between them. After collecting and comparing these Transmitted hadith, the study concludes that such objections directed at al-Bukhārī and his Ṣaḥīḥ are unfounded and lack empirical and scholarly support.

Keywords: Ṣaḥīḥ al-Bukhārī, Ibn Abī Shaybah, Ḥadīth Transmission, Comparative Ḥadīth Studies, al-Muṣannaf

1. Introduction

All praise is due to God, Lord of all worlds, and may blessings and peace be upon the noblest of prophets and messengers, upon his family, his Companions, and those who follow them in righteousness until the Day of Judgment.

To proceed: In these later times, objections against the Prophetic Sunnah, its books, and its transmitters have multiplied. Numerous writings have emerged calling for a re-examination of the

foundations of Prophetic ḥadīth and for reassessing the reliability long accorded by Muslims to the collections of these foundational works comprising Transmitted hadith attributed to the Prophet (peace be upon him), transmitted by upright and trustworthy imams who reached the highest degree of piety, memorization, and precision. Consequently, the Muslim community unanimously accepted what they transmitted without doubt or hesitation.

Among the most prominent of these imams is Imam al-Bukhārī, around whom several objections and claims have been raised. Among them is the assertion that al-Bukhārī cannot be trusted in his memorization and precision of Transmitted hadith either due to deliberate alteration and distortion, or due to his inability to accurately preserve what he received from his teachers unintentionally. According to this view, the image of al-Bukhārī as possessing extraordinary memory and remarkable precision exists only in the imagination; in reality, he was merely an ordinary human prone to error, forgetfulness, and distortion in what he transmitted of the Sunnah of the Messenger of God (peace be upon him). A review of the ḥadīth works of al-Bukhārī's teachers inevitably leads according to this claim to this bitter and shocking conclusion.

¹If we examine al-Bukhārī's Transmitted hadith, we find that a portion of them was transmitted from teachers who were eminent ḥadīth scholars possessing compilations that predate al-Jāmi' al-Ṣaḥīḥ. Among the most renowned of these is Imam Ibn Abī Shaybah, the author of al-Muṣannaf, which is considered among the earliest foundational works of transmission. Accordingly, Ibn Abī Shaybah appears among al-Bukhārī's teachers in al-Jāmi' al-Ṣaḥīḥ, and al-Bukhārī transmitted a number of Transmitted hadith from him in his Ṣaḥīḥ. These Transmitted hadith, selected by al-Bukhārī, thus reached us through two channels: al-Bukhārī's Ṣaḥīḥ and Ibn Abī Shaybah's Muṣannaf.

The central question therefore arises: Was al-Bukhārī's transmission of his shaykh Ibn Abī Shaybah's Transmitted hadith identical and consistent with what Ibn Abī Shaybah himself reported in al-Muṣannaf thereby affirming the scholarly consensus regarding al-Bukhārī's leadership, the authenticity of his book, the soundness of his precision, and the strength of his memory? Or did al-Bukhārī fail to accurately preserve some or all of what he narrated from Ibn Abī Shaybah thus strengthening the plausibility of claims casting doubt on the reliability of the Transmitted hadith found in al-Jāmi' al-Ṣaḥīḥ?

These questions form the core of the present study entitled:

“Al-Bukhārī's Transmitted hadith from His Shaykh Abū Bakr Ibn Abī Shaybah: A Comparative Study between al-Jāmi' al-Ṣaḥīḥ and al-Muṣannaf by Ibn Abī Shaybah”.

This study aims to clarify the extent of al-Bukhārī's precision in transmitting the Transmitted hadith he received from Ibn Abī Shaybah, thereby revealing the degree of his memorization. It also seeks to respond to certain contemporary objections raised by those who call into question the credibility of al-Jāmi' al-Ṣaḥīḥ and its compiler, Imam al-Bukhārī. The methodology adopted in this research is a comparative analysis between al-Bukhārī's Transmitted hadith from Ibn Abī Shaybah in Ṣaḥīḥ al-Bukhārī and the Transmitted hadith of his shaykh Abū Bakr in al-Muṣannaf.

After compiling and classifying the Transmitted hadith under study, it became apparent that they could be divided based on subject matter into two categories: Transmitted hadith concerning military expeditions and Transmitted hadith of various topics. Accordingly, this research has been structured

into a preliminary introduction, two main sections, and a conclusion. The first section addresses Transmitted hadith related to maghāzī and sīrah, the second examines miscellaneous Transmitted hadith, and the conclusion presents the most significant findings of the study.

Section One: Transmitted hadith of the Maghāzī and Sīrah

In this section, the Transmitted hadith related to maghāzī and sīrah will be examined by first presenting Ibn Abī Shaybah's narration, followed by al-Bukhārī's narration. This will then be followed by a comparative analysis of both the chain of transmission (isnād) and the text (matn) in order to achieve the objective of the study. The number of Transmitted hadith examined in this section totals nine ḥadīths.

Subsection One: The Ḥadīth of the Prophet (peace be upon him) Praying in the Shade of the Ka'bah

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: "Ja'far ibn 'Awn narrated to us, saying: Sufyān informed us from Abū Ishāq, from 'Amr ibn Maymūn, from 'Abd Allāh ibn Mas'ūd, who said: The Prophet (peace be upon him) used to pray in the shade of the Ka'bah. Abū Jahl and a group from Quraysh were present, and a camel had been slaughtered in a part of Mecca. They sent for its entrails and threw them upon him. Fāṭimah came and removed them from him. He then supplicated three times saying: 'O Allah, deal with Quraysh; O Allah, deal with Quraysh; O Allah, deal with Quraysh' naming Abū Jahl ibn Hishām, 'Utbah ibn Rabī'ah, Shaybah ibn Rabī'ah, al-Walīd ibn 'Utbah, Umayyah ibn Khalaf, and 'Uqbah ibn Abī Mu'ayt. 'Abd Allāh said: I indeed saw them slain in the well of Badr. Abū Ishāq said: And I forgot the seventh." ²

Narration of al-Bukhārī:

He said: "'Abd Allāh ibn Abī Shaybah narrated to us: Ja'far ibn 'Awn narrated to us: Sufyān narrated to us from Abū Ishāq, from 'Amr ibn Maymūn, from 'Abd Allāh (may God be pleased with him), who said: The Prophet (peace be upon him) used to pray in the shade of the Ka'bah. Abū Jahl and a group from Quraysh said and a camel had been slaughtered near Mecca they sent for its entrails and threw them upon him. Fāṭimah came and removed them from him. He then said: 'O Allah, deal with Quraysh; O Allah, deal with Quraysh; O Allah, deal with Quraysh' naming Abū Jahl ibn Hishām, 'Utbah ibn Rabī'ah, Shaybah ibn Rabī'ah, al-Walīd ibn 'Utbah, Ubayy ibn Khalaf, and 'Uqbah ibn Abī Mu'ayt. 'Abd Allāh said: I indeed saw them slain in the well of Badr. Abū Ishāq said: And I forgot the seventh. Yūsuf ibn Ishāq reported from Abū Ishāq: Umayyah ibn Khalaf. Shu'bah said: Umayyah or Ubayy and the correct one is Umayyah." ³

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was narrated by Muslim alongside al-Bukhārī from Ibn Abī Shaybah. ⁴Accordingly, the comparison will be based on the Transmitted hadith of these three figures: the shaykh, Ibn Abī Shaybah, and his two students, al-Bukhārī and Muslim.

Comparison of the Chains of Transmission:

Al-Bukhārī's chain of transmission for this ḥadīth corresponds exactly to that of his shaykh, with the exception of a single transmission formula. Specifically, Ja'far's statement "ḥaddathanā Sufyān" appears in al-Bukhārī's version, whereas Ibn Abī Shaybah transmitted it as "akhbarnā Sufyān." This latter formulation is also the one used by Muslim. Thus, al-Bukhārī differs from his shaykh in this instance by substituting the mode of transmission.

There is no real issue in this substitution, since both formulations share the same linguistic meaning. The only recommendation is adherence to the technical distinctions established by the scholars of ḥadīth between these terms. According to those who differentiate between them and consider "ḥaddathanā" stronger than "akhbarnā," al-Bukhārī in this case employed the stronger formula instead of the weaker one.⁵ On this basis, it could be said that al-Bukhārī erred by strengthening his shaykh's chain of transmission at this point, rendering it as a narration heard directly from Sufyān, whereas his shaykh had transmitted it as narrated by presentation from Ibn 'Awn to Sufyān. And God knows best.

Comparison of the Texts:

Al-Bukhārī's wording of this ḥadīth agrees with that of his shaykh except in the following points:

First: Al-Bukhārī's wording states: "He said: O Allah, deal with Quraysh..." whereas Ibn Abī Shaybah's wording reads: "He used to supplicate three times, saying: O Allah, deal with Quraysh..." Muslim likewise narrated it with nearly the same wording: "He used to supplicate three times"...

From a semantic perspective, al-Bukhārī's wording does not convey the same meaning as that of Ibn Abī Shaybah. The phrase "He said" does not carry the same implication as "He used to say." The former indicates a single occurrence followed by cessation, whereas the latter indicates occurrence with continuity namely, that the action took place repeatedly. Thus, according to the latter wording, the Prophet (peace be upon him) supplicated against the disbelievers of Quraysh multiple times, whereas the former implies that he did so only once.

Second: Al-Bukhārī's wording states: "Fāṭimah came and removed it from him," whereas Ibn Abī Shaybah's wording reads: "Fāṭimah came until she removed it from him".

This difference is minor and does not affect the meaning of the text.

Third: Al-Bukhārī's version reads: "Ubayy ibn Khalaf," whereas Ibn Abī Shaybah narrated it as: "Umayyah ibn Khalaf." Thus, al-Bukhārī's narration here contains a mistake in substituting Umayyah with Ubayy. According to Ibn Ḥajar, this error may have originated either from al-Bukhārī himself or from his shaykh Ibn Abī Shaybah.⁶ However, we find that Ibn Abī Shaybah narrated it as Umayyah, and Muslim likewise narrated it as Umayyah. Taken together, these two Transmitted hadith decisively indicate that the error originated from al-Bukhārī. And God knows best.

What further confirms that the error came from al-Bukhārī is that, after completing the narration from his shaykh Ibn Abī Shaybah, he mentioned the disagreement concerning this wording and cited Shu'bah's doubt regarding it, ultimately affirming that the correct version is Umayyah ibn Khalaf.⁷ This clearly demonstrates that al-Bukhārī was fully aware of what he had narrated from his shaykh.

Had he believed that his shaykh's wording was subject to error or confusion, he would have clarified that or refrained from including this ḥadīth altogether due to the presence of an error in some of its wording. Thus, al-Bukhārī's method of presenting his shaykh's narration and the variant readings strongly suggests that he was certain he had heard the report from his shaykh exactly as he recorded it in his Ṣaḥīḥ.

At the conclusion of this comparison, it can be concluded that al-Bukhārī accurately preserved the narration from his shaykh both in its chain and its text, except for two points in the matn.

Second Subsection: The Ḥadīth “The Messenger of God (peace be upon him) Passed Away While There Was Nothing on My Shelf”

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Abū Usāmah narrated to us from Hishām, from his father, from ‘Ā’ishah, who said: ‘The Messenger of God (peace be upon him) passed away while there was nothing on my shelf that any living being could eat except half a measure of barley on a shelf of mine.’”⁸

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to us: Abū Usāmah narrated to us: Hishām narrated to us, from his father, from ‘Ā’ishah (may God be pleased with her), who said: ‘The Prophet (peace be upon him) passed away while there was nothing on my shelf that any living being could eat except half a measure of barley on a shelf of mine. I ate from it until it lasted a long time for me, then I measured it and it was depleted.’”⁹In another narration: “The Messenger of God passed away.”¹⁰

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was also narrated from Ibn Abī Shaybah by two others: Ibn Mājah¹¹ and ‘Ubayd ibn Ghannām.¹²

Comparison of the Chains of Transmission:

The two chains are identical, except that al-Bukhārī states “ḥaddathanā Hishām” instead of “an Hishām,” which is the formulation used by Ibn Abī Shaybah. However, the Transmitted hadith of Ibn Mājah and ‘Ubayd ibn Ghannām correspond to al-Bukhārī's wording. This indicates that al-Bukhārī accurately preserved the transmission formula and conveyed it exactly as he heard it, as evidenced by the agreement of his wording with that of two other students who transmitted this ḥadīth from Ibn Abī Shaybah.

Comparison of the Texts:

The wording of the two Transmitted hadith agrees except in three places:

First: Al-Bukhārī's narration reads: “on my shelf there was something,” whereas his shaykh's wording is: “on my shelf there was from something,” with the addition of the preposition min.

Second: Al-Bukhārī adds in his narration: “I ate from it until it lasted a long time for me; then I measured it and it was depleted.” This addition is not found in Ibn Abī Shaybah’s version. However, upon examining the Transmitted hadith of Ibn Mājah and ‘Ubayd ibn Ghannām, we find that both agree with al-Bukhārī in mentioning this addition. This demonstrates al-Bukhārī’s complete precision in preserving this narration and confirms that he indeed heard this addition from his shaykh Ibn Abī Shaybah. Its absence from al-Muṣannaf is attributable to Ibn Abī Shaybah himself, who narrated this ḥadīth with the addition in some of his teaching sessions while omitting it in his compilation. With this explanation, the potential objection raised against al-Bukhārī by those who doubt his reliability is effectively resolved.

Third: Al-Bukhārī substitutes the word “the Messenger” with “the Prophet” a wording also used by Ibn Mājah. However, in the second instance where al-Bukhārī recorded this narration from his shaykh, he preserved the wording exactly as it appears in al-Muṣannaf, and this is likewise the wording transmitted by Ibn Ghannām.

At the conclusion of this comparison, it becomes evident that al-Bukhārī’s narration corresponds fully and precisely with that of his shaykh

Third Subsection: The Ḥadīth of Dhāt al-Niṭāqayn (The Woman of the Two Waistbands)

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Abū Usāmah narrated to us, saying: Hishām ibn ‘Urwah narrated to us from his father and from Fāṭimah, from Asmā’, who said: ‘I prepared the provision of the Prophet (peace be upon him) in the house of Abū Bakr when he intended to migrate to Madinah. She said: We did not find anything with which to tie his provision or his water-skin. So I said to Abū Bakr: By God, I do not find anything to tie them with except my waistband. She said: He replied: Split it into two; tie the water-skin with one and the provision with the other. Thus I was named Dhāt al-Niṭāqayn.’”¹³

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to us: Abū Usāmah narrated to us: Hishām narrated to us from his father and from Fāṭimah, from Asmā’ (may God be pleased with her), who said: ‘I prepared a provision for the Prophet (peace be upon him) and Abū Bakr when they intended to go to Madinah. I said to my father: I do not find anything to tie it with except my waistband. He said: Split it. So I did, and I was named Dhāt al-Niṭāqayn.’”¹⁴

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was also narrated from Ibn Abī Shaybah by ‘Ubayd ibn Ghannām.¹⁵

Comparison of the Chains of Transmission:

Al-Bukhārī’s chain of transmission corresponds almost exactly to that of his shaykh in terms of the names of the transmitters as well as the transmission formulas. The narration of ‘Ubayd ibn Ghannām is likewise very close to both. It should be noted here that al-Bukhārī transmitted the

narration from his shaykh using the singular form “ḥaddathanī” (he narrated to me), as found in some versions of al-Jāmi‘ al-Ṣaḥīḥ. ¹⁶This opens the possibility that al-Bukhārī heard this ḥadīth individually from his shaykh Ibn Abī Shaybah. For this reason, the wording of the matn differs in certain places from what appears in his shaykh’s Muṣannaf and in the narration of ‘Ubayd ibn Ghannām, as will be clarified in the textual analysis.

Comparison of the Texts:

Al-Bukhārī narrated this ḥadīth in an abridged form compared to the narration of his shaykh and that of ‘Ubayd ibn Ghannām, his peer in transmission. The two Transmitted hadith agree except in the following points:

First: Al-Bukhārī’s wording states: “I prepared a provision for the Prophet (peace be upon him) and Abū Bakr when they intended to go to Madinah,” whereas his shaykh’s wording states: “the provision of the Prophet (peace be upon him) in the house of Abū Bakr when he intended to migrate to Madinah”.

Al-Bukhārī’s wording does not specify the location where the incident occurred, omitting the phrase “in the house of Abū Bakr,” as if he deemed the context of the narration sufficient to indicate it. Since Asmā’ herself prepared the provision, one might infer that the incident took place in her father’s house, given that she would ordinarily be present there. Nevertheless, the wording of the shaykh is more precise in establishing the location of the event especially when considering the circumstances of the Prophet (peace be upon him) and al-Ṣiddīq (may God be pleased with him) at that stage of the Prophetic biography, when they were not in a state of stability or security due to the Quraysh’s pursuit of the Prophet (peace be upon him) with the intent to kill him.

Furthermore, al-Bukhārī’s wording indicates that the provision was prepared for both the Prophet (peace be upon him) and Abū Bakr, whereas Ibn Abī Shaybah’s wording states that it was prepared for the Prophet (peace be upon him) alone.

Accordingly, it appears that although al-Bukhārī narrated the phrase by meaning, his wording does not convey the full details of the incident.

Second: Ibn Abī Shaybah’s wording states: “We did not find anything with which to tie his provision or his water-skin.” This entire phrase is omitted by al-Bukhārī in his narration. There is no issue with this omission, since its meaning may be understood implicitly from al-Bukhārī’s statement: “I do not find anything to tie it with”...

Third: Al-Bukhārī states: “I said to my father: I do not find anything to tie it with except my waistband,” using the attached pronoun (arbiṭuhu), whereas his shaykh’s wording is: “to tie with it (arbiṭu bihi).” It is clear that al-Bukhārī’s wording does not convey the same meaning as that of his shaykh. The phrase “to tie it” suggests that Asmā’ intended to tie the waistband itself, whereas her actual intent was to tie the provision and the water-skin with the waistband. The waistband was the instrument of tying, not the object being tied. And God knows best.

However, it is possible to argue that al-Bukhārī narrated the wording as his shaykh did, and that the divergence arose from another source. The two expressions are graphically similar in Arabic script, and it is plausible that al-Bukhārī’s wording underwent scribal corruption by some copyists,

who mistakenly connected the verb (arbiṭu) with the preposition (bihi), rendering them as a single word (arbiṭuhu). Subsequently, the letter bā' may have been dropped due to further scribal error, resulting in the form found in al-Bukhārī's text. Although this explanation involves some degree of conjecture, it remains highly plausible, especially given the long passage of time and the numerous transmission layers through which the text of al-Jāmi' al-Ṣaḥīḥ has passed.

Fourth: Al-Bukhārī's wording states: "Split it; so I did, and I was named Dhāt al-Niṭāqayn," whereas Ibn Abī Shaybah states: "Split it into two; tie the water-skin with one and the provision with the other; thus I was named Dhāt al-Niṭāqayn." This difference is slight and does not alter the meaning between the two Transmitted hadith.

At the conclusion of this comparison, it may be concluded that al-Bukhārī's narration corresponds to that of Ibn Abī Shaybah except in two places—one constituting a clear error and the other a probable one.

Fourth Subsection: The Ḥadīth "I Saw the Hand of Ṭalḥah Paralyzed"

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: "Wakī' narrated to us from Ismā'īl ibn Abī Khālid, from Qays ibn Abī Ḥāzim, who said: 'I saw the hand of Ṭalḥah ibn 'Ubayd Allāh paralyzed; he had shielded the Prophet (peace be upon him) with it on the Day of Uḥud.'" ¹⁷

Narration of al-Bukhārī:

He said: "'Abd Allāh ibn Abī Shaybah narrated to me: Wakī' narrated to us from Ismā'īl, from Qays, who said: 'I saw the hand of Ṭalḥah paralyzed; he had shielded the Prophet (peace be upon him) with it on the Day of Uḥud.'" ¹⁸

Second Branch: Comparison between the Two Transmitted hadith

Comparison of the Chains of Transmission:

Al-Bukhārī transmitted the chain of this ḥadīth in the same manner as his shaykh Ibn Abī Shaybah, except that he abbreviated the names of the transmitters and mentioned them without their patronymics, unlike his shaykh, saying: "from Wakī', from Qays, who said."...

Moreover, al-Bukhārī transmitted the ḥadīth using the singular form "ḥaddathanī," which outwardly suggests that he heard the ḥadīth individually from Ibn Abī Shaybah.

Comparison of the Texts:

Al-Bukhārī's wording of this ḥadīth corresponds almost exactly to that of his shaykh in every respect, except that he mentions "Ṭalḥah" without attribution, unlike his shaykh. This difference does not affect the meaning. It should also be noted that this ḥadīth was likewise narrated by al-Ḥasan ibn Sufyān ¹⁹ and 'Ubayd ibn Ghannām ²⁰ with wording in both isnād and matn closely resembling that of al-Bukhārī and his shaykh Ibn Abī Shaybah.

At the conclusion of this comparison, it becomes evident that al-Bukhārī preserved the narration of this ḥadīth with complete precision, free from error or confusion.

Fifth Subsection: The Ḥadīth of Jibrīl Regarding the March to Banū Qurayzah

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “‘Abd Allāh ibn Numayr and ‘Abdah narrated to us from Hishām ibn ‘Urwah, from his father, from ‘Ā’ishah, who said: ‘When the Messenger of God (peace be upon him) returned on the Day of the Trench, laid down his weapons, and bathed, Jibrīl came to him while dust was bound around his head. He said: Have you laid down your weapons? By God, I have not laid mine down. The Messenger of God (peace be upon him) said: Where to? He replied: Here and he gestured toward Banū Qurayzah. So the Messenger of God (peace be upon him) went out to them.’”²¹

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to me: Ibn Numayr narrated to us from Hishām, from his father, from ‘Ā’ishah (may God be pleased with her), who said: ‘When the Prophet (peace be upon him) returned from the Trench, laid down his weapons, and bathed, Jibrīl peace be upon him came to him and said: Have you laid down your weapons? By God, we have not laid ours down. Go out to them. He said: To where? He replied: Here and he pointed toward Banū Qurayzah. So the Prophet (peace be upon him) went out to them.’”²²

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was narrated from Ibn Abī Shaybah by both al-Bukhārī and Muslim.²³

Comparison of the Chains of Transmission:

Al-Bukhārī’s chain of transmission for this ḥadīth follows that of his shaykh Ibn Abī Shaybah, although he abbreviated some of the transmitters’ names, mentioning Ibn Numayr without specifying his full name and referring to Hishām without attribution.

It is also noteworthy that al-Bukhārī attributed the narration from his shaykh ‘Abd Allāh to a single teacher, namely Ibn Numayr, whereas Ibn Abī Shaybah stated that he received the ḥadīth from two transmitters: Ibn Numayr and ‘Abdah. This discrepancy may be explained by the possibility that al-Bukhārī heard the chain as he recorded it in al-Jāmi‘ al-Ṣaḥīḥ during a private session, especially since he introduced the narration with the singular form “ḥaddathanī.” However, this explanation is problematic, given that Muslim recorded the chain exactly as it appears in al-Muṣannaf. This strengthens the likelihood that al-Bukhārī did not fully preserve his shaykh’s chain of transmission, or that he deliberately omitted the second transmitter his shaykh’s other teacher, ‘Abdah. In either case, al-Bukhārī erred insofar as his transmission of the chain does not fully correspond to that of his shaykh Ibn Abī Shaybah.

Comparison of the Texts:

Al-Bukhārī’s wording of this ḥadīth agrees with that of his shaykh except in five instances:

First: Al-Bukhārī replaces the word “the Messenger” with “the Prophet” at both the beginning and the end of the text.

Second: Al-Bukhārī states: “Jibrīl peace be upon him came to him,” whereas Ibn Abī Shaybah narrates: “Jibrīl came to him while dust was bound around his head.” Here, al-Bukhārī omitted his shaykh’s phrase without affecting the overall meaning of the incident. The omitted phrase merely describes Jibrīl’s condition when he came to the Prophet (peace be upon him), indicating that he arrived shortly after the Battle of the Trench, to the extent that the dust of battle still clung to his head thus emphasizing the urgency with which Jibrīl came to execute God’s command concerning Banū Qurayzah. The essential meaning is preserved through other wording in the ḥadīth, while the omitted phrase merely reinforces it.

Third: Al-Bukhārī states: “Have you laid down your weapons? By God, we have not laid them down,” whereas Ibn Abī Shaybah narrates: “Have you laid down your weapons? By God, I have not laid them down.” This is a minor variation, and the meaning remains the same.

Fourth: Al-Bukhārī adds the phrase “So go out to them,” which does not appear in his shaykh’s narration. However, Muslim agrees with al-Bukhārī in including this addition, thereby removing any objection that might be raised against al-Bukhārī at this point.

Fifth: Al-Bukhārī uses the word “he pointed (ashāra),” whereas his shaykh uses “he gestured (awma’a).” Muslim likewise agrees with al-Bukhārī in this wording. Muslim’s narration thus supports the correctness of al-Bukhārī’s wording and indicates that Ibn Abī Shaybah transmitted this wording outside of his written compilation, although the two expressions are essentially synonymous in meaning.

At the conclusion of this comparison, it becomes clear that al-Bukhārī preserved and transmitted his shaykh’s narration with complete accuracy, free from error or confusion.

Sixth Subsection: The Ḥadīth of the Death of the Prophet (peace be upon him) and the Appointment of Abū Bakr (may God be pleased with him)

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Ibn Idrīs narrated to us from Ismā‘īl ibn Abī Khālid, from Qays ibn Abī Ḥāzim, from Jarīr, who said: ‘I was in Yemen when I met two men from among the people of Yemen Dhū Kalā‘ and Dhū ‘Amr. I began to relate to them accounts about the Messenger of God (peace be upon him). They said: If what you say is true, then your companion passed away three days ago. I set out, and they set out with me, until, while we were on part of the road, a caravan approached us from the direction of Madinah. We asked them, and they said: The Messenger of God (peace be upon him) has passed away, Abū Bakr has been appointed as successor, and the people are righteous. They said to me: Inform your companion that we have come, and perhaps we shall return, God willing. Then they returned to Yemen. I informed Abū Bakr of their account, and he said: Why did you not bring them? Later on, Dhū ‘Amr said to me: O Jarīr, you have a claim of honor over me, and I shall inform you of something: O company of Arabs, you will remain upon goodness so long as, when a leader dies,

you appoint another in his place. But if leadership is established by the sword, they become kings who grow angry with the anger of kings and are pleased with the pleasure of kings.”²⁴

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah al-‘Absī narrated to me: Ibn Idrīs narrated to us from Ismā‘īl ibn Abī Khālid, from Qays, from Jarīr, who said: ‘I was at sea when I met two men from among the people of Yemen—Dhū Kalā‘ and Dhū ‘Amr. I began to relate to them accounts about the Messenger of God (peace be upon him). Dhū ‘Amr said to him: If what you mention regarding your companion is true, then he passed away three days ago. They set out with me until, while we were on part of the road, a caravan approached us from the direction of Madinah. We asked them, and they said: The Messenger of God (peace be upon him) has passed away, Abū Bakr has been appointed as successor, and the people are righteous. They said: Inform your companion that we have come, and perhaps we shall return, God willing. They then returned to Yemen. I informed Abū Bakr of their account, and he said: Why did you not bring them? Later on, Dhū ‘Amr said to me: O Jarīr, you have a claim of honor over me, and I shall inform you of something: O company of Arabs, you will remain upon goodness so long as, when a leader dies, you appoint another in his place. But if leadership is established by the sword, they become kings angry with the anger of kings and pleased with the pleasure of kings.’”²⁵

Second Branch: Comparison between the Two Transmitted hadith

Ibn Abī Shaybah’s narration of this ḥadīth was also transmitted, alongside al-Bukhārī, by Aḥmad ibn Ḥanbal.²⁶

Comparison of the Chains of Transmission:

Al-Bukhārī’s chain of transmission corresponds exactly to that of his shaykh, as does Aḥmad’s chain, except that al-Bukhārī mentions the transmitter from Jarīr by name only, without attribution, unlike his shaykh who provides the full lineage.

Al-Bukhārī also introduces the narration with the expression “ḥaddathanī,” indicating that he heard the ḥadīth individually from his shaykh ‘Abd Allāh.

Comparison of the Texts:

The wording of the two Transmitted hadith agrees except in three places:

First: Al-Bukhārī states: “I was at sea,” whereas Ibn Abī Shaybah narrates: “I was in Yemen.” From the overall context of the account, it is clear that Jarīr the narrator of the ḥadīth was on a journey to Yemen, and the incident occurred during the course of that journey. It is well known that travel to Yemen often took place by sea, which suggests that Jarīr encountered the two Yemeni men along the Yemeni coast. Thus, his statement “we were at sea” may be understood as referring to the Sea of Yemen, whereas the wording of al-Muṣannaf “we were in Yemen” does not specify the exact location, given the vastness of the region. Al-Bukhārī’s wording therefore provides a more specific designation of the place where the encounter occurred.

The question remains whether al-Bukhārī heard this wording directly from his shaykh or whether he paraphrased his shaykh’s wording using his own expression. Both possibilities are conceivable, though the latter appears more likely, since Aḥmad’s narration is closer to the wording of al-Muṣannaf. And God knows best. In any case, the difference here has no substantive effect, as both wordings convey essentially the same meaning.

Moreover, some versions of Ṣaḥīḥ al-Bukhārī read: “I was in Yemen,”²⁷ in agreement with Ibn Abī Shaybah’s narration, and this is the version adopted by some commentators on the ḥadīth.²⁸ According to this reading, the discrepancy disappears entirely.

Second: Al-Bukhārī narrates: “Dhū ‘Amr said to him,” whereas Ibn Abī Shaybah narrates: “They said...” It appears that Ibn Abī Shaybah, when narrating the ḥadīth to al-Bukhārī, specified which of the two men spoke, while in his written compilation he rendered the expression more general, attributing the statement to both men together despite the improbability that they spoke simultaneously. On this interpretation, there is no difficulty in the difference between al-Bukhārī’s wording and that of his shaykh.

Third: Al-Bukhārī’s wording states: “If what you mention regarding your companion is true, then he passed away three days ago,” whereas Ibn Abī Shaybah narrates: “If what you say is true, then your companion passed away...” This difference in expression does not give rise to any contradiction between the two Transmitted hadith, as the overall meaning is the same.

At the conclusion of this comparison, it is evident that al-Bukhārī preserved his shaykh’s narration with complete accuracy, without deficiency or error.

Seventh Subsection: The Ḥadīth of the Prophet Being Kissed after His Death

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Yaḥyā ibn Sa‘īd al-Qaṭṭān narrated to us from Sufyān, from Mūsā ibn Abī ‘Ā’ishah, from ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbaḥ, from ‘Ā’ishah and Ibn ‘Abbās, that Abū Bakr kissed the Prophet (peace be upon him) after his death.”²⁹

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to me: Yaḥyā ibn Sa‘īd narrated to us, from Sufyān, from Mūsā ibn Abī ‘Ā’ishah, from ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbaḥ, from ‘Ā’ishah and Ibn ‘Abbās: that Abū Bakr (may God be pleased with him) kissed the Prophet (peace be upon him) after his death.”³⁰

Second Branch: Comparison between the Two Transmitted hadith

Comparison of the Chains of Transmission:

Al-Bukhārī’s presentation of the chain of transmission corresponds exactly to what Ibn Abī Shaybah recorded in his compilation.

Comparison of the Texts:

Al-Bukhārī's narration of this ḥadīth is fully identical to that of his shaykh, with no divergence whatsoever in wording. Moreover, al-Bukhārī transmitted the narration using the singular form "ḥaddathanī," which, in its apparent sense, indicates that he heard the ḥadīth individually from Ibn Abī Shaybah. I have not found any other transmitter who shared this narration from Ibn Abī Shaybah with al-Bukhārī; thus, within the scope of this study, this ḥadīth appears to be among those uniquely transmitted by al-Bukhārī from Ibn Abī Shaybah.

Accordingly, al-Bukhārī preserved the wording of this ḥadīth with complete accuracy.

Section Two: Miscellaneous Transmitted hadith

First Subsection: The Ḥadīth of Greeting the Prophet (peace be upon him) during Prayer

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

Ibn Abī Shaybah said: "Ibn Fuḍayl narrated to us from al-A' mash, from Ibrāhīm, from 'Alqamah, from 'Abd Allāh, who said: 'We used to greet the Prophet ﷺ while he was in prayer before we went to al-Najāshī, and he would return our greeting. When we returned from al-Najāshī, I greeted him, but he did not return the greeting, and he said: Indeed, there is occupation in prayer.'" ³¹

Narration of al-Bukhārī:

He said: "'Abd Allāh ibn Abī Shaybah narrated to us: Ibn Fuḍayl narrated to us, from al-A' mash, from Ibrāhīm, from 'Alqamah, from 'Abd Allāh, who said: 'I used to greet the Prophet (peace be upon him) while he was in prayer, and he would return the greeting to me. When we returned, I greeted him, but he did not return the greeting to me, and he said: Indeed, there is occupation in prayer.'" ³²

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was narrated from Ibn Abī Shaybah by both al-Bukhārī and Muslim. ³³Accordingly, the comparison here will involve the Transmitted hadith of these three figures: Ibn Abī Shaybah and his two students, al-Bukhārī and Muslim.

Comparison of the Chains of Transmission:

Al-Bukhārī's transmission of the chain of this ḥadīth corresponds exactly to that of his shaykh 'Abd Allāh in every respect. He agreed with him in the manner of listing the transmitters and in all the transmission formulas. Al-Bukhārī also narrated the ḥadīth using the plural form "ḥaddathanā," indicating that he received this ḥadīth along with a group of Ibn Abī Shaybah's students. This may explain why another transmitter namely Muslim shared this narration with al-Bukhārī, as previously noted.

Comparison of the Texts:

Al-Bukhārī's wording agrees with that of his shaykh except in four instances:

First: Al-Bukhārī narrates: "I used to greet," using the singular form, whereas Ibn Abī Shaybah narrates: "We used to greet," using the plural. Muslim's wording agrees with that of Ibn Abī Shaybah: "We used to greet".

Al-Bukhārī's manner of presenting the wording indicates that he narrated it by meaning. However, upon close examination, his wording does not correspond to that of Ibn Abī Shaybah. Al-Bukhārī's wording implies that Ibn Mas'ūd alone used to greet the Prophet (peace be upon him), whereas Ibn Abī Shaybah's wording indicates that Ibn Mas'ūd and other Companions collectively used to do so. It is well known that the action or statement of a single Companion does not carry the same legal weight as that of a group of Companions. For this reason, al-Bukhārī appears to have erred here in a manner that materially affects the meaning. And God knows best.

The origin of this error may be attributed to two factors:

a) The ending of the ḥadīth, which states: "When we returned, I greeted him," in the singular. This may give the impression that Ibn Mas'ūd alone had been greeting the Prophet (peace be upon him) before the migration.

b) The similarity between the wording of this narration through this chain and the wording of the same ḥadīth transmitted through other chains.³⁴

Second: Al-Bukhārī's narration ends the sentence with: "while he was in prayer," whereas Ibn Abī Shaybah adds: "before we went to al-Najāshī." Al-Bukhārī thus omits this phrase, as does Muslim. There is no issue with this omission up to this point, as it may be regarded as a form of abridgment or narration by meaning, one of whose methods is omission.

Third: Al-Bukhārī narrates: "When we returned, I greeted him," whereas Ibn Abī Shaybah narrates: "When we returned from al-Najāshī, I greeted him." Here, Muslim agrees with Ibn Abī Shaybah by including the omitted phrase. Al-Bukhārī's omission constitutes an error, since the phrase clarifies when the Companions returned and greeted the Prophet (peace be upon him) in the latter instance, and it also helps establish the timing of the greeting in the earlier instance through the overall context.

Fourth: Al-Bukhārī adds the phrase: "but he did not return the greeting to me." This phrase does not appear in Ibn Abī Shaybah's narration, but Muslim also includes it. Accordingly, this addition is soundly attributable to Ibn Abī Shaybah, even if it was not recorded in his Muṣannaf, since it appears in the Transmitted hadith of two of his leading students.

At the conclusion of this comparison, it becomes evident that al-Bukhārī's narration of this ḥadīth corresponds to that of his shaykh except in two instances in which al-Bukhārī committed error.

Second Subsection: The Ḥadīth "We Broke the Fast during the Time of the Messenger of God (peace be upon him) "

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Abū Usāmah narrated to us from Hishām, from Fāṭimah bint al-Mundhir, from Asmā’ : that they broke their fast during the time of the Messenger of God (peace be upon him) on a certain day, then the sun appeared. Abū Usāmah said: I said to Hishām: Were they commanded to make up the fast? He replied: Is there any alternative to that?”³⁵

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to me: Abū Usāmah narrated to us, from Hishām ibn ‘Urwah, from Fāṭimah, from Asmā’ bint Abī Bakr (may God be pleased with them both), who said: ‘We broke our fast during the time of the Prophet (peace be upon him) on a cloudy day, then the sun appeared.’ It was said to Hishām: Were they commanded to make up the fast? He replied: There must be a make-up. Ma‘mar said: I heard Hishām say: I do not know whether they made it up or not.”³⁶

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was narrated from Ibn Abī Shaybah, alongside al-Bukhārī, by four of al-Bukhārī’s peers in transmission: Ibn Mājah,³⁷ Masrūr ibn Nūḥ,³⁸ Ubayd ibn Ghannām,³⁹ and Muḥammad ibn Waḍḍāḥ.⁴⁰

Comparison of the Chains of Transmission:

Al-Bukhārī’s chain corresponds to that of his shaykh with respect to the transmitters and the transmission formulas, with minor variation in the manner of naming certain transmitters. Al-Bukhārī also introduced the narration using the form “ḥaddathanī,” which indicates that he heard the ḥadīth individually in a private session. This formulation, which is recorded in the printed editions of Ṣaḥīḥ al-Bukhārī, should serve as the basis for interpreting the differences in wording between his narration and those of the other transmitters. If, however, one were to consider the alternate narration from al-Bukhārī that uses the plural form “ḥaddathanā,” then the divergence between his wording and that of the other transmitters would become difficult to explain.

As for the other transmitters from Ibn Abī Shaybah, their methods of presenting the chain also differ somewhat. The closest of these to Ibn Abī Shaybah’s wording is that of Masrūr ibn Nūḥ. Nevertheless, they all agree in attributing the narration to Ibn Abī Shaybah using the plural form “ḥaddathanā,” which strengthens the likelihood that they heard the ḥadīth in a single session. And God knows best.

Comparison of the Texts:

First: Asmā’ ’s statement: “We broke the fast during the time of the Prophet (peace be upon him)” appears in al-Bukhārī’s wording, whereas Ibn Abī Shaybah narrates: “that they broke the fast during the time of the Messenger of God”. Ibn Waḍḍāḥ agrees with Ibn Abī Shaybah’s wording. Al-Bukhārī substituted the expression “the Messenger of God” with “the Prophet,” in contrast to all the other transmitters, whose wording matches that of Ibn Abī Shaybah.

Second: Al-Bukhārī adds: “on a cloudy day,” whereas Ibn Abī Shaybah’s narration omits this phrase. The other students of Ibn Abī Shaybah likewise include the phrase “cloudy,” as al-Bukhārī does, indicating that al-Bukhārī accurately preserved this wording as he heard it from Ibn Abī Shaybah. The variation here thus stems from differences in Ibn Abī Shaybah’s own transmissions between what he narrated in certain sessions and what he recorded in al-Muṣannaf. Indeed, some editions of al-Muṣannaf include the wording exactly as found in al-Bukhārī’s narration.⁴¹

Third: Al-Bukhārī narrates: “There must be a make-up,” a wording close to that of Ibn Mājah, whereas Ibn Abī Shaybah narrates: “Is there any alternative to that?,” a wording also transmitted by Ibn Waḍḍāḥ and ‘Ubayd ibn Ghannām. This indicates that al-Bukhārī narrated the wording by meaning, assuming that all narrators heard the ḥadīth in the same session. This interpretation is supported by the plural transmission formula “ḥaddathanā” found in many early manuscripts of Ṣaḥīḥ al-Bukhārī.⁴²

Fourth: Al-Bukhārī adds the entire statement: “Ma‘mar said: I heard Hishām say: I do not know whether they made it up or not.” This addition does not appear in Ibn Abī Shaybah’s narration or in the Transmitted hadith of his other students.

Upon examining the Transmitted hadith of all those who transmitted this ḥadīth from Ibn Abī Shaybah, it becomes evident that the narration of Muḥammad ibn Waḍḍāḥ is the closest to Ibn Abī Shaybah’s wording, being almost verbatim.

At the conclusion of this comparison, it is clear that al-Bukhārī preserved his shaykh’s narration in general terms, without error or confusion

Third Subsection: The Ḥadīth of the Prayer over al-Najāshī

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Yazīd ibn Hārūn narrated to us; Salīm ibn Ḥayyān narrated to us; Sa‘īd ibn Minā’ narrated to us, from Jābir ibn ‘Abd Allāh: that the Messenger of God (peace be upon him) prayed over Aṣḥamah al-Najāshī and pronounced four takbīrs over him.”⁴³

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to me: Yazīd narrated to us, from Salīm ibn Ḥayyān: Sa‘īd ibn Minā’ narrated to us, from Jābir ibn ‘Abd Allāh (may God be pleased with them both): that the Prophet (peace be upon him) prayed over Aṣḥamah al-Najāshī and pronounced four takbīrs over him.”⁴⁴

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was narrated from Ibn Abī Shaybah, alongside al-Bukhārī, by Muslim⁴⁵ and Abū Bakr ibn Abī ‘Āṣim.⁴⁶

Comparison of the Chains of Transmission:

Al-Bukhārī transmitted the entire chain of this ḥadīth using the same wording as his shaykh, except in his use of the expression “‘an Salīm ibn Ḥayyān,” whereas Ibn Abī Shaybah used the form “nā,” i.e., “ḥaddathanā.” This discrepancy can be explained by the fact that Ibn Abī Shaybah himself narrated the ḥadīth elsewhere using the ‘an‘anah from Yazīd.⁴⁷

Moreover, Muslim’s narration agrees with that of al-Bukhārī, whereas Ibn Abī ‘Āṣim differs from both by stating: “‘anba’ a Salīm ibn Ḥayyān.” This is noteworthy despite the fact that al-Bukhārī introduced the narration with the singular form “ḥaddathanī,” which suggests that he alone heard the ḥadīth from his shaykh. This convergence among these leading imams, despite the variation in their sessions of reception and modes of transmission, demonstrates the high degree of precision with which they preserved the wording of the chains of transmission.

In another place within the chain, al-Bukhārī states: “from Yazīd,” without attributing him, unlike his shaykh Ibn Abī Shaybah and Muslim. However, in some Transmitted ḥadīth of al-Bukhārī it is explicitly stated: “Yazīd ibn Hārūn narrated to us.”⁴⁸

Comparison of the Texts:

Al-Bukhārī’s wording of the ḥadīth corresponds to that of his shaykh, except that he substitutes the word “the Messenger” with “the Prophet.” Ibn Abī ‘Āṣim likewise uses this wording, whereas Muslim differs from them. Ibn Abī Shaybah himself narrated the ḥadīth elsewhere with this substitution as well, which indicates that the shaykh varied his wording within al-Muṣannaf. Accordingly, it is entirely plausible that he also varied his wording in Transmitted ḥadīth delivered outside of his written compilation.

Some commentators on the ḥadīth have mentioned that Ibn Abī Shaybah recorded the name of al-Najāshī in al-Muṣannaf as “Ṣaḥmah” without a hamzah,⁴⁹ which would conflict with the wording preserved by al-Bukhārī and Muslim. However, the established text of al-Muṣannaf agrees with the wording of the two shaykhs and contradicts what those commentators reported. God knows best where the correct position lies in this matter.

At the conclusion of this comparison, it may be stated that al-Bukhārī committed no error in narrating this ḥadīth and preserved it exactly as he heard it from Ibn Abī Shaybah.

Fourth Subsection: The Ḥadīth of the Prophet’s (peace be upon him) Love for Honey

First Branch: Presentation of the Two Transmitted ḥadīth

Narration of Ibn Abī Shaybah:

He said: “Abū Usāmah narrated to us from Hishām ibn ‘Urwah, from his father, from ‘Ā’ishah, who said: ‘The Messenger of God (peace be upon him) loved honey and loved sweets.’”⁵⁰

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to us: Abū Usāmah narrated to us: Hishām ibn ‘Urwah narrated to us, from his father, from ‘Ā’ishah (may God be pleased with her), who said: ‘The Prophet loved sweets and honey.’”⁵¹

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth, with this chain of transmission, was narrated from Ibn Abī Shaybah by two of his students: al-Bukhārī and Ibn Mājah.⁵² Accordingly, the comparison will be based on the Transmitted hadith of these three figures: the shaykh Ibn Abī Shaybah and his two students, al-Bukhārī and Ibn Mājah.

Comparison of the Chains of Transmission:

Al-Bukhārī's chain of transmission corresponds to that of his shaykh 'Abd Allāh ibn Abī Shaybah, except that he states: "ḥaddathanā Hishām," whereas his shaykh states: "'an Hishām." Ibn Mājah likewise narrates it as "ḥaddathanā Hishām." This difference does not affect the chain in any substantive way.

Since Ibn Mājah also transmitted this ḥadīth from Ibn Abī Shaybah, we find that al-Bukhārī used the plural form "ḥaddathanā," which indicates that he received the ḥadīth along with other students of Ibn Abī Shaybah among them Ibn Mājah. Ibn Mājah's agreement with al-Bukhārī in the formulation "ḥaddathanā Hishām" supports the correctness of al-Bukhārī's wording and indicates that he indeed heard the ḥadīth in this form. This also suggests that Ibn Abī Shaybah may have varied some transmission formulas between what he recorded in his book and what he narrated in certain teaching sessions. And God knows best.

Comparison of the Texts:

Al-Bukhārī's narration agrees with that of his shaykh except in two places:

First: Al-Bukhārī substitutes "the Messenger" with "the Prophet," unlike Ibn Mājah, who preserves the wording of Ibn Abī Shaybah. This substitution does not affect the meaning.

Second: Al-Bukhārī states: "he loved sweets and honey," whereas his shaykh states: "he loved honey and loved sweets." This difference in word order does not affect the overall meaning. In al-Bukhārī's wording, honey is coordinated to sweets as a specific instance of a general category, highlighting its distinction and rank, whereas Ibn Abī Shaybah's wording places honey first, which likewise conveys emphasis and special attention.⁵³ Neither formulation contradicts the other.

The wording of Ibn Mājah serves as corroboration that al-Bukhārī indeed heard the ḥadīth in the form he recorded in his *Ṣaḥīḥ*. This further indicates that Ibn Abī Shaybah narrated the ḥadīth to them using wording different from that which he recorded in his book, providing additional evidence of al-Bukhārī's precision and reliability.

Accordingly, it may be concluded that al-Bukhārī preserved this narration in its entirety with complete accuracy.

Fifth Subsection: The Ḥadīth of the Prophet's (peace be upon him) Supplication at the Time of His Death

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Abū Usāmah and Ibn Numayr narrated to us from Hishām ibn ‘Urwah, from ‘Abbād ibn ‘Abd Allāh ibn al-Zubayr, who said: I heard ‘Ā’ishah say: I heard the Messenger of God (peace be upon him) say while he was leaning against my chest ‘O Allah, forgive me, have mercy upon me, and join me with the Highest Companion.’”⁵⁴

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to us: Abū Usāmah narrated to us, from Hishām, from ‘Abbād ibn ‘Abd Allāh ibn al-Zubayr, who said: I heard ‘Ā’ishah (may God be pleased with her) say: I heard the Prophet (peace be upon him) while he was leaning against me say: ‘O Allah, forgive me, have mercy upon me, and join me with the Highest Companion.’”⁵⁵

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was narrated from Ibn Abī Shaybah by both al-Bukhārī and Muslim.⁵⁶

Comparison of the Chains of Transmission:

Al-Bukhārī’s chain of transmission corresponds to that of his shaykh ‘Abd Allāh, except that he states: “ḥaddathanā Abū Usāmah,” whereas his shaykh states: “ḥaddathanā Abū Usāmah and Ibn Numayr,” both of whom are Ibn Abī Shaybah’s teachers for this ḥadīth. Thus, al-Bukhārī mentions only one teacher in his chain and omits the second, Ibn Numayr.

However, upon consulting Muslim’s narration, we find that Muslim agrees with al-Bukhārī by stating: “ḥaddathanā Abū Usāmah,” without mentioning Ibn Numayr. This agreement supports the correctness of al-Bukhārī’s method of presenting his shaykh’s chain. What appears likely is that Ibn Abī Shaybah narrated this ḥadīth outside of his written compilation in some of his teaching sessions while omitting Ibn Numayr from the chain contrary to what he recorded in al-Muṣannaf. Accordingly, the potential objection raised here regarding al-Bukhārī’s divergence from his shaykh’s chain is resolved.

Comparison of the Texts:

First: Al-Bukhārī substitutes the word “the Messenger” with “the Prophet,” as is customary in many instances, whereas Muslim preserves the wording of Ibn Abī Shaybah.

Second: Al-Bukhārī states: “while he was leaning against me,” whereas Ibn Abī Shaybah’s wording reads: “while he was leaning against my chest.” Muslim’s wording is closer to that of Ibn Abī Shaybah, as he states: “while he was leaning against her chest.” It thus appears that al-Bukhārī narrated his shaykh’s wording by meaning, expressing it with a more general phrase that does not contradict the shaykh’s wording, even though it does not convey the same degree of specificity.

In conclusion, it becomes clear that al-Bukhārī accurately preserved his shaykh Ibn Abī Shaybah’s narration, and that his narration by meaning in certain places did not affect the substance of the report.

Sixth Subsection: The Ḥadīth of the Black Seed

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “‘Ubayd Allāh narrated to us, saying: Isrā’īl informed us, from Manṣūr, from Khālid ibn Sa’d, from Ibn Abī ‘Atīq, from ‘Ā’ishah, from the Prophet, who said: ‘Adhere to this black seed, for indeed in it is a cure for every disease,’ meaning al-shūnīz.”⁵⁷

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to us: ‘Ubayd Allāh narrated to us: Isrā’īl narrated to us, from Manṣūr, from Khālid ibn Sa’d, who said: We set out, and with us was Ghālib ibn Abjar. He fell ill on the road, and we arrived in Madinah while he was ill. Ibn Abī ‘Atīq visited him and said to us: ‘Use this small black seed; take five or seven of them, grind them, then drip them into his nose with drops of oil on this side and on this side. For ‘Ā’ishah narrated to me that she heard the Prophet (peace be upon him) say: Indeed, this black seed is a cure for every disease except al-sām.’ I said: What is al-sām? He replied: ‘Death.’”⁵⁸

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was narrated from Ibn Abī Shaybah, alongside al-Bukhārī, by Ibn Mājah.⁵⁹

Comparison of the Chains of Transmission:

Al-Bukhārī’s presentation of the chain corresponds to that of his shaykh ‘Abd Allāh, except that he states: “ḥaddathanā Isrā’īl” instead of “akhbarnā Isrā’īl,” whereas Ibn Mājah states: “anba’anā.” Such variation in transmission formulas within a single position poses no issue, as all these expressions share the same linguistic meaning, even though this represents a departure from the stricter technical preferences of the ḥadīth scholars.

Furthermore, within the chain and before completing it al-Bukhārī includes a narrative account involving Ibn Abī ‘Atīq, after which he attributes the report as Ibn Abī Shaybah did, using the formulation: “‘Ā’ishah narrated to me.” Ibn Mājah’s wording is similar, whereas Ibn Abī Shaybah uses the simpler formulation: “from ‘Ā’ishah”.

Comparison of the Texts:

As indicated in the discussion of the chain, al-Bukhārī incorporates into his narration an account involving Ibn Abī ‘Atīq and his companions an account absent from Ibn Abī Shaybah’s narration.

The two Transmitted hadith agree except in three places:

First: Al-Bukhārī states: “Indeed, this black seed...,” whereas Ibn Abī Shaybah states: “Adhere to this black seed”....

Second: Ibn Abī Shaybah states: “In it is a cure for every disease,” whereas al-Bukhārī adds: “except death. I said: What is death? He replied: Death.” This addition does not appear in Ibn Abī Shaybah’s narration; however, Ibn Mājah also narrates it. This indicates that Ibn Abī Shaybah narrated this ḥadīth with this addition to some of his students in certain sessions, while omitting it from al-Muṣannaf, perhaps for the sake of brevity something for which he was well known or for other reasons.

Third: Ibn Abī Shaybah adds: “meaning al-shūnīz,” which does not appear in al-Bukhārī’s narration. Ibn Mājah likewise omits this clarification.

Thus, upon examining the Transmitted hadith of al-Bukhārī and Ibn Mājah together, it becomes clear that the differences between al-Bukhārī’s narration and that of his shaykh in al-Muṣannaf present no difficulty, given the corroboration provided by Ibn Mājah. The variation stems not from any lack of precision on al-Bukhārī’s part, but rather from Ibn Abī Shaybah’s own variation in how he narrated the wording of this ḥadīth. And God knows best.

In summary, al-Bukhārī accurately preserved his shaykh’s narration without error, a conclusion reinforced by the agreement of his narration with that of his peer Ibn Mājah.

Seventh Subsection: The Ḥadīth “Remove the Harm, O Lord of Mankind”

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Yaḥyā ibn Sa‘īd narrated to us from Sufyān, from al-A‘mash, from Abū al-Ḍuḥā, from Masrūq, from ‘Ā’ishah: that the Prophet (peace be upon him) used to say to the sick person: ‘Remove the harm, O Lord of mankind; grant healing, for You are the Healer. There is no healing except Your healing a healing that leaves no illness.’” Sufyān said: “I mentioned it to Manṣūr, and he narrated to me from Ibrāhīm, from Masrūq, from ‘Ā’ishah, from the Prophet (peace be upon him) with the same wording.”⁶⁰

Narration of al-Bukhārī:

He said: “‘Abd Allāh ibn Abī Shaybah narrated to me: Yaḥyā narrated to us, from Sufyān, from al-A‘mash, from Muslim, from Masrūq, from ‘Ā’ishah (may God be pleased with her), who said: The Prophet (peace be upon him) used to supplicate for some of them, wiping over him with his right hand: ‘Remove the harm, O Lord of mankind; grant healing, for You are the Healer. There is no healing except Your healing a healing that leaves no illness.’ I mentioned it to Manṣūr, and he narrated to me from Ibrāhīm, from Masrūq, from ‘Ā’ishah, with similar wording.”⁶¹

Second Branch: Comparison between the Two Transmitted hadith

This ḥadīth was also narrated from Ibn Abī Shaybah by Muslim.⁶²

Comparison of the Chains of Transmission:

Al-Bukhārī’s chain corresponds almost exactly to that of his shaykh ‘Abd Allāh, except that he does not attribute Yaḥyā, unlike the narration in al-Muṣannaf. He also states: “from Muslim,” whereas his shaykh states: “from Abū al-Ḍuḥā.” Muslim’s method of presenting the chain in both of these places is more precise and accurate than that of al-Bukhārī, as he both omits attribution for Yaḥyā and mentions the transmitter Masrūq by his kunyah exactly as Ibn Abī Shaybah does. This aligns with what is well known of Imam Muslim’s meticulous concern for verbatim transmission of ḥadīth wording, both in chains and texts.

This assessment is further supported if we consider the likelihood that both shaykhs heard the ḥadīth in the same session an inference supported by another narration from al-Bukhārī in which he states: “ḥaddathanā ‘Abd Allāh ibn Abī Shaybah...”⁶³

Comparison of the Texts:

Al-Bukhārī’s wording of the matn corresponds to that of his shaykh Ibn Abī Shaybah, except that he concludes the narration with: “from ‘Ā’ishah, with similar wording,” whereas his shaykh states: “from ‘Ā’ishah, with the same wording.” There is a distinction between the two expressions: “with similar wording” (bi-naḥwihi) typically indicates according to the established usage of ḥadīth scholars that the supporting narration is not identical to the principal narration but differs slightly, whereas “with the same wording” (bi-mithlihi) indicates full correspondence.

However, Muslim also narrates it using the expression “bi-naḥwihi,” which demonstrates that al-Bukhārī did not err in transmitting this wording from his shaykh. Rather, the reality is that Ibn Abī Shaybah the primary transmitter of this ḥadīth narrated it using this expression in some contexts, differing from the wording “bi-mithlihi” that he recorded in al-Muṣannaf.

Based on all of the foregoing, it becomes clear that al-Bukhārī accurately preserved his shaykh’s narration in this instance, without any doubt or deficiency.

Eighth Subsection: The Ḥadīth “God Has Cursed the One Who Attaches Hair”...

First Branch: Presentation of the Two Transmitted hadith

Narration of Ibn Abī Shaybah:

He said: “Yūnus ibn Muḥammad narrated to us, saying: Fulayḥ narrated to us, from Zayd ibn Aslam, from ‘Aṭā’ ibn Yasār, from Abū Hurayrah: that the Messenger of God (peace be upon him) said: ‘God has cursed the woman who attaches hair and the one who seeks it attached, the woman who tattoos and the one who seeks tattooing.’”⁶⁴

Narration of al-Bukhārī:

He said: “Ibn Abī Shaybah said: Yūnus ibn Muḥammad narrated to us: Fulayḥ narrated to us, from Zayd ibn Aslam, from ‘Aṭā’ ibn Yasār, from Abū Hurayrah (may God be pleased with him), from the Prophet, who said: ‘God has cursed the woman who attaches hair and the one who seeks it attached, and the woman who tattoos and the one who seeks tattooing.’”⁶⁵

Second Branch: Comparison between the Two Transmitted hadith

In this ḥadīth, al-Bukhārī’s narration corresponds exactly to that of his shaykh Ibn Abī Shaybah, both in chain of transmission and in text.

The only difference is that al-Bukhārī substitutes the word “the Messenger” with “the Prophet” at the beginning of the text. Al-Bukhārī narrated this ḥadīth in a suspended form (mu‘allaq), while al-Isma‘īlī and Abū Nu‘aym connected it in their Mustakhraj works through the route of Ibn Abī Shaybah.⁶⁶In sum, al-Bukhārī did not err in narrating this ḥadīth; rather, he preserved and transmitted it exactly as he received it from his shaykh Ibn Abī Shaybah.

Conclusion

At the conclusion of this study, several key findings have emerged, the most significant of which may be summarized as follows:

The Transmitted hadith transmitted by al-Bukhārī from Ibn Abī Shaybah that are also found in al-Muṣannaf amount to fifteen (15) ḥadīths. The majority of these pertain to maghāzī and sīrah, while the remaining Transmitted hadith address a variety of topics, most notably acts of worship. This concerns the textual dimension. As for the isnād dimension, the chains of transmission of these Transmitted hadith demonstrate a high degree of precision.

In his Transmitted hadith from his shaykh Ibn Abī Shaybah, al-Bukhārī consistently names him explicitly and attributes him to his grandfather. This practice may have been intended to distinguish him from his brother ‘Uthmān, and it reflects al-Bukhārī’s meticulous precision in transmitting the isnāds of his shaykh’s Transmitted hadith.

Through a comparative analysis between al-Bukhārī’s Transmitted hadith and those of Ibn Abī Shaybah in al-Muṣannaf, the following conclusions have been reached:

From the Isnād Perspective:

Al-Bukhārī transmitted thirteen (13) chains of transmission from his shaykh Ibn Abī Shaybah chains that collectively include more than forty transmitters. Nearly all of these chains correspond closely to those of his shaykh, with only very minor discrepancies. These discrepancies fall within the bounds of acceptable variation and do not affect the integrity of the chains from the standpoint of ḥadīth methodology, conditions of transmission, or the acceptance of reports.

From the Matn Perspective:

Al-Bukhārī transmitted fifteen (15) ḥadīths from his shaykh Ibn Abī Shaybah. All of these are marfū‘ Transmitted hadith, except for two mawqūf reports and one maqtū‘ report. Across these Transmitted hadith, al-Bukhārī transmitted a total of approximately five hundred (500) individual words.

The number of words in the texts transmitted by al-Bukhārī from his shaykh Ibn Abī Shaybah that are also found in al-Muṣannaf amounts to approximately four hundred and ninety-four (494) words, representing about ninety-eight point eight percent (98.8%).

The number of instances in which al-Bukhārī erred in narrating from his shaykh amounts to six (6) instances, representing approximately one point two percent (1.2%).

Based on these statistics, al-Bukhārī’s precision or lack thereof may be summarized as follows:

Rate of accuracy and precision in al-Bukhārī’s transmission: 98.8%

Rate of error or inadvertent mistake: 1.2%

These figures demonstrate that al-Bukhārī, in his Transmitted hadith from Ibn Abī Shaybah, was precise, meticulous, and highly reliable in preserving everything he transmitted from his shaykh, except for a very small number of instances six textual cases in total.

This conclusion decisively refutes the objections directed against al-Bukhārī and his Ṣaḥīḥ on the basis of discrepancies found in other ḥadīth collections. It also confirms that al-Bukhārī like other eminent imams of ḥadīth reached the highest level of precision and reliability in preserving the Prophetic Sunnah. While occasional error or inadvertent mistake may occur, such instances are exceedingly rare and negligible when compared to the totality of his Transmitted hadith, and especially when compared to narrators of lesser rank in memorization and precision.

This is the extent of what has been possible to present in this study. All praise is due to God, Lord of the worlds. May blessings and peace be upon His noble Prophet, upon his family and Companions, and upon the Followers and those who follow them in righteousness until the Day of Judgment. Amen

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²Ibn Abī Shaybah, *al-Muṣannaf*: Book of Maghāzī, “The harm inflicted by Quraysh upon the Prophet (peace be upon him) and what he endured from them,” vol. 20, pp. 364–365, no. 37718.

³Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*: Book of Jihād and Expeditions, “Chapter on supplicating against the polytheists for defeat and earthquake,” vol. 4, p. 44, no. 2934.

- ⁴ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim: Book of Jihād and Expeditions*, “Chapter on the harm endured by the Prophet (peace be upon him) from the polytheists and hypocrites,” vol. 3, pp. 1418–1419, no. 1794.
- ⁵ See: al-Khaṭīb al-Baghdādī, *al-Kifāyah fī ‘Ilm al-Riwāyah*, p. 284; Ibn al-Ṣalāḥ, *Ma‘rifat Anwā‘ ‘Ulūm al-Ḥadīth*, pp. 132–133; al-Sakhāwī, *Shams al-Dīn, Faṭḥ al-Mughīth bi-Sharḥ Alfīyyat al-Ḥadīth*, vol. 2, pp. 327–331.
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- ¹⁷ Ibn Abī Shaybah, *al-Muṣannaf: Book of Maghāzī*, “What Abū Bakr preserved at Uḥud and what occurred therein,” vol. 20, no. 39527.
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- ⁴⁰ Ibn ‘Abd al-Barr, al-Tamhīd, vol. 21, p. 99.
- ⁴¹ Ibn Abī Shaybah, al-Muṣannaf, vol. 6, p. 151, no. 9141.
- ⁴² Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, vol. 3, p. 107, marginal note no. 1.
- ⁴³ Ibn Abī Shaybah, al-Muṣannaf: Book of Funerals, “What was reported about the Prophet’s (peace be upon him) prayer over al-Najāshī,” vol. 7, p. 36, no. 12320.
- ⁴⁴ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī: Book of the Virtues of the Anṣār, “Chapter on the death of al-Najāshī,” vol. 5, p. 51, no. 3879.
- ⁴⁵ Muslim ibn al-Ḥajjāj, Ṣaḥīḥ Muslim: Book of Funerals, “Chapter on the number of takbīrs in the funeral prayer,” vol. 2, p. 657, no. 952.
- ⁴⁶ Abū Nu‘aym al-Aṣbahānī, al-Musnad al-Mustakhraj ‘alā Ṣaḥīḥ Muslim: Book of Funerals, vol. 3, p. 34, no. 2132.
- ⁴⁷ Ibn Abī Shaybah, al-Muṣannaf: Book of Funerals, “Those who said the takbīrs over the funeral prayer are four,” vol. 7, p. 36, no. 11759.
- ⁴⁸ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, vol. 5, p. 131, marginal note no. 4.
- ⁴⁹ See: Ibn Qarqūl, Maṭāli‘ al-Anwār, vol. 1, p. 389; al-Nawawī, al-Minhāj Sharḥ Ṣaḥīḥ Muslim, vol. 7, p. 22; Ibn al-Dammāmīnī, Maṣābīḥ al-Jāmi‘, vol. 3, p. 269; al-‘Aynī, ‘Umdat al-Qārī, vol. 8, p. 19; Ibn Ḥajar, Faṭḥ al-Bārī, vol. 3, p. 203; al-Qaṣṭallānī, Irshād al-Sārī, vol. 2, p. 431.
- ⁵⁰ Ibn Abī Shaybah, al-Muṣannaf: Book of Drinks, “What is recommended among beverages,” vol. 13, p. 348, no. 25770.
- ⁵¹ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī: Book of Drinks, “Chapter on al-Bādhiq and the prohibition of every intoxicant,” vol. 7, p. 310, no. 5599.
- ⁵² Ibn Mājah, Sunan Ibn Mājah: Book of Foods, “Chapter on sweets,” vol. 2, p. 1104, no. 3323.
- ⁵³ Al-Sindī, Ḥāshiyat al-Sindī ‘alā Sunan Ibn Mājah, vol. 2, p. 315.
- ⁵⁴ Ibn Abī Shaybah, al-Muṣannaf: Book of Supplication, “What the Prophet (peace be upon him) supplicated with at the time of his death,” vol. 16, p. 174, no. 31302.
- ⁵⁵ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī: Book of Drinks, “Chapter on al-Bādhiq and the prohibition of every intoxicant,” vol. 7, p. 107, no. 5674.
- ⁵⁶ Muslim ibn al-Ḥajjāj, Ṣaḥīḥ Muslim: Book of the Virtues of the Companions, “Chapter on the virtue of ‘Ā’ishah (may God be pleased with her),” vol. 4, p. 1893, no. 2444.
- ⁵⁷ Ibn Abī Shaybah, al-Muṣannaf: Book of Medicine, “What was permitted among treatments,” vol. 13, p. 113, no. 24985.
- ⁵⁸ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī: Book of Medicine, “Chapter on the black seed,” vol. 7, p. 124, no. 5687.
- ⁵⁹ Ibn Mājah, Sunan Ibn Mājah: Book of Medicine, “Chapter on the black seed,” vol. 2, p. 1141, no. 3449.
- ⁶⁰ Ibn Abī Shaybah, al-Muṣannaf: Book of Supplication, “What is supplicated for the sick person when one visits him,” vol. 16, p. 235, no. 31463.
- ⁶¹ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī: Book of Medicine, “Chapter on the healer wiping the painful area with his right hand,” vol. 7, p. 134, no. 5750.

⁶² Muslim ibn al-Ḥajjāj, Ṣaḥīḥ Muslim: Book of Greetings, “Chapter on the recommendation of treating the sick with supplication,” vol. 4, p. 1722, no. 2191.

⁶³ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, vol. 7, p. 387, marginal note no. 1.

⁶⁴ Ibn Abī Shaybah, al-Muṣannaf: Book of Clothing and Adornment, “On attaching hair to hair,” vol. 14, p. 95, no. 26866.

⁶⁵ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī: Book of Clothing, “Chapter on hair extensions,” vol. 7, p. 165, no. 5933.

⁶⁶ ‘Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī (22/64); Taghlīq al-Ta‘līq (5/76).