Mistakenly Attributed to the Author of Al-Ain Al-Farahidi in the Commentaries of the Ninth century AH by Sahih Al-Bukhari

Hussein Ali Hadi Saleh Al-Jumaili and Asst. Prof. Dr. Osama Muhammad Swailem Odeh Al-Nuaimi
College of Education for Human Sciences, University of Anbar, Iraq

Abstract

The study aims at tracing back what the interpreters of the ninth Hijri century of Sahih Muhammad bin Ismail al-Bukhari to Al-Ain book (Book of the eye), and the validity of that ratio has not proven yet. The researchers have traced their attribution to texts in the book Al-Ain by Al-Khalil bin Ahmed Al-Farahidi, and after studying that attribution, it has been found that it is a false attribution, as there is no evidence for it.

Key words

Sahih Al-Bukhari, Al-Ain, Al-Khalil, The Messenger of Allah (may God bless him and grant him peace)

Introduction:

Al-Ain book is of great importance that every specialist in Arabic and Islamic studies are familiar with. It is the first integrated lexicon. Its author is Al-Khalil bin Ahmad Al-Farahidi, whose books other authors are required to quote from. Therefore, many scholars quoted him directly or paraphrasing. During conducting the study and documentation of the attributed texts, the researcher has found hadith commentators ascribe many texts to Al-Khalil. When documenting them from the book of the eye, many of them have been documented, but some of them have not been found in the book of the eye, which was a reason to study these texts. The commentator of Sahih Al-Bukhari has been chosen in the ninth century AH to be the subject of the study. The study is about what they attributed and did not find in the book of the eye, and this section is dedicated for what have not been able to be attributed to the book of the eye.

The significance of the Study

The importance of the study lies as a clarification on the commentators who wrongly attributed to Al-Khalil what does not prove that he said it, but rather it is from the illusions and omissions of the commentators. It is not strange for any human effort to fall into error and omission.

Methodology

During studying, the researcher made an inventory of everything that the commentators of the ninth century AH attributed to Sahih Muhammad ibn Ismail al-Bukhari, and then documented this attribution. And looking at what the researcher did not find in the book Al-Ain to Al-Khalil, and the researcher is not satisfied with searching for the text attributed in its material
in Al-Ain only, but he searched for it in all the book Al-Ain. Then he looked in the books of the previous explanations and the books of the language, so that he might find those who attributed the saying to Al-Khalil, because the large number of those who attributed the saying to Al-Khalil increases our certainty of its correctness, provided that some of them were not transmitted from others.

If the researcher did not find the text in the abbreviations, nor in the books of the advanced explanations and the language books, the researcher searched from where the commentator of the ninth century came with this text, and often found a linguist or an advanced commentator who said that article without relating it to Al-Khalil, so it was more likely to him that the commentator and they were related to Al-Khalil, or that An advanced scientist erroneously attributed it to the transmission of the same erroneous attribution.

Illusion is part of human nature, so perhaps the pen has sharpened when wanting to write the attribution, or the commentator is delusional, so he attributed it by mistake.

This study is a brief from a master’s thesis that is conducted by the researcher and it includes other topics, among which the attribution of the saying from the commentators to Al-Khalil must be correct, but these texts are not proven in the printed book of Al-Ain.

During the study, the researcher found that the percentage attributed to the eye, which has been proven with evidence that this percentage is correct, but it was dropped from the printed book of the eye, doubled the error in it from the commentators.

**First issue:**

The Messenger of God, may God’s prayers and peace be upon him, said: “If one of you becomes drowsy.” (Sahih Al-Bukhari: 1/88 No. 212)


I have not found anyone who attributed the above-mentioned saying to Al-Khalil except Ibn Al-Mulqin and Ibn Hajar.

Mukhtasar al-‘Ayn said to al-Khawafi: “Drowsiness: the Sunnah takes away a person.” (Al-Ain for Al-Khawafi: 1/52 (NAS))

Al-Azhari said in his Tahdheeb: “The reality of sleepiness is the Sunnah without sleep.” (Al-Tahdheeb by Al-Azhari: 2/64 (NAS)).

As for Al-Zubaydi, he said: “The Sunnah, the Sunnah, and the Wasn are the weight of sleep.” (Al-Ain by Al-Zubaidi: 2/426 (Sn W))

Al-Jawhari said: “Wassan means drowsiness, and the Sunnah is similar to it.” (Al-Sahah Al-Jawhari: 6/2214 (and Sn)).

The aforementioned saying was attributed to the owner of the eye, the son of his master, and he said: “The owner of the eye, drowsiness: sleep.” (assigned to the son of his master: 1/493)
He also said: “The owner of the eye, Al-Wasn: the weight of sleep.” (ibid).

And according to Ibn Sayyidah, drowsiness: sleep, and it was said that it is heavy and close to sleep. As for Al-Qadi Iyad, it is drowsiness for him: light sleep, and according to Ibn Al-Atheer: Al-Wassan is the beginning of sleep.

The researcher did not find in the printed eye or its abbreviations what the commentators attributed to him and before them Ibn Sayyidah. (look at Ibn Sayyidah: 1/494 (NAS) Completed by Judge Iyad: 3/151. And the end for Ibn al-Atheer: 5/81 (n.a.s.))

Al-Iraqi said: “Drowsiness without sleep is a relaxation of the body, the disappearance of sensing, and the concealment of speech, and this is not in drowsiness. As for Ibn Sayyidah’s saying that drowsiness is sleep, it contradicts most of the people of the language, and the owner of the arbitrator said after that: It was said to approach it, and it is in accordance with the words of others.” (See Submission of Al-Tathreeb by Al-Iraqi: 3/92)

As for Al-Ayni, he transmitted the words of Al-Khalil in Al-Ain and attributed the phrase: “drowsiness, and it was said that it was heavy” to the owner of the arbitrator (Al-Omda; see to Al-Ayni: 3/161) and not to Al-Khalil himself.

Perhaps what is proven in the printed eye with what the briefs attributed to him include what Al-Iraqi and Sana’ Al-Aini said, indicating that the phrase is not from Al-Khalil, but is from the son of his master, and he is the one who attributed it to Al-Khalil and was followed by Ibn Al-Mulqin and Ibn Hajar, and there is no evidence to prove the validity of that attribution (Sahih al-Bukhari: 2/435, chapter 10).

Second issue:

Al-Bukhari said: “And it is said pebbles on the ground: gold.” Ibn Hajar said: “It is the saying of Hebron in the eye.” (Ibn Hajar: 298).

The researcher said: I did not find anyone who followed Al-Hafiz Ibn Hajar in attributing the tafsir to Al-Khalil, and perhaps they were - may God have mercy on him - and it is known in the language books that it is for Al-Jawhari, for he said: “pepple in the earth: gold in it.” (Al-Sahah Al-Jawhari: 1/112 (HZB).

Al-Ayni also stated in his explanation, saying: “It is said: pebbles on the ground: gold is such and such was said by Al-Jawhari.” (Al-Omda Al-Aini: 19/21).

From the foregoing it becomes clear to me that the attribution of the aforementioned saying to Al-Khalil is incorrect.

Third issue:

Abu Bakr Al-Siddiq, may God be pleased with him, said: “The living has more right to the new than the dead, but it is for the time.” (Al-Bukhari: 1/426 No. 1387).

Al-Hafiz Ibn Hajar said: “For the grace period, Iyad said: It was narrated by joining the meem, opening it and breaking it. The researcher said firmly by Al-Khaleel, and Ibn Habib
said: It is by breaking the pus, and by opening the slow, and by joining the oil turbidity (Ibn Hajar: 3/254. Al-Mashareq: sees Judge Iyadh: 1/389 (MH)). What is meant here is pus. i.e.: the new, and that what is meant by (the time-out) is on this slow-down, i.e.: the new is for the one who wants to stay, and the first is more apparent.

The researcher did not find the fracture mentioned in the eye, and Al-Azhari mentioned it without referring to anyone, so he said: “Abu Ubaid said: Al-Asma’i said: A man told me and was eloquent that Abu Bakr said: They are for respite and dirt by opening the meem (Al-Azhari: 6/171 (AH)).

Al-Zubaydi said: “Al-Mahal and Al-Muhala: Al-Sakeenah, Al-Muhala and Al-Muhala Al-Muhalah: the curd of oil and molten copper, and it is said: pus and pus.” (Al-Zubaidi: 1/573 (M H L)).

The time limit has been set by breaking, which is the seizure of a pen.

The aforementioned saying was attributed to Al-Khalil Iyad through Al-Asma’i, and he said: “His saying is only for the time. We narrated it by adding the meem and breaking it and opening it, and Yahya’s narration with the fracture, and in the narration of Ibn Abi Safra about him with the conquest. Al-Asma’i said the deadline is with the opening of the pulp, and Al-Khalil mentioned the break... and he narrated from Al-Asma’i the deadline in the pus.” Some of them break it.

Al-Asma’i has already mentioned such a percentage in Al-Tahdib (Al-Mashareq by Judge Iyadh: 1/389 (MH). Al-Matla’ by Ibn Qarqul: 4/66 (M Hil)).

Al-Ayni said: “The time limit is narrated by breaking the meme.” (Al-Omda Al-Aini: 8/317).

It seems that the delusion occurred in the book of the judge or before it in his attribution to Al-Khalil, the whole ratio seems to be based on Al-Asma’i and in three books he did not declare the owner of the fracture, namely Al-Tahdheeb, Al-Mashareq and Al-Umdah, so this attribution to the eye is not correct.

Fourth issue:

The Prophet, may God’s prayers and peace be upon him, said to Abu Saeed al-Khudri, may God be pleased with him: “I see you love sheep.” (al-Bukhari: 1/206 No. 609).


The researcher did not find the attributable to the eye or in its abbreviations, and the researcher did not find any of the attribution of the aforementioned saying to Al-Khaleel other than the son of his master who said: “The owner of the eye: the collection of sheep, sheep, and sheep.” (assigned to the son of his master: 2/227).

And the researcher found Ibn Sayyidah mentioning the same saying in Court 25 without attributing it to anyone (5/544)
And he mentioned the saying attributed without being attributed to anyone by Ibn Manzur, Al-Fayzabadi, and Al-Zubaidi (Ibn Manzur: 12/445 (Fasl Al-Ain Al-Ma’jam); Al-Firouzabadi: 1143/1 (Fasl Al-Ghain); the crown for Al-Zubaidi: 33/187 (GNA)).

It seems to the researcher that Al-Ayni and after him Al-Nu’mani followed Ibn Sayyidah in attributing this saying to Al-Khalil.

Fifth issue:

Al-Bukhari said: “Chapter on the merits of the Night of Decree” (Sahih al-Bukhari: 2/62, chapter 1), and in the context of Al-Ayni’s words about the reasons for naming Laylat al-Qadr by this name, he said: “And on the authority of Al-Khalil bin Ahmed: Because the earth is narrowed by angels from his saying: And it is estimated” (Al-Omda Al-Ayni: 11/183, Part 1 And the lamps by Ahmad Ibn Sibt Ibn Al-Ajmi: 1/293, line 10).

After searching, the researcher did not find a mention of the person attributed to Al-Khalil in the eye, in his abbreviations, or in the books of language and explanations, except what Al-Qastalani mentioned, who said: “And from Al-Khalil bin Ahmed: because the earth is narrowed for angels from his saying: And for him whose sustenance is measured.” (Al-Qastalani: 2/429).

It seems that al-Qastalani quoted it from the omda or the lamps.

The researcher did not find anything to support the attribution of the saying attributed to Al-Khalil, so the illusion in this attribution is from Al-Ayni, may God have mercy on him.

Sixth issue:

The Messenger of Allah, may Allah’s prayers and peace be upon him, said: “The son of Mary is about to send down a just judgment among you.” (Sahih Al-Bukhari: 2/119 No. 2222).

And when he said “to be close,” Al-Qastalani said: “Al-Khalil mentioned the use of the past in the poet’s saying: If they asked for a drink, they would have approached us.” (Umda Al-Aini: 12/49).

The researcher did not find the poetic verse mentioned in the eye or in the abbreviations, and The researcher did not find anyone who attributed it to Al-Khalil except Ibn Aqil, for after he rejected Al-Asma’i’s denial of the coming of “yush” in the past tense, he said: “Al-Khalil recounted the use of the past, and it was mentioned in poetry as his saying:

And if people were asked about dust, they would have been skeptical. If it is said, “Bring them to be bored and prevented.” (Sharh Ibn Aqeel: 1/338).

And what seems to be that Al-Ayni followed Ibn Aqeel in this attribution, despite the difference between them in the wording of the verse

It seems that the attribution of the verse to Al-Khaleel does not prove correct.
The Seventh issue:

Abdullah bin Salam, may God be pleased with him, said: “I saw that I was in a kindergarten.” (Sahih al-Bukhari: 3/46 No. 3813).


The researcher did not find the text attributed to the eye or in its abbreviations.

Abu Ubaid said in Tafsir al-Rawda: “The areas in which the types of plants are from the desert winds and so on, and in which there are types of light and flower” (Abi Obaid: 4/94), and Al-Qadi Ayyad attributed it to him (Judge Ayyad: 1/302 (Rwz)).

Al-Qadi stated in full: “Al-Khalil said: Al-Rawdah is every place in which there is a community of plants. And what the judge attributed to Hebron is not in Al-Ain either (ibid).

As for Ibn Qarqul, he interpreted the garden according to what his Sheikh Al-Qadi mentioned, but he did not attribute the saying to Hebron, as his Sheikh did. Ibn Qarqul said: “It is every place in which there is a community of plants.” (Ibn Qarqul: 3/197).

Through the text of the aforementioned judge, we know what was wrongly attributed to him by Abd al-Aziz al-Asari, who said: “Al-Khalil said: The garden is in the spots where the types of plants are of two winds, and types of flowers, and so on.” (al-Asari: 1/207).

As for Al-Manawi and Al-San’ani, they said: “It is the place where water is abundant, so there are various types of plants such as the winds and others.” (al-Manawi: 3/513; Amir Al-San’ani: 6/67)

After what was previously mentioned, it is clear that Al-Asari was the first to attribute the saying to Al-Khalil, and Al-Kafiri followed him, so he transmitted the text in his letters, and the correct statement is that Abu Obeid said as previously mentioned.

**Conclusion**

The study is a brief example of

a defended research on the book of Al-Khalil bin Ahmed, which the commentators of the ninth century AH attributed to Sahih Al-Bukhari. The researcher explained in it where the illusion in the wrong proportion came from

In the issues (first, second, and fifth). The explanations were delusional and they followed each other in the wrong proportion

As for the rest, the commentators continued on the error.

The mistake in the third is from Judge Ayyad

And the fourth is from the son of his master
And the last of the succulents. The researcher should not always rely on others for transmission, but rather refer to the mothers of books to transmit about them, which is better for him than following others on error.

The study has recommended writing a Mustadrak for the explanation, in which he shows the areas of their error in attributing to the book Al-Ain.

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