Masjid ibn Taymiyyah invites everyone to seek knowledge at our

SUMMER 2024 CONFERENCE Illege 1446 العلمية الصيفي ببريطانيا 1446هـ



اعتقاد أبي عبد الله محمد بن اسماعيل البُخاري رحمه الله في جماعة من الستَلَف الذين روى عنهم

The Creed of
Abu Abdillah Muhammad bin Ismaeel al-Bukhari
may Allah have mercy on him
and the Group of the Salaf whom he narrates from



أخبرنا أحمد بن محمد بن حفص الهَرَوي، قال: حدثنا محمد بن أحمد بن محمد بن سلمة، قال: حدثنا أبو الحسين محمد بن عِمْران بن موسى الجُرْجاني، قال: سمعت أبا محمد عبد الرحمن بن محمد بن عبد الرحمن البُخاري بالشّاش يقول: سمعت أبا عبد الله محمد بن إسماعيل البُخاريّ يقول:
Ahmad bin Muhammad bin Hafs al-Harawi told us: Muhammad bin Ahmad bin Muhammad bin Salmah told us: Abu al-Husayn Muhammad bin Imran bin Musa al-Jurjaani told us: I heard Abu Muhammad Abd al-Rahman bin Muhammad bin Abd al-Rahman al-Bukhari in ash-Shaash say: I heard Abu Abdullah Muhammad bin Ismail al-Bukhari say:

I met more than a thousand men from the people of knowledge: the people of Hijaz, Mecca, Medina, Kufa, Basra, Wasit, Baghdad, Levant, and Egypt. I met them many times, group after group then group after group. I caught up with them while they were widespread from over 46 years ago. The people of Levant, Egypt, and Al-Jazirah twice, and Basra four times in a number of years, and in Hijaz for six years.	لَقيتُ أكثر من أَلْفِ رَجُلٍ من أهل العِلْم: أهل الحجاز، ومكة، والمدينة، والكوفة، والبصرة، وواسِط، وبَغْداد، والشام، ومِصْر، لقيتُهم كَرّاتٍ، قَرْنًا بعد قرنٍ، ثم قرنًا بعد قرن، أدركتُهم وهم متوافرون منذ أكثر من ستٍّ وأربعين سنة، أهل الشام ومِصْر والجزيرة مرتين، والبَصْرة أربع مراتٍ في سنين ذوي عَدَدٍ، وبالحجاز ستة أعوام.
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ولا أُحصى كم دخلتُ الكُوفة وبَغْداد مع محدِّثي أهلِ خُراسان، منهم: المَكِّيُّ بنُ إبراهيم، ويحيى بنُ يحيى، وعليُّ بنُ الحسنِ بنِ شَقيق، وقُتيبةُ بنُ سَعيد، وشِهابُ بنُ مُعَمَّر. وبالشام: محمدَ بنَ يوسُف الفِرْيابيَّ، وأبا مُسْهِر عبدَ الأعلى بنَ مُسْهِر، وأبا المغيرة عبدَ القُدّوس بنَ الحَجّاج، وأبا اليَمان الحَكَم بنَ نافع، ومَنْ بعدَهم عدّةٌ كثيرة.
I cannot count how many times I entered Kufa and Baghdad with the narrators of the people of Khorasan, including: Al-Makki bin Ibrahim, Yahya bin Yahya, Ali bin Al-Hasan bin Shaqiq, Qutaybah bin Saeed, and Shihab bin Muammar. In the Levant: Muhammad ibn Yusuf al-Firyabi, Abu Mushir Abd al-A'la ibn Mushir, Abu al-Mughira Abd al-Quddus ibn al-Hajjaj, Abu al-Yaman al-Hakam ibn Nafi', and many others after them.

وبمِصْر: يحيى بنَ بُكَير، وأبا صالح كاتِبَ اللَّيثِ بنِ سَعْد، وسَعيدَ بنَ أبي مَرْيم، وأَصْبَغَ بنَ
الْفَرَج، ونُعَيمَ بنَ حَمّاد.
وبمَكَّة: عِبدَ الله بنَ يَزيد الـمُقْرئَ، والـحُمَيديَّ، وسُليمانَ بنَ حَرْب قاضي مكة، وأحمدَ بنَ
محمد الأَزْرَقيَّ.
In Egypt: Yahya bin Bukayr, Abu Salih, the scribe of Al-Layth bin Saad, Saeed bin Abi Maryam, Asbagh bin Al-Faraj, and Nu'aym bin Hammad.
In Mecca: Abdullah bin Yazid Al-Muqri, Al-Humaydi, Sulayman bin Harb, the judge of Mecca, and Ahmad bin Muhammad Al-Azraqi.

وبالمدينة: إسماعيل بنَ أبي أُوَيس، ومُطَرِّفَ بنَ عبد الله، وعبدَ الله بنَ نافع الزُّبَيْريَّ، وأبيريَّ، وأحمدَ بنَ أبي بكر أبا مُصعب الزُّهْرِيَّ، وإبراهيمَ بنَ حَمْزة الزُّبَيْريَّ، وإبراهيمَ بن المُنْذِرَ
الحِزَاميَّ.
وبالبَصْرة: أبا عاصِم الضَّحَّاكَ بنَ مَخْلَد الشَّيْبانيَّ، وأبا الوَليد هشامَ بنَ عبدِ الملك،
والحَجّاجَ بنَ المِنْهال، وعليَّ بنَ عبدِ الله بنِ جَعْفر المَدِينيَّ.
In Medina: Ismail bin Abi Uways, Mutarrif bin Abdullah, Abdullah bin Nafi Al-Zubairi, Ahmad bin Abi Bakr Abu Mus'ab Al-Zuhri, Ibrahim bin Hamza Al-Zubairi, and Ibrahim bin Al-Mundhir Al-Hizami.
In Basra: Abu Asim Ad-Dahhak ibn Mukhallad Ash-Shaibani, Abu Al-Walid Hisham ibn Abdul-Malik, Al-Hajjaj ibn Al-Minhal, and Ali ibn Abdullah ibn Jaafar Al-Madani.

	وبِواسِط: عَمْرو بنَ عَون، وعاصمَ بنَ علي بنِ عاصم.
ت. • (وبِواسِط: عَمْرو بنَ عَون، وعاصمَ بنَ علي بنِ عاصم. وبمَرْو: صنَدَقة بنَ الفَضْل، وإسحاقَ بنَ إبراهيم الحَنْظَليَ
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Among the poople of the Jazonsa	(Arabia): Amr ibn Khalid al Harragni
And in Wasit: Amr ibn Awn, and A	(Arabia): Amr ibn Khalid al-Harraani.
And in Marw. Sadaqan ibn ai-Fad	ll, and Ishaq ibn Ibrahim al-Hanzhali

ومن أهل الجَزيرة: عَمْرو بنَ خالد الحَرّانيّ.

واكتفينا بتسمية هؤلاء كي يكون مختَصرًا، وأن لا يطول ذلك، فما رأيتُ واحدًا منهم يختلف في هذه الأشياء:
1) أن الدِّين قولٌ وفعلٌ، وذلك لقول الله: ﴿وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة ﴾.
We have sufficed with only naming these, so it is concise and not to make it lengthy. I have not seen one of them differ in these matters: 1) That religion is words and actions, as Allah says: "even though they were only commanded to worship Allah 'alone' with sincere devotion to Him in all uprightness, establish prayer, and pay alms-tax. That is the upright Way."

تة أيام ثم استوى على العرش يغشي الليل النهار يطلبه حثيثا والشمس والقمر وم مسخرات بأمره). 2) And that the Qur'an is the speech of Allah and is not created, as He says "Indivour Lord is Allāh, who created the heavens and earth in six days and established Himself above the Throne.¹ He covers the night with the another night] chasing it rapidly; and [He created] the sun, the moon, and stars, subjected by His command."	النج eed hei day
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ابنُ عُينْنَة: فبَيَّنَ اللهُ الخَلْقَ مِنَ الأَمْرِ، لقوله: ﴿ أَلَا لَهُ	قال أبو عبد الله محمد بن إسماعيل: قال الخلق والأمر تبارك الله رب العالمين.
Abu Abdullah Muhammad bin Ismail said:	
Ibn Uyaynah said: So Allah made the creation d because He said: "Unquestionably, His is the Blessed is Allah, Lord of the worlds."	

3) وأنَّ الخيرَ والشرَّ بقَدَرٍ، لقوله: ﴿قُل أَعُوذُ بَرَبِ الفَلقَ مِن شَرَ مَا خَلَقَ﴾. ولقوله: ﴿والله خَلقكم وما تعملون﴾. ولقوله: ﴿والله خَلقكم وما تعملون﴾.
 4) ولم يكونوا يكفِّرونَ أَحَدًا من أهل القِبْلةِ بالذَّنْبِ، لقوله: ﴿إن الله لا يغفر أن يشرك به
ب) ولم يولور يولون المسر من المن يشاء ﴾. ويغفر ما دون ذلك لمن يشاء ﴾.
ریا کر ۱۰۰ کری سے ۱۰۰ کی یا ۲۰ انتخاب کی ایک کی ایک کی کی کار ایک کی ایک کی کی کار ایک کی ک
3) And that good and evil are by measure, as He says: "Say, 'I seek refuge in the Lord of the daybreak from the evil of that which He has created." And as He says: "And Allah created you and what you do." And as He says: "Indeed, all things We have created by Divine Decree."
4) They did not declare anyone of the people of the Qiblah to be an unbeliever for a sin, because of His saying: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whomever He wills."
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5) وما رأيتُ فيهم أَحَدًا يتناول أصحابَ محمد صلى الله عليه وسلم، قالت عائشةُ: «أُمِروا أن يَسْتَغْفِروا لهم». وذلك قولُه: ﴿ربنا اغفر لنا ولاخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا ربنا إنك رؤوف رحيم﴾.
-ي -رب عد سين «حرب رب إس روو— رسي».
5) I did not see among them anyone who would attack the companions of Muhammad, may Allah bless him and grant him peace. Aisha said: "They were commanded to seek forgiveness for them." This is his saying: "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

و أصحابُه، لقوله:	رُّ صلى الله عليه وسلم : ﴿وإن تطيعوه تهتدوا﴾	ما لم يَكُنْ عليهِ النبوِ ولا تفرقوا﴾. ولقوله	 6) وكانوا يَنهونَ عن البدع: ﴿واعتصموا بحبل الله جميعا
bless him and gran hold fast, all toget	t him peace, and his	companions, beca Allah, and be not	by the Prophet, may Allah ause of his saying: "And divided." And because of

7) ويحثُّونَ على ما كان عليهِ النبيُّ صلى الله عليه وسلم وأتباعُه، لقوله: ﴿وأن هذا
صراطي مستقيما فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله ذلكم وصاكم به لعلكم
تتقون » .
7) They urge what the Prophet, may Allah bless him and grant him peace, and his followers were upon, because he said: "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous."
rigineous.

وأن لا يُنازِعَ الأَمْرَ أَهْلَهُ، لقولِ النبيِّ صلى الله عليه وسلم: «ثَلاثٌ لا يُغَلُّ عليهنَّ قَلْبُ	•
ييءٍ مُسْلِمٍ: إخلاصُ العملِ لله، وطاعةُ وُلاةِ الأَمْرِ، ولزومُ جِماعَتِهِم، فإنَّ دَعْوَتَهمْ تُحيطُ	
وَرائهم». ثُمَّ أُكَّدَ في قوله: ﴿ أَطِيعُوا الله وأطيعُوا الرسول وأولي الأمر منكم ﴾.	مِنْ
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8) And that he should not dispute matters with those in authority, because the Prophet, may Allah bless him and grant him peace, said: "There are three things that the heart of a Muslim should not be deceived about: sincerity in action for Alla obedience to those in authority, and adherence to their body of the Muslims, for the call encompasses them from behind them." Then he emphasised in his statement "Obov Allah obov the Massanger and those in authority among you."	neir
"Obey Allah, obey the Messenger, and those in authority among you."	