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Comparative Analysis of Imam Al-Bukhari's Commentary "Kitab Al-Tafsir" in his Sahih with a Focus on the Integration of abu Ubiada Ma'mar ibn Al-Musanna's linguistic notes in Majaz Al-Qura'n

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Abstract:

This research paper presents a comparative analysis of Imam Al-Bukhari's commentary, "Kitab al-Tafsir," found in his seminal work, Sahih al-Bukhari, with a particular emphasis on the integration of linguistic notes from Abu Ubaida Ma'mar ibn al-Muthanna's "Majaz al-Qur'an." The study aims to elucidate the methodological approaches employed by Imam Al-Bukhari in his exegesis, specifically how he incorporates linguistic insights to enhance the understanding of Quranic verses. By examining selected commentaries within "Kitab al-Tafsir," this paper highlights the extent to which Al-Bukhari's interpretations align with or diverge from the linguistic perspectives provided by Abu Ubaida. Furthermore, the research investigates the influence of Abu Ubaida's philological contributions on the exegetical tradition and their significance in the broader context of Quranic studies. Through meticulous textual analysis, the paper seeks to contribute to the existing scholarship on Quranic exegesis and linguistic studies, offering a nuanced perspective on the interplay between linguistic precision and theological interpretation in classical Islamic scholarship. The findings underscore the critical role of linguistic analysis in Quranic exegesis and its implications for contemporary interpretative methodologies.

Keywords: Imam Al-Bukhari's commentary, Kitab al-Tafsir, linguistic analysis, Quranic exegesis, interpretative methodologies.

INTRODUCTION:

Imam Muhammad ibn Ismail al-Bukhari's "Sahih al-Bukhari" is renowned for its significance in the realm of Hadith literature, holding a position of unparalleled authenticity second only to the Quran itself. Imam al-Bukhari meticulously compiled a vast collection of authentic Hadiths, setting rigorous criteria for their inclusion in his work. However, his commentary, "Kitab Al-Tafsir," which not only includes Hadith but also incorporates linguistic notes from Ma'mar ibn Masana's "Majaz al-Quran," has stirred scholarly debates regarding its level of authenticity in comparison to Sahih al-Bukhari.

Statement of the Research problem / issue to be investigated:

The integration of Ma'mar's linguistic notes in Imam al-Bukhari's "Kitab Al-Tafsir" raises questions about the authenticity and scholarly standing of this commentary. The research problem centers on whether the material incorporated from Ma'mar compromises the level of authenticity in "Kitab Al-Tafsir" in relation to Sahih al-Bukhari.

Proposed Goals / Objectives:

The Project aims to:

1. To analyze the extent and nature of Ma'mar's linguistic notes integrated into Imam al-Bukhari's "Kitab Al-Tafsir."
2. To evaluate the impact of these linguistic notes on the overall authenticity of "Kitab Al-Tafsir" as compared to Sahih al-Bukhari.
3. To examine and compare the methodologies and styles employed by Imam al-Bukhari in both works.
4. To clarify the scholarly status of "Kitab Al-Tafsir" in the context of hadith studies and linguistic analysis.

The manuscript in question is a commentary and concordance of Al-Bukhari's Sahih, which is considered by Sunni Muslims as the most authentic book after the Qur'an. Accordingly, this research will likely gain global recognition. It can be expected to increase the reputation of the School in the Arab world in particular and in the rest of the Muslim world in general, if the school takes this global research work under its supervision.

Background of the Problems to be Explored:

Imam al-Bukhari's "Sahih al-Bukhari" is celebrated for its meticulous compilation of authentic hadiths, while "Kitab Al-Tafsir" has been the subject of debate due to its incorporation of linguistic notes from Ma'mar. Ma'mar's expertise primarily lay in language and linguistics, leading some scholars to question the authenticity of the material added from his work into "Kitab Al-Tafsir."

Brief Literature Review:

A review of existing literature reveals that scholars have raised concerns about the authenticity of "Kitab Al-Tafsir" compared to Sahih al-Bukhari. However, no comprehensive analysis has been undertaken to address these concerns. This research aims to fill this gap in the literature.

Abu Ubaida Ma'mar bin Al-Musanna:

Abu Ubaida was born on the night when Hasan Basri died in 110 AH ¹ It means that when the night a great person and pride of knowledge and piety departed this world, on the same night there came the birth of the arrival of another great person in the field of science of lexicography. Departure and Arrival are the real eternal reality of this moral world which always remains beyond the sight of human beings. In the book of Lineage, the pedigree of Abu Ubaida is mentioned thus:²

مَخْمَرُ بْنُ الْمُثَنَّى، أَبُو عُبَيْدَةَ التَّمِيمِيُّ الْبَصْرِيُّ النَّحْوِيُّ الْعَلَّامَةُ، مَوْلَى بَنِي تَمِيمٍ بِنِ مَرْءَةٍ.

Abu Ubaidah's elders Hasham bin Urwah, Raoba bin al-A'ajaj Abu Abi Umer bin Aalah are included. Ali bin al Madini and Abu Ubaidah Qasim bin Salam Umar bin Shubah have taken traditions from Abu Ubaidah.³ Abu Ubaidah Muammer is the first and the Abu Ubaida Qasim is after him. (Abu Ubaidah Qasim was born in 150 or 154 AH,⁴ Where as Abu Ubaidah Ma'mar was born in 110 AH). In the speech

of Allama Kashmiri “Faiz-ul-Bari,” he made Abu Ubaida Qasim first which is incorrect.⁵ There are some errors in Faiz-ul-Bari which the editor of it Molana Badar Alam Mirthi wanted to correct but he departed before doing so. Mulana Manzoor Nomani writes: “The writer personally knew that Molana Badar Alam himself had realized that there were some mistakes and during his stay in Madina he started the work of correction and revision. But a little work of that nature was done when he departed this world for the world hereafter.”⁶

There is no doubt in knowledge of Abu Ubaida Mamar Musnna but in the science of Tradition of the Prophet, he does not hold any high status. Allama Zahabi has mentioned him and writes: Abu Ubaida was not the man of the Traditions of the Prophet. I have mentioned him because he had vast knowledge of languages and the history of the people.⁷

Abu Al-Abbas Mubarak says: “Abu Ubaida had the belief of the khawarij.”⁸ Abu Hatim Sajistani says: Abu Ubaida was very kind to me because he took me as a Kharji of Sajistan.”⁹ Ali Ibne Madini considered his narrations as correct.¹⁰ Ibne Hibban has included his name in Kitab ul Siqat.¹¹

Hafiz Ibne Hajar says in “Taqreeb” that he is not strong in analysis arguments, but everyone agrees on his experience, knowledge, and skills of lexicography.¹² Allama Zahabi has written at the end of his biography: His skill in the Arabic language was absolute but it was strange that due to his confidence in it, he sometimes used to read the Quran and verses incorrectly and used to say that grammar was limited.¹³ He did not have any love for the Arabs. Someone asked him that he tried to go deep into everyone’s pedigree, who was your father? He said that my father used to tell me that his father was a Jew of Bajarwan.¹⁴

Abu Ubaida and Imam Asma’i are both contemporary scholars, and there has been a contemporary rivalry between the two.¹⁵ Abu Ubaida was so rigid in his temperament that most of his contemporaries remained angry with him. None of his contemporaries attended his funeral when he died.¹⁶ His date of death is differently mentioned, as 209AH to 213 AH,¹⁷ and the number of his books goes to about two hundred. Ibne Nudaim in “Al-Fharist” has given the number 105 in the list.¹⁸

Majaz ul Quran:

In “Majaz-ul-Quran” he gave the explanation and the lexical meaning of the selected words of the Quran. He has made lexicography and Arabic interpretations as the base to give the meanings. Many of his contemporaries took him as a scholar and this book as the exegesis of views, therefore, Asamai, Abu Hafmi, Zajaz, and Azhami had the same view.¹⁹

Allama Ibne Khalkan has written in Vafiyat al Aayan that Imam Asamai used to say about Abu Ubaida that this man explains the book of Allah with personal views. One day Abu Ubaida came to see Asimai and asked what was “Khubz”. Asimai answered: “What you eat up is the “Khubz”. Abu Ubaida said: This is not an explanation of views I have mentioned one thing which was clear to me Abu Ubaida

said: you alleged us of the explanation with views. In view, it is a clear thing that we narrate despite the criticism of our contemporaries.²⁰

There is no doubt that "Majaz Al Quran" by Abu Ubaida, from the very beginning has been a standard and base. So, Ibne Katiba in "Difficulties in the Quran Mushkal al Quran: Quran; tabi in Tafseer- Exegesis, Abn Nahas in Manafil Quran. The meaning of the Quran; Ibne Dareef in in salah and Imam Bukhari in Kitab al Tafseer, has made use of Majaz al Quran.²¹

A Misconception:

Many people misconceive the title of the book "Majaz al Quran", that this book may have given the meanings of words not as the real meanings but they are imaginary. But this is not true. Abu Ubaida uses such words as Majaza Kaza while explaining the Quranic verses. So, the word "Majaz" means proper use of the way of explanation and its proof. Thus, Hazrat Kashmiri says:²²

"ثُمَّ إِنَّ الْمَجَازِيَّ مَصْطَلِحَ الْقَدَمَاءِ كَيْسَ هُوَ الْمَجَازُ الْمَعْرُوفُ عِنْدَنَا؛ بَلْ هُوَ عِبَارَةٌ عَنْ مَوَارِدِ اسْتِعْمَالَاتِ

اللفظ، امن ههنا سمي ابو عبيدة تفسير بمجاز القرآن"

A Turkish scholar Fawad al Allama who has worked in research and teaching Majaz al Quran writes:²³

"ان كلمة (المجاز) عنده عبارة عن الطراق التي يسلكها القرآن في تعبيراته، وهذا المعنى اعم بطبيعة

المحال من المعنى الذي حدده علماء البلاغة لكلمة (المجاز) فيما بعد"

The Diffrence between Abu-Ubaidah's majaz Al-Quran and Bukhari's Kitab Al-Tafseer (The Book of Exegesis):

The Majaz al Quran has been taken much as the source of the explanation of the Quranic words and the explanation of the simple words of the Quran by Imam Bukhari. But it does not mean that Imam Bukhari has not made any use of any other source, except Majaz al Quran by Abu Abuaida. Imam Bukhari has also made use of the sayings of Ibne Abbas, Saeed bin al Maseeb, Mujahid Mukarama, Abu Aliya, Zaid bin Aslam, Abu Mesara, Hasan Basri, etc, for the explanation of the simple words in the explanatory parts. Hence just an example is given in the explanation of the words of the Surah Hood Imam Bukhari writes:

"قال ابن عباس: (عَوَيْبٌ): شَدِيدٌ --- وقال مجاهد: (تَبْتَسِسُ): تَحْزَنُ، وقال ابو ميسرة: (الآؤَاه): الرَّجِيئُ

بِالْحَبَشِيَّةِ وقال الحسن: (إِنَّكَ لَأَنْتَ الْحَلِيمُ): يَسْتَهْزِئُونَ بِهِ، وقال ابن عباس: (أَفْلَحِي): أَفْسِي (وَفَارَ التَّنُورُ): نَبْءٌ

الماء، وقال عكرمة: وجه الأرض

Abu Ubaida in Majaz al Quran codes many uses in support but Imam Bukhari codes few verses in support.

Imam Bukhari explains many words but Abu Abeeda has not done so many words are presented by Abu Abeeda but Imam Bukhari has not taken them. For

example, in Surah Hood $\text{مِن لَّدُنِّ حَكِيمٍ خَيْرٍ}$ the word لَّدُنِّ has been explained in “Majaz al Quran” but not in Bukhari. In Surah Raad, “ بِعَيْرٍ عَمِدٍ ” the word in the verse is explained by Abu Abeeda but Bukhari does not explain it. On the contrary, in verse no 12 of the Surah Raad words “ $\text{السَّحَابِ أَلْفَالٌ}$ ” are explained in Bukhari, but it is not explained in Majaz al Quran. The explanation of verse 06 $\text{أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ}$ of the Surah Ibrahim is copied by Imam Bukhari from Ibne Aniya, and the commentary of verse no 34 $\text{وَمِن كُلِّ مَا سَأَلْتُمُوهُ}$ is copied from the exegesis of Mujahid. But both of them are not found in the Majaz al Quran.

There are differences in many places of interpretations between Majaz al Quran and Kitab al Tafseer. Examples are avoided for keeping the article within the limits.

Due to these reasons of difference, it is not correct to say that Imam Bukhari has just picked up “Majaz al Quran” by Abu Ubaida as it is, however, it can be said that Imam Bukhari has made much use of “Majaz al Quran”. Due to this Imam Bukhari in following Abu Ubaida, regarding lexical meanings, has made mistakes in many places.

Surah Bani Israeel has this verse “ $\text{إِنَّ فَتْنَهُمْ كَانَتْ خُطْبًا كَبِيرًا}$ ” In it, while explaining the word “ خُطْبًا ” Imam Bukhari writes:

"خُطْبًا: إرثاً، وهو اسمٌ من خَطَبْتُ، والخطأ مفتوح مصدره --- من الإثم خَطَبْتُ بمعنى أخطأت"

Here Imam has mentioned three things following Abu Ubaida and all three went wrong. “ خُطْبًا ” (بفتح الخاء) he called “اسم مصدر” While it is a “مصدر” (بفتح الخاء) he called it “مصدر” while it is a “اسم مصدر”³, and خَطَبْتُ he called it as أَخْطَأْتُ whereas the former means sinning with intention and later means sinning of without intention.²⁴

Surah Yousuf has this “ $\text{وَأَعْتَدْتُ لَهُنَّ مَثَكِبًا}$ ” in the word “ مَثَكِبًا ” one reading mode is taken by Hazrat Mujahid as “ مَثَكِبًا ” with a pause “Ta” which means orange and “ أُتْرَج ”, Imam Bukhari, in the following of Abu Ubaida, rejected this reading mode and said that “ مَثَكِبًا ” does not mean “ أُتْرَج ” in Arabic speech, although, in fact, the word “ مَثَكِبًا ” is used in the meaning of “ أُتْرَج ”; Allama Aeny remarked on it: $\text{وَقَلَّدَ أَبَا عبيدة، والآفة من التقليد}$. “Imam Bukhari followed Abu Ubaida and made a mistake. This happened because of the following.”²⁵

Methodology of Imam Bukhari in Kitab-ul-Tafseer:

The overall style and method of Kitab al Tafseer by Imam Bukhari is such that

in the beginning the Imam usually narrates the lexical meanings and gives an explanation of the selected simple words of the Surah. Then after setting up the chapters according to the different verses, he mentions the traditions of the Prophet. But he does not have a fixed rule in that. Just as he explains the Simple words in the beginning in the same way he mentions them after forming the chapters and mentioning the traditions.

In explaining the verses of the Quran he does not take care of their order rather he mentions them without any order. Therefore, the explanation of the words of later verses comes first and of early verses comes after. It so happens that in explaining the simple words of one Surah he turns to the words of another. There are two kinds of words in this transfer: first, those with some reason and suitability of being transferred. Secondly, those which have no sense and suitability to be understood. Examples of both are given below:

A) The meaning of the word “مَتَوَفِّيكَ” found in verse 55 of Surah Al-Imran he narrated in the explanation of Surah Al-Maida. Also, verse 117 of Surah Al-Maida is: “فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ”, In it, from the word “تَوَفَّيْتَنِي” the Imam turned to the word “مَتَوَفِّيكَ” of Surah Al-Imran.

Surah Al-Anaam has the verse: “قَارِبٍ أَسْتَطَعْتُ أَنْ تَبْنِي نَفَقًا فِي الْأَرْضِ”. In it, the explanation of the word “نَفَقًا” Imam Bukhari mentioned in Surah An-Nisa because there is a verse in Surah An-Nisa: “إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ” as the word “نَفَقَ” Is derived from “منافقين” due to this link the Imam turned to Al-Anaam from Surah An-Nisa.

There is a verse in Surah Al-Hijr: “كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ” in it, while explaining the word “الْمُقْتَسِمِينَ” he began the explanation of the word “وَقَا سَمَهُمَا” mentioned in this verse of Surah Al-Araf “وَقَا سَمَهُمَا إِنِّي لَكُمَا لِحَنٌ النَّصِيحِينَ”. Similarly, then, The Imam brought the word “نَقَّاسُ” from this verse “قَالُوا نَقَّاسُمُورًا بِاللَّهِ” of Surah An-Naml.

He explained the meaning of “تَبَّ” in “تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ”. Then said: “تَبَاب: ” وَمَا كَيْدُ فُرْعَوْنَ ” The word “تَبَاب” occurred in verse 37 of Surah Ghafir and the word “تَشْيِبُ” occurred in Surah Hud verse 101: “وَمَا رَأَوْهُمْ غَيْرَ تَشْيِبٍ” and the word “تَبَاب” in:

Anyhow, the explanation of the simple words by Imam Bukhari is shifted from one Surah to another Surah due to different suitabilities. But there are some places where this switch does not have suitability and reason.

B) For example, he says in the explanation of Surah Al An'am "سَرْمَدًا دَائِمًا" though this word has occurred in Surah Al-Qasas verse 71 "فَلْ أَرِئْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ آئِنًا" "سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ" Allama Aaini, Says "لا مناسبة لذكر هذا ههنا لأنه لم يبقه هذا الألف في سورة القصص".²⁶

Surah Nahl has this: "شَاكِلَتِهِ: نَا حَيْتِهِ" However, these words are mentioned in Surah Bani Israel verse 84 "فَلْ كُلُّ يَعْْمَلُ عَلَى شَاكِلَتِهِ" Reason and suitability of mentioning the word in Surah Nahl are not clear so in some samples the word is not found.

04) The Imam sometimes narrates the other way of recitation rather than the popular reading mode. It is mentioned in Surah Al-Araf verse 57: "وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ" "بُشْرًا" while Imam Bukhari mentioned this: "نُشْرًا" In the same chapter verse 26 is "قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَابًا يُورِي سَوَاءَ تَكْفُرٍ وَرِيْبًا" In it, the popular recitation is this: "رِيْبًا" while Imam Bukhari mentioned this: "رِيَابًا".²⁷

05) In some places rare quotations have been given. So, a quote by Hasan Basri copied at the beginning of Surah Alaq "عن الحسن قال: اكتب في المصحف في اول الامام: "بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ. واجعل بين السورتين خطاً" it means that write Bismillah at the beginning of Surah Fatiha and put only a dash before the beginning of all other Surahs.²⁸

This is the mood and style of Imam regarding the explanation of the simple words. As far as the chapters and Ahadith are concerned, for them Imam uses the same style which is used by him throughout the Sahi Bukhari. Imam has set up 473 chapters in Kitab Al Tafseer on different verses and the chapters of the holy Quran.

The Style of Imam Bukhari in Kitab-ul-Tafseer:

Imam Bukhari did not adopt the civilized way of Ibne Jareer Tabri in Kitab-al-Tafseer. Rather he had kept Majaz Al Quran by Abu Abeeda Muammar Bin Musni as a model in front of him. In his commentary, he copies the meaning of simple words from him as Abu Abida in Majaz Al Quran. While explaining, he goes from one Surah to another Surah, and moreover, he quotes traditional quotations in them as well as the same methods of order and quotations in traditional are used in Kitab Al Tafseer by Imam Bukhari.

Imam Bukhari has adopted a different style in Kitab Al Tafseer. If there are any difficult words, he often explains them. The positional important background of any revelation of verse has a relation to the event he narrates if the reverences of any verse are proven with any tradition. He mentions that tradition according to the verse

sometimes it happens so that a word is used in the verse and the same word also occurs in the Hadith, Imam Bukhari mentions that Hadith in the context of the verse. Because sometimes with the help of content in full, the meaning and purpose of the verse are made clear. If the Holy Prophet orders to recite some words, Imam Bukhari after mentioning the Surah narrates these words another style of Imam Bukhari is that if due to the states of revelation, many verses are revealed at the same time then Imam Bukhari narrates that tradition which the states of relation is given for every individual verses separately and repeatedly with the authority. For example, in Surah Baqarah verses 143 to 150, he mentioned the tradition of Qibla in regard to every verse with reference to Ibne Omer and Bara Bin Aazib.

CONCLUSION:

The status and importance of “kitab al tafseer” in the art of exegesis:

In our view, finally, it can be asked: What is the status and importance of Kitab Al Tafseer by Imam Bukhari in the art of Exegesis? The answer is that there cannot be any doubt about the Ahadiths mentioned by Imam Bukhari regarding explanation and commentary because the Ahadith of Sahi Al-Bukhari are the collection of the most authentic Ahadith. It has the title “اصح الكتب بعد كتاب الله” due to having the highest standard among the Ahadith books.²⁹

As far as the part of Kitab Al Tafseer by Imam Bukhari is concerned, however, the part of this book in which words are explained lexically here that high standards could not be maintained. In this part, he has followed and relied mostly on the book “Majaz Al Quran” by Abu Abida. There are some errors and rare quotes are added. Some examples of them have been mentioned on the previous pages.³⁰ The Majaz Al Quran has also been published. It is published by a popular publishing house Maktaba Khanji, Cairo Egypt with the research of a Turkish scholar Muhammad Fawad Sazkeen in two volumes. Muhammad Fawad has edited this published script after referring to five safe and secure scripts. He has also removed the disorderliness that was in the explanation of words with research and references and has made the lexical explanation of the words in accordance with the order of the verses.³¹

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- ¹² Taqreebut Tahzeeb, Page: 541, Biography No: 6812.
- ¹³ Seear A'lamin Nubala, Imam Zahabi, vol.: 9, Page: 447.
- ¹⁴ Index of Ibne Nudaim, page: 59, Wafiyatul Ayan, vol.: 5, Page: 235, Tahzeeb Kamal, vol.: 28, Page: 317, Bajerwan is village of Balakh, or village near to Sherwan, where the pond of life is found by Hazrat Khizer, or the village where Hazrat Mosa and Khizer asked for food and they refused. Mo'ajamul Buldan, Vol.: 1, Page: 313.
- ¹⁵ Sharhu Muqamat by Shuraishee, Page: 2.
- ¹⁶ Wafiyatul Ayan, vol.: 5, Page: 240.
- ¹⁷ Wafiyatul Ayan, vol.: 5, Page: 246.
- ¹⁸ Index by Ibne Nudaim, Page: 59-60.
- ¹⁹ Preface of Majazul Qur'an, Page: 16-17.
- ²⁰ Wafiyatul Ayan, vol.: 5, Page: 237.
- ²¹ Kashful Bari preface page: ش.
- ²² Faezul Bari Vol. 4 Page: 149.
- ²³ Preface Majazul Quran Page 19.
- ²⁴ Umdatul Qari by Allama Al-Ainee, Vol. 19 Page: 30 .
- ²⁵ Umdatul Qari by Allama Al-Ainee, Vol. 18 Page: 310.
- ²⁶ Umdatul Qari by Allama Al-Ainee, Vol. 18 Page: 321.
- ²⁷ Umdatul Qari by Allama Al-Ainee, Vol. 18 Page: 321.
- ²⁸ Umdatul Qari by Allama Al-Ainee, Vol. 19 Page: 303.
- ²⁹ Muqaddima ibn-e-Salah wa Mahasin-ul-Istilah, by Uthman bin Salah (577 A.H.-643 A.H.), edited by Dr. Aisha Abd-ur-Rehman (bintush Shate'e), Darul Ma'rif, Cairo, page: 160. Although this issue is also controversial to say which book is most authentic after Qur'an because some scholar preferred Sahih of Muslim, and it is raised by Ibn-e-Salah, as it is discussed by Abdul Fatah Abu Ghudah and Molana Muhammad Abdur Rasheed Nomani in detail. .
- ³⁰ Kashful Bari preface page: خ .
- ³¹ Kashful Bari preface page: ن .