The Methodology of Compilation of Sahih Al Bukhari and Sahih Muslim: A Comparative and Analytical Studys

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Abstract:

It is almost a consensus among scholars that, in the 3rd century of Hijra, a huge number of Muslim scholars and Mohadithin were driven by a common sense of religious and social responsibility to collect and preserve the Hadiths of holy Messenger Mohammad (PBUH) in written shape. For this purpose, some scholars spent most times of their

lives studying, investigating, traveling, interviewing, and searching the truth about Hadiths of Great Prophet (PBUH) and its narrators. They applied multiples techniques and methods to acquire their goal. The most famous scholars in this process were al-Imam al-Bukhari,   (d. 194 AH to 256 AH) and al- Imam-Muslim (d.204 AH to 261 AH). Their books are known as Sahihain, genuine and systematic books in the field of hadith. This paper will discuss, investigate, and analyze Hadith compilation, its methodology in general, and Sahihain in particular. So in this research, there is a description circumstantially the compilation of Sahih al Bukhari and Sahih Muslim. There will be a detailed description circumstantially the compilation and competitive analytical study of (Sahihain) Sahih al Bukhari and Sahih Muslim.

Keywords: Sahih Bukhari, Sahih Muslim, Imam Muslim, Imam Bukhari, Hadith

1. Introduction:

The word Ḥadith is driven from the Arabic language, *this word is a noun from Tahdith, means news and incident*.[1] There are several schools of thought that refer to different collections of Hadiths. According to the Ahl-e-sunnah-wal-Jamaat, Ḥadith is any speech, discussion, action, approval, and physical or moral description attributed to the Holy Prophet Muhammad (PBUH), whether supposedly or truly.[2]

Imam Muhammad bin Ismail Bukhari worked hard to collect Hadiths. Each hadith in his collection was checked deeply for compatibility with the Qurʾān and the authenticity of the chain of narrators. Bukhari's book (Sahe Bukhari) is recognized as one of the most authentic collections of the Prophet Mohammad's Hadiths (PBUH)**.** Imam Bukhari's complete name is Mohammad bin Ismail bin Ibrahim bin al-Mughira al- juʾfi. He was born in 194 A.H. and died in 256 A.H. He spent his sixteen years to compile his book.

Imam Muslim, Abu al – Husain, Muslim bin al-Hajjaj al-Nisaburi was born in 202 A.H. and died in 261 A.H. He traveled to different countries to learn and collect of hadiths like Baghdad (Iraq), Hijaz, Syria, and Egypt. So in this research, there is a description circumstantially the compilation of Sahih al Bukhari and Sahih Muslim. There is a detailed competitive analytical study of Sahihain.

1.1.   Life and Work of Imam Bukhari and Imam Muslim

In the life of the Holy Prophet (PBUH) whenever companions faced any difficulty they directly consult the Prophet and whatever He PBUH told them and they saved it in their

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[1] . *Al-Kafwi, Hanafi, Abi ul Buqa, Kullyat (Dar ul Tabaat, Egypt : 1253) /*
 Al-Afreeqi, Ibn e Manzoor, Lisan ul Arab, (Dar e Sader, Beruit:2010)
[2].*Muhammad Idrees Saloot, Ḥadith data mining and classification: A comparative analysis. Artificial Intelligence Review (Netherlands:2016)*

minds. It is fact that the Holy Prophet (PBUH) is the ideal for us as it is mentioned in the Holy Qurʾān:

<div dir="rtl">

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

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Indeed, in the Messenger of Allah PBUH, you had a good example to follow for those who hoped for Allah and for the Last Day.[3]

Quran was writing as reveled. Hadith was also reveling to explain the Quran. Whenever Allah almighty wanted to say something, He sent Gabriel with an unspoken revelation besides the verses of Quran to the Holy Prophet (PBUH) that's why the writing of Hadith was very compulsory. Hadith Qudsi is that in which words are from Allah Almighty and the tongue was of the Holy Prophet (PBUH) so it has a great value in Islam. We have the faith that whatever Prophet (PBUH) says there are satisfaction and agreement of Allah Almighty in it. In the 2nd century when religion was spreading, and it became a tradition to write and preserve history then Hadith's writing and compilation started.

Imam Malik started to collect aḥadith in Hijaz, Ibn Juraij in Makkah, Imam Awza'i in Syria, Abu Salama Hammad in Basra, and Sufyan Thawri in Kufah. Abdullah Bin Musa and Naeem bin Hammad compiled Musnad. In that way, there were many collections of ḥadith at the end of the 2nd century.

Abu Abdullah Muhammad Bin Abu al- Hasan Ismail Bin Ibrahim Bin al- Mughirah Al-ju'fi was a great personality and proud of his teachers and his followers. In His era, Imam Ahmad bin Hanbal, Yahya bin Moen, and Ali bin Madani were famous in the studies of hadith. When the sun of Imam Bukhari emerged in the sky of ḥadith studies, all Muhaditheen started skulk from the sky like stars. He is first who wrote the collection of Sahih Aḥadith in the most authenticated six books. After his compilation, other scholars started to write their Hadiths. According to my view, Imam Bukhari is one of the men whose name will be famous with Islam and the Qurʾān till Qiyamah which get the prominent rank in Islam and considered the 1st most authenticated book of Hadith after the Qurʾān. He examined the aḥadith of the Holy Prophet (PBUH) and then compiled it so he will receive the tribute of his efforts till Qiyamah. Allah said in the Holy Qurʾān that:

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﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

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"And a Messenger unto another group who have not yet joined them. And He is the Al-Mighty, the All-Wise"[4]

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3. Al-Quran: Chapter 33, ayah 21
4. Al Quran: Chapter 62, verse 3

So Imam Bukhari is one of them. Holy Prophet (PBUH) said:

"لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رِجَالٌ – أَوْ رَجُلٌ – مِنْ هَؤُلاَءٍ"

"There will be some people (from Persia) who will find out the Faith (knowledge) if it will be on Pleiades star."[5]

Imam Muslim has a great and prominent value among them. Abu Zur'a Razi` and Abu Haatim Razi` also described Imam Muslim as the greatest Muhaddith. Imam Tirmidhi and ibn Khuzaimah felt proud to narrate Hadiths from Imam Muslim. Abu Quraish said that there are only four memorizers in the world and Imam Muslim is one of them.

Sahih Bukhari is the most famous book of Imam Bukhari which is famous in all schools of thought. Imam Bukhari got the title of *Imam al-Muhadditheen and Ameer ul Mo'mineen fi al-hadith* just because of this book. Any scholar or narrator couldn't get that rank which Sahih Bukhari got. Today it is considered the most authenticated book after the book of Almighty Allah.[6] Ibn Khaldun said: **"I listened from my teachers and different scholars that it is a debt on the Muslim Ummah to write a commentary of Sahih al-Bukhari."**[7]

If we consider the era of Companions as bright sun and successors as twilight it will be right. After that, as all of us know that night comes the same like that, the case happened to ḥadith studies that whenever companions felt any problem in the Prophet era, they directly went to Holy Prophet (PBUH) for a solution. In that era, Companions took them a place in their memory only but some companions wrote aḥadith such as Abdullah bin Umru bin Aas, Hazrat Ali and Hazrat Muawiyyah. Once Holy Prophet (PBUH) stopped them to write Hadith so that, mixing of Quran and Ḥadith couldn't happen. After a while, the doubt of mixing had finished so Holy Prophet (PBUH) permitted to write Hadiths. When Imam Bukhari read their compilations and evaluated them then he came to know that there are mixing of Sahih and weak aḥadith. That was the time when Imam Bukhari thought to collect the aḥadith which will be without any doubt. Imam Bukhari himself said that "we were sitting with Imam Ishaq bin Rahwaih and he said "I wish you compile a collection of only Sahih hadith" that was the point which stuck into my mind and I started to compile al- Jami' al-Sahih."[8] Shams Uddin Muhammad bin Ahmad says in Sair A'alaam Al-Nubalai:

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[5] . Al-Bukhari, 1424, Hadith no. 4897

[6]. Taaj uddin Abdul Wahab, Tbqaat Al Shaff'i Al Kubra (Damascus:1413)

[7]. Ibn Khuldun, Muqadmah Ibn Khuldun (Karachi:1377)

[8]Abu Bakar ahmad bin Ali. Tarikh Baghdad: (Beirut, 1617HJ)

"صحيح البخاري لو أنصفوه لما خط إلا بماء الذهب

هو السد بين الفتى والعطب' هو الفرق بين الهدى والعمى
أسانيد مثل نجوم السماءأمام متون لها كالشهب

بها قام ميزان دين الرسول ودان به العجم بعد العرب
حجاب من النارلاشك فيه يميز بين الرضى والغضب

ونص مبين لكشف الريبوسترقيق إلى المصطفى

فيا علما أجمع العالمون على فضل رتبته في الرتب
سبقت الائمة فيما جمعت وفزت على زعمهم بالقصب

نفيت الضعيف من الناقلين ومن كان متهمابالكذب

وأبرزت في حسن ترتيبهوتبويبه عجبا للعجب

فأعطاك مولاك ما تشتهيهوأجزل حظك فيما وهب"

If you judge Sahih Bukhari means its rank, you will write it with gold water. This is a book which stands between the guidance and deviance. It is an obstruction between happiness and sadness. The chains of narration are like stars and meteoroids. That is the book which is the equilibrium of Messenger's Deen. After Arabians, the non-Arabians were also influenced by this book and emerge Islam. There is no doubt that this book is a means of salvation. This book discussed the happiness and sadness of Allah Almighty. This book is a precious curtain between the Holy Prophet (PBUH). This book denies all the doubts of Deen. This book is the highest in rank. There is a consensus about its authenticity. O writer of the book! You left all the writers lest because of this book of jewel. This book gets a lot of success. O writer! You separated all the weak narrators and those people who accused your book. You stand this book in a higher rank just because of his best organization. The making of chapters of this book amazed the people. O the writer of the book! May Allah bless you whatever you want and there will be your contribution whatever he will give to his creature.[9]

It is an honorable point that whenever we find the name of Sahih Bukhari, Sahih Muslim comes automatically with this. There are some scholars like Abu Ali Hakim

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[9] *Shams-ul-din Muhammad bin Ahmad, Sair A'alaam Al-Nubalai (Beirut:1992)*

Neshapuri and Hafiz Abu Bakr Ismaili who preferred Sahih Muslim on Sahih Bukhari. Imam Abdul al-Rahman Nasāi said that Sahih Muslim is more marvelous than Sahih Bukhari.[10] Ibn Hazm also prefers Sahih Muslim on Sahih Bukhari.[11] Imam Muslim himself said that if Muhadditheen writes aḥadith two hundred years, even then they will revolve around this book.[12] Many Centuries have passed now but we all depend on Sahih Bukhari and Sahih Muslim. Shah Abdul Aziz said that someone saw Imam Ali Nasfarani in a dream after his death and asked about his cause of salvation. He indicated toward Sahih Muslim and said Allah granted me just because of this.[13] This dream proved that Sahih Muslim is accepted by Allah Almighty.

The best narration of Imam Muslim was that, in which four relations came to the Holy Prophet (PBUH) in the chain of narration. There are more than 80 aḥadith in Sahih Muslim. *Thulathiat* in which, the chain has three relations to the Prophet (PBUH), these are approximately twenty-two in Sahih Bukhari but no one mentioned in Sahih Muslim.

1.2.   Methodology for the compilation of Sahihayn

1.2.1.   Sahih Bukhari

Imam Bukhari struggled with piety, kindness, and Sincerity for the compilation of Sahih Bukhari. He used the unique methodology for the compilation of his most famous book of ḥadith "Al Jami' Al Sahih Bukhari." The scholar Farabi said that he listened from Imam Bukhari that he said: *"I took a proper ablution then offered two Raka't prayers then wrote any hadith".*[14] Imam Bukhari also said that he wrote that book, sitting in Masjid Haram. He has done Istikhaarah then Nafl prayers and after the satisfaction of a chain of narration and the text he includes that ḥadith in the book. [15] Abdul Quddus Hamam heard from his teacher that Imam Bukhari wrote the titles of Sahih Bukhari, sitting between the Holy grave and the pulpit of Messenger PBUH. He also offered two Raka't Nafal prayers to write the title of Sahih Bukhari.[16]

Imam Bukhari spent more than one-fourth part of his life for the compilation of his book and in the end, he produced his epoch-making book which is accepted by all schools of thought. Imam Bukhari started a journey to different areas and cities for the collection of Hadith and he started his journey from the Holy City of Makkah. Imam Bukhari visited and stayed everywhere as long as his pursuits of Hadith demand. He met *rawiyaan* and got

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[10]*Shaikh Muhaiuddin, Muqadmah Sharah Muslim: (Karachi: 1378)*
[11]*Shahab uddin Ibn Hajr, Huda Alsari: (Egypt)*
[12]*Shaikh Muhaiuddin, Muqadmah Sharah Muslim: (Karachi: 1378)*
[13] *Shah Abdul Aziz, bustan Alhadith: (Karachi)*
[14] *Abdul rahman bin Nasir, Huda Al sari Maqadmah fatah albari page: 683*
[15] *Ibid, page: 283*
[16] *Ibid,page:283*

Hadiths from them and communicated to them for their knowledge. Imam Bukhari didn't hesitate to stay in one place for many years or more than one journey at the same place just for the sake of Ḥadith knowledge. Hafiz Ibn Hajr said: "In starting Imam Bukhari visited these states to prepare his draft of the book but for the final writing and compilation he sat in Masjid Haram".

1.2.1.1. Legal Issues and Wise Deduction

Imam Bukhari extracted many meanings from the text of ḥadiths through his extraordinary abilities and then divided it into different chapters. In some chapters, he only wrote ayahs and didn't discuss ḥadiths and sometimes not only wrote the interpretation of ayahs but also indicate the important points. Imam Nuwwi said that Imam Bukhari's purpose was not only, the collection of Sahih aḥadith but also the interpretation of problems related to that hadith. That was the reason many of the chapters are empty from the chain of narration and he narrated that ḥadith with Prophet only and made it Muʻalaq, which is only used as proof.

So in a nutshell, all the styles used by Imam Bukhari for the compilation of Sahih Bukhari were deducted for the solution of all legal issues faced now a day.

Ibn Hajr wrote in *Fatah Al-Bari* that the title of any chapter is for the easiness of the reader. The titles of Sahih Bukhari are an indication of Bukhari's knowledge. Scholars concluded the purposes of his titles in these points which are briefly discussed as under:

★ Sometimes Imam Bukhari wrote that ḥadiths with titles which are not reliable for him and because of his title brings those aḥadith which fulfills his requirement. In which the title proofs the text of hadith.

★ Sometimes he discussed the problem with the title, in which Quran's evidence is available. He proofs the Ḥadith as a Sahih in the light of Quran

★ Sometimes he wrote the problem as a title which is proved by the first scholars then Imam Bukhari affirmed that problem with his investigation and with the help of consensus.

★ Sometimes Imam Bukhari discussed the problem with the title, which is discussed several times in the Aḥadith. He collected all those ḥadiths in this chapter. The purpose of the collection of all ḥadiths is to choose the most reliable ḥadith among them.

★ Sometimes arguments are different in the same case. On that stage, according to Imam Bukhari, the preference of similarity among the ḥadiths should be clear so Imam Bukhari discussed that adaptations in the title.

★ Sometimes Imam Bukhari wrote many ḥadiths for the support of his title which is necessary according to him. So Imam Bukhari feels necessary to inform the readers about its benefits so he uses the word *"Baab"* (chapter) instead of benefits, ignores, or warnings. The reader thinks that it's a new issue, but Imam Bukhari used a different word among scholars.

★ Sometimes Imam Bukhari wrote an argument of someone else as a title but he is not agreed with that argue so he used it as a title just to deny it.

★ Sometimes he wrote weak Hadith has a title but attached some Sahih Hadiths with it just for those people who used this weak Hadith as a fundamental of their religion so that they make true themselves.

★ Sometimes Imam Bukhari discusses an ordinary problem as a title which didn't seem important such as a chapter of the azan, the title is "Someone says to the Prophet (PBUH) he didn't pray." It didn't seem important but when we came to know that scholars dislike using these words *"maa sallainaa"* (What we prayed) then Bukhari's purpose declares that the title is used to forbid people to use these words.

★ Sometimes Imam Bukhari used the views of companions, successors, or wrote any ayah as a title. That situation came when Imam Bukhari didn't found any authenticated Hadith but the point is reliable.

★ Sometimes Imam Bukhari used the ayah as a title and on the behalf of that verse used a Hadith for the interpretation of ayah verse. Sometimes Imam Bukhari took ordinary meanings of a word as an extraordinary word.

★ Sometimes Imam Bukhari derived any important point from many Hadiths and used them as a title. That point is quite different from other scholars but Imam Bukhari used this and for the interpretation, he related that Hadiths with the specific and related incident.

★ Sometimes Imam Bukhari made a title in a question form but he didn't demand the answer of "yes" or "no." The purpose of the Questioned title is to know either the commandment is right or not? This means the interpretation of problems in the light of that title.[17]

1.2.1.2. Terms by Scholars:

In short, other narrators didn't claim, but gives some other terms which were used by Imam Bukhari for a compilation of his book Al Jamai' Al Sahih which are as under:

- Narrators should be trustworthy and there should be a consensus about authenticity means the narrator should be Muslim, Honest, sane, sound mind intelligent, believable, and doubtless.

- The chain of narration of ḥadith must not be broken.

- If the tradition is Mu'anan means narrator narrates ḥadith from his teacher by using the word *"uin"* means he heard from his teacher then the proof of their meeting should be there.

- There should be a consensus of scholars before Imam Bukhari or his followers on the correction of hadith.

- Ḥadith must be free from defects and abnormality.[18]

1.2.1.3. Five terms of the authenticity of hadith:

So the narrators should be on the 1st rank in these terms. There is an example of Hafiz Ibn Hajr in which he elaborated the authenticity of Hadith based on five Segments of memory and company of teachers, which are discussed as under:

- **1st stage:(Strong memory and company with many teachers)**

In the 1st category, the narrators who are intelligent and strong in their memory and they met many teachers for the learning of hadith. These narrators are considered the highest-

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[17] *Irshad ul haq Asri. Seerat e imam bukhari:(Rayyaz, 2011), 70*
[18] *Abdul rahman bin Nasir, Huda Al sari Maqadmah fatah albari*

ranked narrators such as Younus bin Yazid, A'qeel bin Khalid, Malik bin Anas, Sufyan bin A'niyah and Shuaib bin Abi Hamza.

- **2nd stage: (strong memory but the shortage of teachers company)**

Those narrators come in the second stage, who have strong memory which can be God gifted but they didn't spend more time in the company of teachers. These types of people didn't become experts in ḥadith so they came in 2nd categories, such as Imam Awzaa'i, Laith bin Saad, Abdul Rahman bin Khalid, and Ibn Abi Za'ib. Imam Bukhari brought aḥadith mostly from the narrators of 1st category. Sometimes, he chose aḥadith from them, but after a lot of investigation.

- **3rd stage: (short memory but having company with many teachers)**

The third category is for those who haven't strong memory but they spend most of their life with the teachers of aḥadith such as Jafar bin Burqaan, Sufyaan bin Hussain and Ishaq bin Yahyah kalbi. Imam Muslim narrated aḥadith from them but Imam Bukhari refused them.

- **4th stage: (short memory and shortage of teachers company)**

They are the people who are neither strong in their memory nor having teachers for aḥadith such as Zam'aa bin Saleh, Mua'awiyyah bin Yahya Al Sadfi and Munaa bin Sabah. They are the narrators to whom Imam Abu Dau'd narrated aḥadith.

- **5th stage: (Vulnerable)**

Abdul Qudus bin Habib, Hakam bin Abdullah and Muhammad bin Saeed are included in the fifth category in which the narrators are weak. Imam Tirmizi sometimes took their aḥadith but Imam Maja took aḥadith from them continuously. Imam Bukhari and Imam Muslim never took any ḥadith from them.[19]

1.2.1.4.   Bukhari's Hadith repetition & briefly description:

Imam Bukhari narrated the same Hadith in many places of Sahih Bukhari but at all stages, he narrated Hadith with a different chain of narration. He always produced thought-provoking meanings from them which are the requirement of title. Sometime Imam Bukhari narrated Hadith many times with the same chain of narration, but with some special purposes. Allah knows better about that purpose. Here I try to extract some of these purposes which are as under:

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[19]*Abdul Asalam Mubarak Puri, Seerat ul Bukhari,(Lahore, 2009)186-188*

- Imam Bukhari narrated one Hadith from one companion at the same time he narrated the same Hadith from other companions just to prove that this Hadith is not weak. He used the same procedure with the narration of his teachers. Some people are not expert in Hadith studies consider it just repetition, but the reality is that it is beneficial for the authenticity of hadith

- Imam Bukhari narrated many Hadiths in which he gave different meanings that is why Imam Bukhari, narrated the same Hadith in different chapters but with a different meaning.

- Some narrators discuss Hadith briefly and describe it in some detail. So, Imam Bukhari narrated them as it is so that further narrators not face any difficulty or doubt.

- Sometimes there is a difference in the phrase of hadith. According to one narrator, it gives different meanings and the other narrator uses it with another sense. So if the Hadith is Sahih according to Imam Bukhari's terms he used these phrases as a title of different chapters.

- Sometimes there is a conflict between "Itisaal" and "Israel" of hadith. Imam Bukhari preferred Itisaal and said that Mursal cannot affect Itisaal hadith.

- Sometimes there is a contradiction between the Marfu and Muquf hadith. Although Marfa is best, Imam Bukhari narrated both aḥadith just to show that Muquf ḥadith cannot subtend Marfu hadith.

- If the narrator increases any name in the chain of narration and another decreases the name of the narrator from the chain and ḥadith fulfills the terms of Imam Bukhari. He added these ḥadiths in his book, but with a condition that the narrator heard that ḥadith directly from his teacher and he met with his teacher.

- The same term is applied by Imam Bukhari on the narrators who narrate Ma'anan Hadith with "*un*".[20]

1.2.2.   Sahih Muslim:

Imam Muslims visited the different Islamic states and collected 400000 Hadiths then he left 100000 repeated Hadiths from it. And he compiled his Ḥadith book from three lakhs (300000) Hadiths. Imam Muslim evaluated Hadiths for many years and selected those Hadiths which were proved as authenticated Hadiths. The narrators to whom Imam

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[20]*Asri, Irshad ul haq. Seerat e imam bukhari:(Rayyaz, 2011), 335-336*

Muslim narrated Hadith he met to confirm the authentication of hadith. Imam Muslim didn't rely upon himself only, for the authentication of Hadith but also on his teachers who were a scholar in Hadith studies.

When Imam Muslim completed his book he presented his book to his teacher Abu Zara' who was the Imam of *Jarraha wa Taadeel* and reasoning of hadith. Imam Muslim left those ḥadiths which Imam Zara'a refused because of its authenticity. Imam Nuwwi said that Imam Muslim himself selected the chapter's name for Sahih Muslim, but he can't discuss it with someone because of illness.

Imam Muslim compiles his book carefully with piety, love, and kindness. Imam Ibn Shahab Zuhri, Imam Malik, and Imam Bukhari didn't make any difference between the Arabic terminology "*akhberna*" and "*haddasana***.**" The word *haddasana* used when the teacher narrates and the students listen and *akhberna* is used when students narrate and the teacher listens. So, Imam Muslim used the same method in his compilation and took care of using these terminologies.

For the solution of this issue first, we need to understand the difference between "*Hadith***"** and "*Khaber***".** *Khaber* is a common word because it belongs to the only expression of an incident on the other hand Hadith cannot be possible without using his tongue. If any news or report reaches us through another person, it will be considered *Khaber* so the narrator should use the word *akhberna* and when the teacher himself narrates something and the narrator listens to it himself then the word *haddasana* should be used.

Imam Muslim was very careful with the name of narrators in the chain of narration. He discussed the names which were mentioned in the chain of narration without his lineage because it creates ambiguity. He discussed them with a lot of care because the wording is used by his teacher. For example, Imam Muslim narrated a ḥadith of his teacher with this chain of narration: *"Sulyman narrated from the son of Bilal from Yahya who is the son of Saeed."*Now in this narration, his teacher used Sulyman bin Bilal as Sulyman and Yahya bin Saeed as Saeed only and didn't discuss their lineage. If Imam Muslim wants, he can write their full name in the chain of narration but he didn't do because it can create doubt for readers that maybe his teacher used this chain of narration. So, very carefully Imam Muslim used *ibn e Bilal* and *Hua ibn u Saad* with them, which also proved the optical means and righteousness of Imam Muslim.

Similarly, if there is any doubt in name, nickname, or linage Imam Muslim also elaborated this. And he also elaborated on the transmission, connection, and reasoning hidden in the chain of narrations and text. If there is a contradiction between the texts of Hadith he also elaborated it with the use of the word **"***wal-lafz u lefulaan***."**Sahih Muslim is unique in these attributes. Even these attributes are not in Sahih Bukhari.

In the era of *Muhaditheen*, there were many compilations of Hadith in which a single tradition and from the single-chain all Hadiths were narrated. Now the question was that if many traditions narrated from these compilations what should we do either one chain of narration is enough for other narration or not? According to Wake' bin Jarah and Yahya bin Moen there is no need for reconstruction of the chain, but Abu Ishaq Isfra'ini who was the teacher of Hadith studies considered it illegal and make it necessary before every hadith. Imam Muslim also supports him. This method of Imam Muslim is based on his foresight. It is a fact that the chain of narration tells us the care and honesty of the narrator. If we ignore the chain of narration for our easiness, later it can be difficult and mix into other the Hadiths.

When there are different chains of narration for the same text, Imam Muslim mentioned them together in the same place as the hadith. He neither divided Hadiths into different chapters nor mentioned the same Hadith in different chapters. Imam Muslim always mentioned Hadiths with the same text he neither elaborate it nor brief it. He wrote Hadiths chapter wise. He didn't emerge Hadith with the quotation of companions and successors. Imam Muslim wrote Hadiths chapter wise but didn't mention translation and titles. Some people wrote their translation in the margin.

1.2.2.1. Terms and conditions:

Imam Muslims imposed some terms and conditions that the narrator should be a Muslim, righteous, Trustworthy, authenticated, and reasonable person. According to Imam Muslim, the trustworthy narrator should be from the 1st category (Strong memory and company with many teachers) or 2nd category (strong memory but a shortage of the Teacher's Company) only. Imam Muslim also chose the 3rd category (short memory but the having company with many teachers) for his compilation but accommodates only the first two. According to Imam Muslim, the proof for the authentication of Hadith is their meeting.[21]

Imam Muslim categorized the narrator of Hadith into three categories. First who is intelligent and perfect, second average and third are abandoned who are liars. Imam Muslims imposed some conditions that narrators should be from the first two categories and 1st category is preferable. He said that the third category will not be selected but there are some Hadiths belongs to the 3rd category according to some scholars. In answering the reason scholars said that Imam Muslim used this category for the guidance or he wrote that Hadiths when they have another quality like the best chain of narration. And they also argue that the reason because of which Hadith or narrator went to 3rd category like negligence, these weaknesses were entered after the registration of hadith. [22]

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[21] *Tahir bin Salah,Tojeh al Nazar: (Egypt)*

[22] *Muslim Bin Hajjaj, Muqadmah Sahih Muslim: (Karachi: 1375)*

Imam Muslim said that he will write the first and second category of Hadiths in his book and he hasn't any connection with the third category. So there is a consensus that the 3rd category will not be here in Sahih Muslim. But there are different views of scholars, either 2nd category of Hadith is included in Sahih Muslim or not? Hafiz Abu Abdullah Hakim and Hafiz Abu Bakar Behqi said that Imam Muslim couldn't write the 2nd category of Hadiths in his book because of his death. Imam Abu Sufyaan who was the companion of Imam Muslim said that Imam Muslim wrote separate books for each Hadiths category so Sahih Muslim is one of them. Qazi Ayaz said that there are both categories of Hadiths in Sahih Muslim but the difference is that the Hadiths of the second category is used here as prosecution and Evidence.

According to Imam Muslim the terms for the Sahih Hadiths are sequenced and connectivity in the chain of narration, all the narrators should be trustworthy from start till the end of the chain, but contradiction comes among scholars when anyone of the term missed from it. And there is a contradiction among them regarding narrations. Sometimes difference comes when according to one scholar Hadith fulfills all the terms but according to any other, it is null. For example, Abu Zubair Makki, Suhail Bin Abi Saleh, Hamad Bin Salma did not fulfill the conditions for the Sahih ḥadith so Imam Bukhari did not narrate from them, on the other hand, according to Imam Muslim they trust wealthy. Same like this Imam Bukhari narrated from Akarma Umru Bin Marzookh but Imam Muslim denies his narrations. Therefore, Imam Muslim refused four hundred and thirty-four (434) narrators of Imam Bukhari and Imam Bukhari rejected six hundred and twenty-five (625) narrators of Imam Muslim.

Imam Muslim also imposed this term for including Hadith in his book that there should be consensus on the authentication of hadith. Once someone asked Imam Muslim about the Hadith of Hazrat Abu Hurairah that why he didn't include his hadith? Imam Muslim replied that I didn't mention all those Hadiths which were Sahih according to me only. He said I mentioned those Hadiths which were authenticated through consensus.[23]

There is a contradiction about the consensus that there are many Hadiths that are not authenticated by consensus. Imam Nawwi replied to them by saying that the Hadiths which Imam Muslim mentioned in his book, according to him these were proved through consensus. Hafiz ibn Salah said that those Hadiths which are not authenticated may be Imam Muslim forget that term. Allama Seuti said that this consensus can be extra consensus which means the consensus of Imam Ahmad bin Hanbal, Yahya Bin Moen, Usman bin Abi Sheebah and Saeed bin Mansur. And it is confirmed that aḥadith of Imam Muslim is not without consensus.[24]

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[23] *Ibid, page 174*
[24] *Ghulam Rasul Saeedi, Shrah Sahih Muslim (Lahore: 2002)*

1.3.   Comparative Study of Sahihayn:

Sahih Bukhari is considered the most authenticated book after the book of Almighty Allah but there are some groups of people who argue that Sahih Muslim is preferable on Sahih Bukhari. As Hafiz Abu Ali Al Neshapur said that, there is no book under the sky like Sahih Muslim of Imam Muslim. So there were many arguments for both books so I decided to make a short comparison in my research between Sahih Bukhari and Sahih Muslim side by side.

As the scholars know that, "Sahih hadith" is based on the connectivity, certainty, narrators, non-anomaly, and justice. If we see the certainty of men, Sahih Bukhari is strong then Sahih Muslim. There are some reasons for its preference which are as under:

★ Imam Muslim chose the narrators of the 2nd category also and accommodated them in his compilation, on the other hand, Imam Bukhari has chosen the ḥadiths just from the 1st category and used the traditions of the 2nd category for the title or comparison, etc.

★ The second reason is that the numbers of narrators to whom only Imam Bukhari narrated Hadiths, they are four hundred and thirty (430) and eighty (80) are known as weak narrators. While in Sahih Muslim there are six hundred and twenty (620) narrators to whom the only Imam Muslim narrated Hadiths and the numbers of weak narrators among them are one hundred and sixty (160).

★ The narrators who were called *Mutakalam Feh*, many of them were the teachers of Imam Bukhari and Imam Bukhari met them and he was aware of their life history and he can evaluate their narrations but the Imam Muslim was also the student of *Mutakalam Feh* but they were prerequisite means Successors and Imam Muslim didn't meet them so he hadn't any time to judge or evaluate their narrations. Imam Bukhari narrated from them in a small number but Imam Muslim narrated a lot.

These are also compulsory terms of Sahih aḥadith and if we focus on these terms for the competitive study of Sahih Muslim and Sahih Bukhari we come to know that Sahih Bukhari is more preferable than Sahih Muslim. Because the numbers of weak aḥadith in Sahih Bukhari are eighty (80) but these are one hundred and thirty (130) in Sahih Muslim.[25]There are some reasons for the preference of Sahih Bukhari which are briefly described as under:

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[25] *Saeedi,ghulam rusool. Naimat ul Bari(Lahore:2007)*

★ First of all Imam Bukhari compiled his book with specific terms and conditions that the narrator should be coeval of his teacher and their meeting should be confirmed. On the other hand, Imam Muslim considered copiousness enough.

★ Secondly, Imam Bukhari narrated from the 1st and 2nd category of narrators only, but Imam Muslim accepted all narrations from the narrators of the 2nd category as well as from the 3rd category.

★ Once someone talks about Sahihayn in front of Imam Dar Qatni so he replied *"If Imam Bukhari were not there no one remembers Imam Muslim too"*[26]

★ Some attributes of work only belong to Imam Bukhari, not Muslims such as Imam Bukhari's ambition was not only the writing of ḥadith but also its interpretation in the light of Sharia. There are many legal issues discussed in his book. There are some chapters which he titled a legal issue and mentioned Quranic verses and quotations of companions and successors in it. For example in the book of faith he mentioned Quranic verses and quotations of companions.

★ The narrations of Sahih Bukhari also tell the social life of that era and Imam Bukhari extracts many useful morals and results from those incidents. For example, there is Hadith about Bareerah who was the servant of Hazrat Ayesha (R.A) that someone gave Charity of meat to Bareerah and Hazrat Ayesha (RA) refused to present it to Holy Prophet (PBUH) by saying that He PBUH didn't eat charity. Holy Prophet said that "No doubt it is the charity for Bareerah but if she gives me it is a gift for me." Imam Muslim also mentioned this, but in its special place, but Imam Bukhari extracted many results from that Hadith that's why he mentioned these Hadiths in different chapters. One result is that we can give charity to the servant of those who has prohibited charity. Secondly, he used the same Hadiths with different reasoning that if someone gives a gift of his charity to the person who is prohibited to get charity so he can accept his gift.

There is a complicated difference in literary status between Muslim and Bukhari. If we see the chapters of books (both), the wording, expressions, smoothness, and fluency of Imam Bukhari is superior even there are very short examples like him in Sahih Muslim. Imam Bukhari followed the language style used in the era of Prophet (PBUH) or the era of companions. In short Imam, Bukhari took care not only of the meaning of aḥadith but also the wording of hadith.[27] No doubt Imam Bukhari has a preference in the chains of narrations but there are some attributes of Sahih Muslim which only belongs to Imam Muslim. Such as:

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[26] *Ahmad bin hijr asqalani, Huda Al sari Maqadmah fatah albari(taybah:1426), page: 14*
[27] *Zia Uddin, Tazkiratul Muhadithen (lahore:1968)*

★ Sahih Muslim is called unexampled writing of Imam Muslim and the greatest reason for this was its best arrangement and unique style. Imam Bukhari was very conscious and careful about the criticism of traditions because he wanted to produce many results from a narration. There was a group that refused all those narrations which were mentioned in unreasonable chapters. On the other hand, Imam Muslim wrote each Hadith in its proper location and elaborated on the main points and different directions.

★ Imam Bukhari observed the Hadiths as a Mujtahid and deducted legal issues from them, therefore he didn't take care of the connectivity of chain that is the reason for unsupported narrations and scripts in it. On the other hand, Imam Muslim saw Hadiths just as a *Muhadith*. That is why there are only 12 points where *Maqtu* narrations are mentioned.

★ In the narrations from Syrian Imam Bukhari usually felt doubt in the names and nicknames of the narrators. Even, he considered the name and nickname of the narrator as two persons, but Imam Muslim didn't this mistake in his whole book.

2. Objections on Sahihayn:

Specialists of Hadith extracted some more points regarding Sahihayn but these points cannot finish the importance and authenticity of Sahihayn because these points are minor in front of their efforts. So there is an objection for both Imam Bukhari and Imam Muslim that they left a lot of Hadith of those narrators to whom they have already mentioned Hadiths in their books. Even they left Hadiths which were more authentic and narrated from the companions to directly Holy Prophet (PBUH). Imam Muslim and Imam Bukhari both accept "Sahifa Ibn Haban" but they choose some Hadiths from it whereas it's all narrations are equal so that's why we cannot say Sahihayn as the complete books of Hadith.[28]

Imam Abu Al Hassan Dar Qatni wrote a proper book named "*Al-Tatabbua wal Istadraak*" in which he counted 200 Sahih aḥadith which are not mentioned in Sahihayn but these are the normal objections because Sahihayn are considered the compilation of Sahih aḥadith just because of their authenticated and Sahih Hadiths. If many Sahih aḥadith couldn't mention in it cannot bring claim or objection because it is impossible to mention all Sahih Hadiths in these books.

The other followers of Imam Bukhari and Imam Muslim follow the legal utility than authenticity. Ibn Khuzaimah compiled a Sahih book "*Mukhtasir al Mukhtasar Min Al Musnad Al Sahih Al-Nabi*" Abu Hafez Umar Bin Muhammad bin Jarir compiled half Sahih Musnid because of his death named "*Kitaab tadhib Al Athar*." Ibn Habban Al Busti

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[28]*Imam Nuwwi, Sharah Muslim,(Kuwait:1985)*

established the book "Massive Sahih" which is considered the last installment of the Sahih Movement.

3. Conclusion:

1. After Holy Prophet (PBUH) proper Hadith writing and compilation started. Before Sahihayn, the book of Imam Malik *Al-Moṭa* was known as the most important and authenticated book of Hadith but Imam Bukhari collected Hadiths with the efforts of many years having strict criteria. Therefore, the tendency of the peoples goes from Al-Moṭa Imam Malik to Sahih Bukhari and then Sahih Muslim.

2. At that time Political times were against Ahlul Bayt in the era of Caliph *Al-Mutawak'kileen*, therefore, Bukhari was unwilling to take the risk so he mentioned less about Ahlul Bayt's narrations than others of the *Al-Sihaah Al-Sittah*. There were 2210 Hadiths narrated from A'isha (RA), but Imam Bukhari and Muslim accepted only 174 according to their criteria.

3. Imam Muslim was the student of Imam Bukhari and he learned many aspects of Hadith from him and he was also eight years younger than Imam Bukhari.

4. Imam Muslim has differed from Bukhari in his methodology and criteria for the collection of hadith. He spent many years in the collection and compilation of Sahih Hadiths. Political times were less troublesome against Ahlul Bayt, therefore, Muslim narrated a large number of Hadiths about Ahlul Bayt.

5. In short, the main purpose of this research was to identify the specific methodology which Imam Bukhari and Muslims used for their compilation so this research based on this topic "Methodology for the compilation of Sahih Bukhari and Muslim analytical comparative study" and presents authenticated knowledge to readers.

After reading this even a layman can understand the importance of Sahihayn and their rank in Islam.