

توفيق الباري في بيان أفضل الطبعات لفتح الباري بالإنجليزية

Tawfīq al-bārī fī bayān afḍal al-ṭaba‘āt li
fatḥ al-bārī bī al-injlīziyyah

Best Editions of Fatḥ al-Bārī

Answered by

Shaykh Zulfiker Ibrāhīm Memon (حفظه الله)





توفيق الباري في بيان أفضل الطبقات لفتح الباري بالإنجليزية

Tawfīq al-bārī fī bayān afdal al-ṭaba‘āt li
fath al-bārī bī al-injlīziyyah

Best Editions of Fath al-Bārī

Answered by

Shaykh Zulfiker Ibrāhīm Memon (حفظه الله)

Published on

17th Ramaḍān, 1439H | 2nd June 2018

Shaykh Zulfiker Ibrāhīm Memon حفظه الله was asked the following question by one of his students; 'Which is the best printed edition of *Faṭḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*?' [فتح الباري في شرح صحيح البخاري], by which he answered:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The best printed editions are the following:

1. Ṭaba'ah Būlāq [طبعة بولاق].¹
2. Al-Maṭaba'ah al-Anṣārīyyah [المطبعة الأنصارية].²
3. Al-Ṭaba'ah al-Salafīyyah al-ūlā [طبعة السلفية الأولى].³

The Ahl al-Ḥadīth scholars say, the best printed edition of *Faṭḥ al-Bārī*, the explanation *Ṣaḥīḥ al-Bukhārī* authored by al-Ḥāfiẓ ibn Ḥajr al-'Asqalānī رحمه الله (d.852 Ah), is known as Ṭaba'ah of Būlāq [طبعة بولاق], which was printed in the year thirteen hundred hijrah (1882).

Shaykh Zulfiker Ibrāhīm Memon حفظه الله was asked a further question by his student, 'Shaykh, you've mentioned this before in our previous class, I remember you saying, the best Ṭaba'ah for *Faṭḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*, is Ṭaba'ah Būlāq, so what is Ṭaba'ah Būlāq?' by which the Shaykh replied:

Būlāq, is a district of Cairo, Egypt. Ṭaba'ah Būlāq was first established by the Walī (leader) of Miṣr Muḥammad 'Alī Pasha [Bāshā (باشا)] al-Mas'ūd ibn Agha [d.1262 Ah (1820)]⁴, however, some of the Ahl al-'ilm have disputed whether he died in 1820 or 1821, nevertheless they all agreed, that Būlāq Press was established for the purpose of editing and publishing great classical literature such as *Faṭḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*.

It's important to note that after the death of Muḥammad 'Alī Bāshā, Būlāq Press went through a transition of different names, which are as follows:

1. In the year 1862 it was called al-Maṭaba'ah 'Abd al-Raḥmān al-Rushdī. [المطبعة عبد الرحمن الرشدي].⁵
2. In the year 1865 it was changed to al-Maṭaba'ah Būlāq al-Sanīyyah [المطبعة بولاق السننية].⁶

¹ Printed in the year thirteen hundred hijrah (1882).

² Printed in the year thirteen hundred and four hijrah (1886).

³ Printed in the year thirteen eighty hijrah (1960), by Maktabah al-Salafīyyah.

⁴ Muḥammad 'Alī's first official delegation, was headed by Niqūlā (Niccolò) al-Masābikī (d.1246 Ah), born Italian-Syrian, and a immigrant from Syria. He left for Milan, Italy, to learn the principles of printing.

⁵ Fawzī M. Tadrus writes in his book, *Printing in the Arab World with emphasis on the Būlāq press in Egypt*, Page: 68, will that:

"The name was changed to 'Abd al-Raḥmān Rushdī Press (1862), and Rushdī became director. He brought new machines hired a number of European experts, and expanded its publishing activities".

⁶ The successor of Sa'īd Bāshā was Ismā'īl Bāshā [d.1895 Ah (1865)], Ismā'īl brought back the printing press from 'Abd al-Raḥmān Rushdī, clearly seeing the importance of Ṭaba'ah Būlāq. Again, a new name was given, al-Maṭaba'ah Būlāq al-Sanīyyah [المطبعة بولاق السننية], known as Royal Būlāq Press (1865), was under the reign of the new walī. Būlāq Press began to flourish again, and remained under al-Maṭaba'ah Būlāq al-Sanīyyah for a further fifteen years, and during this period al-Maṭaba'ah Būlāq al-Sanīyyah participated in two international exhibitions in Paris, 1867 and Vienna, 1873.

3. In the year 1880 al-Maṭaba‘ah Būlāq al-Amīriyyah [المطبعة بولاق الأميرية].⁷

4. In the year 1893 it was renamed by Sulṭān ‘Abd al-Ḥamīd II (d.1338 Ah) al-Maṭaba‘ah Būlāq [المطبعة بولاق].

The first edition of Fath al-Bārī was published under the supervision and financial assistance of Nawāb Ṣiddīq Ḥasan Khān رحمه الله (d.1307 Ah), Dr. ‘Abd al-Ḥamīd Fazili writes in his book, Contribution of Nawāb Ṣiddīq Ḥasan Khān to Qur’ānic and Ḥadīth studies, page: 149, that:

“In 1868, Nawāb Ṣiddīq Ḥasan Khān رحمه الله travelled to perform his pilgrimage to Makkah, he copied the ancient manuscript of Ḥadīth in Hijāz and brought them to India. Among the books published by Nawāb include Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī’ which he bought for six hundred rupees then published it from Būlāq Press Egypt in 1300/1872 with the expense of twenty five thousand rupees.”⁸

Again, al-‘Allāmah Nawāb Ṣiddīq Ḥasan Khān رحمه الله reprinted Fath al-Bārī in Delhi, India, with the printing press known as al-Maṭaba‘ah al-Anṣārīyyah [المطبعة الأنصارية].⁹ The best editions of Fath al-Bārī were both from the ḥasanāt (حسنات) of the Ahl al-Ḥadīth scholar, Nawāb Ṣiddīq Ḥasan Khān رحمه الله.

These editions are considered to be the best prints of Fath al-Bārī, needless to say they are very rare to find and whomsoever has access to them, then it is a blessing (ونعمة). However, one must remember, Perfection is exclusively only to Allāh ﷻ. Some discrepancies [Istidrākāt (الاستدراكات)] and misprints have been found in Ṭaba‘ah Būlāq prints, Allāhu ‘A‘lam.

Following on from this the next edition was Ṭaba‘ah al-Salafīyyah [طبعة السلفية],¹⁰ under the patronage & guardianship of Shaykh ‘Abd al-‘Azīz Ibn Bāz رحمه الله (d.1420 Ah) and Shaykh Muḥib al-Dīn al-Khaṭīb رحمه الله (d.1389 Ah) who edited it. A second edition of Ṭaba‘ah al-Salafīyyah was printed, but the stance of the ‘ulamā’ was that the first print of Ṭaba‘ah al-Salafīyyah is more precise [أضبط] (aḍbaṭ)] and accurate, Allāhu ‘A‘lam.

We find, in the print of Ṭaba‘ah al-Salafīyyah al-ūlā (first edition), there are many distinctive features that can be noted. The first amongst them is, wherever there was any form of discrepancy or typos located in Ṭaba‘ah Būlāq then Ṭaba‘ah al-Salafīyyah al-ūlā (first edition) identified the discrepancies and subsequently corrected them, the ‘ulamā’ discuss the following issues¹¹:

1. The publisher points out how they added important ta‘līqāt in the book.
2. How they managed to reconcile the differences.
3. How they rectified the mulaqāt of Imām al-Bukhārī رحمه الله (d.256 Ah).

⁷ After the death of Ismā‘īl Bāshā his son Muḥammad Tawfīq Bāshā ibn Ismā‘īl ibn Ibrāhīm ibn Muḥammad ‘Alī (d.1310 Ah), became walī of Miṣr. However, during his reign Muḥammad Tawfīq found it necessary to transfer the press from Royal to the National Domain on 20th June, 1880.

Fawzī M. Tadrus writes in his book, Printing in the Arab World with emphasis on the Būlāq press in Egypt, Page: 70, that: "المطبعة بولاق الأميرية [المطبعة بولاق الأميرية]".

⁸ Note: Dr. ‘Abd al-Ḥamīd Fazili has made a mistake with the Gregorian date (1872), rather the correct date is 1300/1882. Furthermore al-Maṭaba‘ah al-Amīriyyah [المطبعة الأميرية] was the first printing press established in Hijāz (Saudi Arabia), in thirteen hundred and two hijrah (1884).

⁹ Printed the year thirteen hundred and four hijrah (1886)

¹⁰ Printed by Salafī Publications, in the year thirteen eighty hijrah (1960), in Cairo, Egypt,

¹¹ Refer to the publishers notes in the book, pages: 6-8, volume: 1

4. How they collected the ta'īqāt Shaykh 'Abd al-'Azīz Ibn Bāz رحمه الله.
5. The work in the book was referenced manually.
6. The publisher identifies the discrepancies and corrects them. For example, some of the common typos found in the prints of Ṭaba'ah Būlāq:

The first typo mistake:

"وَلِنْ كَانَ الْأَوْلَى مِنْ وَجْهَةٍ نَظَرْنَا (أَنْ يُرَقَّمَ) الْحَدِيثَانِ الْمُكَرَّرَانِ تَرْقِيمًا وَاحِدًا."

"Although in our opinion, it is more adequate (for number) the same to the two repeated aḥādīth."

The correction:

"وَلِنْ كَانَ الْأَوْلَى مِنْ وَجْهَةٍ نَظَرْنَا (أَنَّهُ بِرَقْمٍ) الْحَدِيثَانِ الْمُكَرَّرَانِ تَرْقِيمًا وَاحِدًا."

"Although in our opinion, it is more adequate to give the (same number) to the two repeated aḥādīth."

The second typo mistake:

"مِنْ كِتَابِ الْمَنَاقِبِ - (بَابُ عَامَلَاتِ النَّبُوَّةِ)"

"From the book Virtues and Merits of the Nabī ﷺ and his Ṣaḥābah, (Chapter (25): The labourer or worker of Nubūwwah in Islām)."

The correction:

"مِنْ كِتَابِ الْمَنَاقِبِ - (بَابُ عِلَامَاتِ النَّبُوَّةِ)"

"From the book Virtues and Merits of the Nabī ﷺ and his Ṣaḥābah, (Chapter (25): The signs and landmarks of Nubūwwah (Prophethood in Islām))."

The publisher identifies the discrepancies in Ṭaba'ah Būlāq and corrects them in Ṭaba'ah al-Salafīyyah al-ūlā (first edition), for example, some of the ruwāt were missing from the asānīd which can be found in the prints of Ṭaba'ah Būlāq:

Identifying the first discrepancy:

"الحديث (٩٩) مكرر، وهو قول البخارى فى كتاب العلم - باب: كيف يقبض العلم. حدثنا العلاء بن عبد الجبار، قال: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ بِذَلِكَ، يَعْنِي حَدِيثَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ إِلَى قَوْلِهِ: ذَهَابَ الْعُلَمَاءِ. وقد سقط ذلك من النسخة."

"Ḥadīth (99) repeated: Al-Bukhārī mentions in Kitāb Al-'ilm (the book of knowledge) – chapter: How the knowledge will be taken away. Al-'Alā Ibn 'Abd al-Jabbār narrated to us that 'Abd al-'Azīz ibn Muslim narrated from 'Abd Allāh ibn Dinār, meaning the ḥadīth of 'Umar ibn 'Abd al-'Azīz until his statement: "the 'ulamā' will pass away. That was missed from the copy [Ṭaba'ah Būlāq]."

Identifying the second discrepancy:

"متابعة يونس بن عبيد عقب الحديث (٩٢٤) ساقطة من النسخة. وهو من كتاب الجمعة - باب من قال الخطبة: أما بعد"

The Mutāba'ah of Yūnus ibn 'Ubayd after Ḥadīth (924) has been missed out from the copy. The ḥadīth is in the book of Jumū'ah, chapter: Whoever says in the khuṭbah 'Ammā Ba'd' (as to what

proceeds).¹² Furthermore, in prints of Ṭaba‘ah Būlāq, they do not differentiate between yā’ (ي) and alif maqṣūrah (ى) in their writings which may count as a mistake.

Despite the printing edition of Ṭaba‘ah Būlāq being accurate in its text [أُضْبِطَ فِي النِّصْرِ], which the Ahl al-‘ilm use in terms of referencing (first edition of Ṭaba‘ah al-Salafīyyah al-ūlā), they consider the second edition to contain more mistakes but this requires further research, Allāhu ‘A‘lam.

In the year fourteen twenty-one hijrah (2000), the famous publications located in Lahore, Pakistan and Riyadh, Saudi Arabia, known as Dārussalām [دار السلام] which publishes Arabic, Urdu and English books, printed Faṭḥ al-Bārī trying to combine the Ṭaba‘ah Būlāq, al-Maṭaba‘ah al-Anṣārīyyah and Ṭaba‘ah al-Salafīyyah al-ūlā (first edition), with the numbering of Shaykh Muḥammad Fu‘ād ‘Abd al-Baqī رحمه الله (d.1388 Ah). This was supervised and undertaken by the student of Shaykh ‘Abd al-‘Azīz Ibn Bāz رحمه الله, Shaykh ‘Alī ibn ‘Abd al-‘Azīz al-Shibrī حفظه الله, so this third edition which we find is a combination of all three prints in an attempt to rectify or correct all previous mistakes that may have taken place. This in summary is with regards to all the prints of Faṭḥ al-Bārī.

Many of the ‘ulamā’ that have written with regards to the best prints of Faṭḥ al-Bārī have mentioned that the best edition is Ṭaba‘ah al-Salafīyyah al-ūlā (first edition). Others have mentioned the edition that was printed by Dār al-Ṭaybah [دار الطيبة] with the taḥqīq of Naẓr ‘Alī al-Faryābī (نَظَرَ عَلِيّ) (الفريابي) who comments on its different distinctive features, one of them being the editor referenced everything mentioned by al-Ḥāfiẓ ibn Ḥajr رحمه الله and tried to correct the typos and discrepancies.

The ‘ulamā’ depending on different research say various prints or editions are the best, however, there is no doubt they all agreed that the following were the best prints, the first being Ṭaba‘ah Būlāq, the second being al-Maṭaba‘ah al-Anṣārīyyah, and the third being Ṭaba‘ah al-Salafīyyah al-ūlā (first edition).

We also find that Shaykh Abū al-Ashbal حفظه الله tried to find all these errors which were contained in the previous editions and wrote a fifty page book called, Iṭḥāf Al-Qārī Bi-Saddi Bayāḍāti Faṭḥ al-Bārī [إِثْحَافُ الْقَارِي بِسَدِّ بَيَاضَاتِ فَتْحِ الْبَارِي] (Delighting the Reader with Filling the Blanks in Faṭḥ al-Bārī)]. This book clarifies where and which pages we should refer back to and where there might have been omissions [سَقَطَ (saqat)] or printing errors etc, Allāhu ‘A‘lam.¹³

What is Ṭaba‘ah al-Ḥajarīyyah?

The English term for Ḥajarīyyah is known as ‘lithography’.

Lithography has its origins from the ancient Greek words ‘lithos’ and ‘graphein’, which means ‘to write in stone’. It was invented in 1796 by the German author and actor as a cheap way of publishing theatrical works and relies upon the inability for oil and water to mix. The stone used is referred to as lithographic limestone which allows text to be printed on various different surfaces.

¹² Note: The definition of Mutāba‘ah: When two ruwāt narrate the same ḥadīth with two separate asānīd (chains of transmission) that run parallel with one another going back to the same Ṣaḥābī.

¹³ Note: Shaykh Abū al-Ashbal حفظه الله mentions that al-Ṭaba‘ah al-Hindīyyah [طبعة الهندية] which is also known as al-Ṭaba‘ah al-Ḥajarīyyah [طبعة الحجرية]. It was printed in thirteen hundred and ten hijrah (1892) but Shaykh Zulfiker Ibrāhīm Memon حفظه الله corrected this and stated that it was not in thirteen hundred and ten hijrah but in fact, it was in the year thirteen hundred and four hijrah (1886) that it was printed, four years after the edition Ṭaba‘ah Būlāq in al-Ṭaba‘ah al-Munīriyyah [المطبعة المنيرية].

Originally, Lithography was carried out by drawing an image using oil onto the lithographic limestone. Following this, the stone would be treated with a combination of acid and gum Arabic to etch portions of the stone not covered by the image. The non-etched areas would later retain water once the stone was moistened. When an oil-based ink is then applied, it would repel the water & thus would stick to the original drawing. Eventually, the ink would be printed on a piece of paper. This very conventional method is still practised today.

Benefit one:

Nawāb Şiddīq Ḥasan Khān رحمه الله writes in his book al-Ḥiṭṭah [الحطة], pages 131-132, he narrates the following statement said by Imām al-Shawkānī رحمه الله (d.1173 Ah):

"لا هجرة بعدُ الفتح."

"There is no hijrah after the conquest."¹⁴

Imām al-Shawkānī رحمه الله said this when he was asked, 'why don't you write an explanation of Bukhārī?'

What could be meant by this are of two possibilities:

1. That, al-Ḥāfiẓ ibn Ḥajr رحمه الله fulfilled the debt of the Ummah by writing such an explanation.
2. That, this explanation will suffice you from migrating (referring to another explanation).

Any individual who understands Faṭḥ al-Bārī has understood Şaḥīḥ al-Bukhārī. Faṭḥ al-Bārī is a Sharḥ of Şaḥīḥ al-Bukhārī of many explanations that came before it, a summary and benefits derived from it.

Benefit two:

A further scholar we know from amongst the 'ulamā' of the Ahl al-Ḥadīth, had the ability to master Şaḥīḥ al-Bukhārī and became an expert of Şaḥīḥ al-Bukhārī, without reading the whole of Faṭḥ al-Bārī, on occasions referring only sometimes back to Faṭḥ al-Bārī, to see the taḥqīq and position of Ḥāfiẓ ibn Ḥajr رحمه الله, was 'Abd al-Jalīl al-Samrodī رحمه الله (d.1393 AH). He mentions in his book, Muqaddimah Zahrah Riyāḍ al-Abrār [مقدمة زهرة رياض الأبرار], in his own autobiography under Sūrah aḍ-Ḍuḥā, Ayah: 11, Allāh ﷻ says:

{وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ}

{But as for the favor of your Rabb, report [it]}.

Benefit three:

In the year 1893 it was renamed by Sulṭān 'Abd al-Ḥamīd II (d.1338 Ah) Maṭaba'ah Būlāq [مطبعة بولاق]. Dr. Muḥammad ibn 'Abd al-Karīm ibn 'Ubayd writes in his book, Riwayāt wa Nuskh al-Jāmi' al-Şaḥīḥ by Al-Imām Abū 'Abd Allāh Muḥammad ibn Ismā'īl al-Bukhārī, [روايات ونسخ الجامع الصحيح], روايات ونسخ الجامع الصحيح, page: 30, that:

"وفي سنة 1311 هـ (هجريّة)، أصدر السلطان عبد الحميد الثاني أمره بطبع صحيح البخاري، على أن يعتمد في تصحيحه على النسخة اليونانية – الموعول عليها عند المتأخرين في جميع رواياته وعلى نسخ أخرى عرفت بالصحة واشتهرت بالضبط. فطبع في بولاق (1311-1312 هـ) بالشكل الكامل، وبها مشيه تقييدات بفروق تلك النسخ، وقد قام بتصحيحها الشيخ علي الكاوي مع كبار مصححي المطبعة الأميرية، وبعد الفراغ من طبعتها، صدر أمر بعرضها على الشيخ حسونة"

¹⁴ Note: Faṭḥ in this statement is referring to Faṭḥ al-Bārī.

النَّوَائِي شَيْخُ الْأَزْهَرِ، لِلنَّظَرِ فِي صِحَّتِهَا، وَالتَّيَبُّتِ مِنْ سَلَامَتِهَا، فَجَمَعَ 16 أَوْ 18 مِنَ الْعُلَمَاءِ الْمُحَقِّقِينَ، فَقَرَأُوهَا فِي عِدَّةٍ مَجَالِسٍ، وَقَيَّدُوا - فِي جَدْوَلٍ مُنظَّمٍ - مَا عَثَرُوا عَلَيْهِ: مِنَ التَّصْحِيفِ وَالْغَلَطِ، وَطُبِعَ هَذَا الْجَدْوَلُ وَالْحَقُّ بِالنُّسخِ."

"In the year 1311 of the hijrī calendar, al-Sultān ‘Abd al-Ḥamīd II (d.1338 Ah) ordered Ṣaḥīḥ al-Bukhārī to be printed, and to use the Yunīnī’s (d.701 Ah) version of the Ṣaḥīḥ – which is the standard copy, and the copy which the later scholars depend on - for the corrections, as well as other copies that are known for their authenticity and accuracy.

It was printed in Būlāq (1311-1312 H) with full ḥarakāt, and with footnotes that mention the differences between the copies. It was reviewed and corrected by Shaykh ‘Alī al-Makkāwī, along with the best editors of al-Amīrīyyah printing press. After it was printed, orders came out to have Shaykh Ḥassūnah al-Nawawī (d.1342 Ah) - the Shaykh of Azhar - review it and check it for errors. He assembled sixteen or eighteen Scholars and they read it over a number of gatherings. They noted in a neat list - what they found as typos and errors, and that list was printed and added to the copies."¹⁵

Benefit four:

Four years ago Shaykh Zulfiker Ibrāhīm Memon حفظه الله hosted two of the main students of Ḥāfiẓ Gondalwī رحمه الله (d.1405 Ah) at his humble home in Madīnah, from amongst them, was one of the great scholars of Pakistan, Shaykh Irshād al-Ḥaqq al-Atharī حفظه الله and the second being Ḥāfiẓ Ilyās al-Atharī حفظه الله.

The discussion that took place with our teacher and the two noble Mashayikh was in regards to comprehension and great memory of Ḥāfiẓ Gondalwī رحمه الله. Shaykh Zulfiker Ibrāhīm Memon حفظه الله requested Shaykh Irshād al-Ḥaqq al-Atharī حفظه الله¹⁶ to give him a benefit, to which the Shaykh replied, Ḥāfiẓ Ilyās al-Atharī رحمه الله spent more time with Ḥāfiẓ Gondalwī رحمه الله so Ḥāfiẓ Ilyās al-Atharī رحمه الله proceeded by saying:

‘Once we were in a class and Ḥāfiẓ Gondalwī رحمه الله was teaching us from Fath al-Bārī, and during this moment, his glasses fell down and he could not see without his glasses, so he continued reading from Fath al-Bārī and he read to us a few pages word for word, letter by letter as it’s famously known about Ḥāfiẓ Gondalwī رحمه الله using his photographic memory through which he memorised the whole of Fath al-Bārī.’

More notes will follow in shā Allāh from our classes with Shaykh Zulfiker Ibrāhīm Memon حفظه الله concerning the mistakes found in al-Ṭaba‘ah Būlāq which was detected by al-‘Allāmah Shaykh ‘Abd al-‘Azīz Ibn Bāz رحمه الله (d.1420 Ah).

¹⁵ It is also recorded in al-Ṭaba‘ah al-Sultānīyyah [الطبعة السلطانية], page: 3-7, volume: 1.

¹⁶ Note: Our teacher, Shaykh Zulfiker Ibrāhīm Memon حفظه الله has ijāzah ‘āmmah (إجازة عامة) from Shaykh Irshād al-Ḥaqq al-Atharī رحمه الله and ijāzah khāṣah (إجازة خاصة) from Ḥāfiẓ Ilyās al-Atharī رحمه الله