

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHIQ (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 04 Volume: 84

Published: 09.04.2020 <http://T-Science.org>

QR – Issue



QR – Article



Alisher Hazratkulov

International Islamic Academy of University
Doctoral student of the Department of
“Uzbek language and Classical Oriental Literature”

"AL-JOME AS-SAHIH" IMAM BUKHARI'S WORK AND STRUCTURE

Abstract: *Imam al-Bukhari applied an unusual method in naming the chapters of his ‘Al-Jome as-Sahih’. In the course of compiling the volume, he named hadiths according to their meaning and called those headings ‘tarojim’. Tarojim is a term introduced by Imam Bukhari. It is significant to note that these headings replicate the hadith briefly and concisely. Radically differing from current pieces of work, it divides into sections representing them according to the area of fikh [theology]. ‘Tarojims’ are not placed randomly but successively in a certain range. Sequence of headings and their interconnection can be easily noticed in the process of recitation.*

Key words: *hadith, authentic hadiths, hadithology, collection of hadiths, headings of hadiths, hadiths, source studies, texts.*

Language: English

Citation: Hazratkulov, A. (2020). "Al-Jome As-Sahih" Imam Bukhari's work and structure. *ISJ Theoretical & Applied Science*, 04 (84), 216-220.

Soi: <http://s-o-i.org/1.1/TAS-04-84-38> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.04.84.38>

Scopus ASCC: 1203.

Introduction

Imam Bukhari used the non-traditional way of naming the chapters in the work of Al-Ja'me al-Sahih. During the compilation of the collection, he made headlines for them according to the content of the hadiths and called them "tarojim". Tarojim is one of the greatest discoveries in the history of theology by Imam Bukhari. What is important is that Imam al-Bukhaari explains the hadith in a compact and concise manner. Unlike the present works, he divided them into chapters and presented them in accordance with jurisprudence. The translators are arranged in a consistent, not systematic manner, but in a consistent manner.

In the middle of the sixth century, hadiths and Sunnahs of the Prophet (PBUH), collections containing the ways of life (لجوامع "Mosques" and الصحاح creation of "sahih") has become a tradition. They are organized into sections, subdivided into chapters, and made headlines according to the size of each scholar. Al-Bukhari has also categorized hadiths in al-Jomeh al-sahih in his book and has made headlines for each category. Depending on the subject, there may be one hadith in each chapter and several hadiths. In many cases one or two hadiths are cited.

Sometimes no hadith is cited. According to scholars, the bookmaker intended to write a hadith for them, but failed to do so.

The title of each chapter takes into account the content of the hadith: important sentences in the hadiths are taken out and put in the headlines. Some of the headlines seem to have nothing to do with the hadiths. This has led to various controversies among scientists. But if studied carefully, we will see that such headings have a logical connection with the text.

In "Al-Jome as-sahih", muhaddis names the parts of his work as "a book" كتاب. For example, كتاب الطهارة The Book of Purification (Purification Book), It is given in the form of كتاب الإيمان Kitāb al-lām (the Book of Faith). Ibn Hajar al-Asqalani كتاب "The book," he stated. This is the word يكتب كتابا, i.e. derivatives of the verbs 'wrote', "will write, book/letter writing". The essence of this verb is in the sense of "to attach", to "to", to "to accumulate". It is therefore true that the term "book" is used with respect to the chapters and chapters that cover certain issues.

The chapters of the book are called bab; it means "access", "transition", "corridor", "content".

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

In the book, the word is used as a figurative door. And the titles of the chapters underneath these books are extremely ingenious and extraordinary. Separation of chapters is a separate method of research, which in Arabic is called تبويب "tabwib" (chapters, chapters, varieties, sorting), باب (door). Later the middle root of the word was wrong, because of the grammatical rules of the word form "bob".

As the Arabic linguist Ibn As-Thaqit refers to the titles of hadiths, the word باب in Arabic means وجه "face, appearance", but the scholar in his collection says that the word came from نوح "nav". An example of this is من فتح الباب من العلم أي نوعا ("Whoever opens a door of knowledge, that is, opens a sort of knowledge") [1,38].

The method of "bobbing" in tradition of compiling text (تبويب "Tabwib") is common among scientists.

Scholar Badruddin Abu Muhammad Mahmud al-Aini, a scholar who wrote a commentary on "Al-Jama al-Sahih", says four things to every book writer or booklet - مدح الفن "The Science of Science", نكر تسمية الكتاب "Reason, remembering the basis", بيان كيفية الكتاب من التوبيب و التفصيل "Naming the book, He says that it is necessary to "describe the state of the book in chapters and divisions."

Mawlana Shah Al-Wahl al-Dahlawi ibn Mawlana Shaikh Abdurahim states in his work "The Risalat and Interpretation Translation Abhabi Sahih al-Bukhari" رسالة شرح تراجم أبواب صحيح البخاري that the people of hadith must master the four disciplines. These are:

- Ibn Malik's 'Muwatto' and the 'Sunnah' of the Sunnah of Sufyan's Jome فن السنة;
- Ibn Jurayj's فن التفسير, that is, the science of interpretation;
- Muhammad ibn isaac's فن السير, the knowledge of the sirah;
- Ibn al-Mubarak's فن الزهد و الرقاق, that is, "zuhd and the science of dealing" [2,2].

The hadiths describe the term "sunnat" as follows:

- "Words, deeds, folklore, moral qualities and biographical information that are guided by the Prophet are called 'sunnah' [3,8].
- Tafsir is, by definition, an interpretation of the meaning in the language while preserving both the inner and outer meaning of the Qur'an [4].
- The Siyar Prophet is a disciple who studies the Prophet's life.

• The term "zuhd", according to Mevlana Delhi, means renunciation of the world, property, prestige and position [5,53].

• The word "Riqiq" الفراع ، الصحة means "health", "peace" and "living only for the hereafter." According to lexicon scholars, رفاق "Riqāq" is an abundance of the word رقيق "ruqiq", meaning رحمة "gentle nature", which is a reflection of the word "hate" and "anger" [6,2b].

The aforementioned disciplines are reflected in the work of Imam Bukhari. In addition to a profound knowledge of the Sunnah, Sirah, and Tafsir, the hadith had a good heart. To distinguish the 'sahih' from the 'weak' of the hadiths, one must have such a heart.

Imam Bukhari took this rule in a peculiar way and made it to the highest level of art and made discoveries that others could not. He has proven that al-Jaami 'al-sahih is different from other works. Scholars have acknowledged that this discovery did not exist before Bukhari [2, 2].

The work opens with the book The Beginning of the Revelation (بدء الوحي) and ends with the book Tawhid (التوحيد).

In "عمدة القاري", the Arabic word "revelation" (الكلام الخفي) (الوحي) is "secret talk" "inspiration" (الرسالة), "messenger" (الإلهام), "write" is synonymous with (الإشارة) "sign".

Abu Abdullah al-Taymi al-Isbahani said that the word وحي means تفهيم, which means "to explain." His description of this is as follows: الإلهام والكتب فهو وحي و كل ما فهم الكتب فهو وحي "Any sign, inspiration, and understanding of the books is a revelation" [1,39].

The hadith begins with a chapter entitled The Beginning of Revelation. This is because the beginning of prophecy is directly related to revelation, and the revelation of the Revelation is that it is a blessed "blessing" to ask for permission.

The hadith collection of Sahih al-Bukhari consists of 97 books and 3881 chapters, and all the hadiths are 7563, including its repetitions. There are 1391 hadiths in the scope of the book, 344 hadiths related to any hadith, and the number of hadiths in this book is 9082 [7,173].

In most cases, Imam Bukhari cites the evidence in the first chapter of each book from the verses of the Qur'an. This unconventional method was used by the Muhaddis very skillfully in the work.

It is well known that the hadiths are always the key to confirming a verse, interpreting it, understanding it, interpreting it, interpreting the verses and explaining their meaning.

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

The verses in this context also support the understanding of the authenticity of the hadiths and serve to understand them. In this regard, the Quran and hadiths are inextricably linked, allowing each other to interpret and clarify their meanings.

Imam al-Bukhaari quoted the verses in light of these features and explained the meaning of the difficult words in the hadith.

According to the verses of the Holy Quran, the hadith follows this rule and in some cases gives chapters of the chapter with verses. The use of headings in the form of scriptures explains the sentences in the following hadith in a concise, concise and general manner. The hadiths, in turn, are consistently interpreted as commentaries on the scripture mentioned in the title.

For example, in the book "The Beginning of Revelation," the following is the following method: - باب كيف كان بدء الوحي إلى رسول الله صلى الله عليه وسلم و قوله إليك كما أوحينا إلى نوح و النبيين من بعده) 1-جل ذكره (إنا أوحينا How did it start? [8,116] Allaah the Almighty says, "We have revealed to you as We revealed to Noah and the Prophets" [9,104].

This ayah is a conclusive proof of the revelation for the Prophet (pbuh) and the authenticity of the hadiths. He then consistently presents the hadiths that are in harmony with the scriptures, which support them and which are directly related to them. The location of the chapters is arranged in a particular order and sequence, not in the form encountered. The consistency and harmony of the chapters is reflected in the process of reading by a respected reader without any difficulty. The author, in his book, takes into account the user's position, clearly and concisely describes each sentence, and expresses the sections' names in subtle and elegant sentences. At the beginning of each book and chapter, there is a particular way of quoting scriptures, hadiths, and commentary that will help the reader expand their thinking and possibilities. First of all, **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ**, "Actions depend on intentions," that is, we can see that the hadith comes about intention and purpose.

In the process of classifying a collection of al-Bukhari, they made headlines for them according to the content of the hadith. Such titles are called "tarjim" in the science of hadith.

This method of textual writing is a great discovery made by Imam Bukhari into the science of hadith. What is important is that Bukhari uses the hadiths and their meanings effectively in naming chapters and quotes them. The hadith interprets these verses using hadiths, such as the words of the Prophet (peace and blessings of Allaah be upon him), or the

commentaries of the companions on the verses and hadiths, and the opinions of other scholars. He has also frequently commented on his hadiths and verses.

Imam Bukhari has tried to address the controversial solutions of "trade", "sale", "prayer", "ablution" and other issues that have become a pressing problem in the society of his time, based on verses.

He describes the hadith as compact and concise in the title of the chapter.

For example, in the book of كتاب التيمم tawm-i-tayammum, Bukhari begins Chapter 8: The hadith that follows this chapter describes how Ammar used to ask the Messenger of Allah (may peace be upon him) about tayammum. This statement is as follows: **إنما يكفيك أن تصنع هكذا " فضرب بكفه ضربة علي الأرض ثم نفضها ثم مسح بهما ظهر كفه بشماله أو ظهر شماله بكفه ثم مسح بهما وجهه**

They said, "That would be enough for you." Then he applied them to his face "[8,344].

The name of the chapter is quoted in the above hadith. In the hadith, the verb **فضرب بكفه ضربة** is said to have struck the palm of the earth once and its content is in the title.

The work of al-Jaami 'as-Sahih is radically different from the present work and is divided into chapters and is presented in a manner consistent with all jurisprudence. There are many such examples.

There is another unique way of making chapters in the work, and the author raises questions that have raised controversy among scholars in chapters. For example, the Book of Friday (كتاب الجمعة) contains the following chapter:

"هل علي الصبي شهود يوم الجمعة أو علي النساء" [10,2, a.]

Is it obligatory for younger children or women to attend the Friday prayer? In this context, the author cites the title of the chapter in question as there is disagreement among scholars concerning the obligation of attending Friday prayers for minors and women. Regarding the attendance of young children in the mosque, chapter 16 of the Golden Silsila: "According to the Hanafi and Maliki sects, it is not permissible for minors and mentally ill persons to enter the mosque. Because they cannot maintain the morals and cleanliness of the mosque "[11,64].

In addition, the sequence of hadiths also refers to the Friday prayer, and the actions, judgments and manners that are to be performed on that day are described in an orderly manner. For example, the Friday prayer has been specified in the order of who is obligated and what is to be done that day. Another

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHIQ (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

example: "kitābu-l-janaiz" كتاب الجنائز in the Golden Series Chapter 16-of the "Funeral Book" addresses the controversial issue by asking the question: هل يجعل شعر المرأة ثلاثة قرون؟

"Can a woman's hair be trimmed?" [11,238]. Here, too, is the death of a woman between scholars and sects, two hairs or three? they disagreed. The woman, who died with the hadiths mentioned in the hadith, clearly stated that after she washed, her hair must be wrapped in three braids.

Al-Bukhari does not prefer one Madhhab over another while narrating the hadiths. That is, he expresses a thought that is inconsistent with his beliefs beautifully through the language of others. For example: in the chapter "باب من قال كذا" "About this person", refer to the way other religions behave, and then cite a hadith that supports their views or exists in all denominations. And the title is not from someone else's language, but in general: "باب ما يقول عند الخلاء" "Chapter on what to say before entering the toilet." [9,3]

Here, the **load** expresses a common view from the Arabic point of view, and is used to describe the issue that exists in all four denominations and allied.

Another advantage of the hadith is that it also explains the controversy among the scholars in the text of the hadiths in the chapter titles and quotations. In particular, Bukhari cites the text of the hadith. In the quotations, he also points to issues that are different among the scholars. For example, the following hadith is given in the chapter "باب تأخير السجود" "On Delay of Morning": "حدثنا محمد بن عبيد الله، حدثنا عبد العزيز بن أبي حازم، عن أبي حازم، عن سهل بن سعد رضي الله عنه قال: كنت أتسحر في أهلي، ثم تكون سرعتي أن أدرك السجود مع رسول الله صلى الله عليه وسلم." [9,3]

Sahl ibn Sa'd (may Allah be pleased with him) said: Then I would hurry with the Messenger of Allah to get him to prostrate.

In this hadith, the meaning of the expression **ثم تكون سرعتي أن أدرك السجود** is cited. There is a subtle connection between the title and the hadith. This is because, as quoted in the preceding hadith, other manuscript copies of the work say: **ثم تكون سرعتي أن أدرك السجود** [7,244, b] "Then I would hurry with the Messenger of Allah (peace and blessings of Allah be upon him) to make the dawn." The difference between these two works is which of the words "sajda" and the word "sahar" are used logically in the text. Bukhari relied on the interpretations of the great Companions, the Tabi'een and the other Tabi'een in the interpretation. Al-Bukhaari gives their interpretations of the verses of the Qur'an unchanged in the way they say. He then tried to interpret,

complement, and explain the philological expressions and words of the faithful men who came from above.

The hadith also explains his philological view of what is said in the hadiths. He renamed the chapter title based on the content of the hadith below. Then he tried to reveal the logical link between the title and the hadith by quoting Umar (ra) **تَقَفُّهُوا قَبْلَ أَنْ تُسَوُّدُوا** "Be a Faqih before you become a leader." The hadith states: **عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَفْضِي بِهَا وَيُعَلِّمُهَا**.

Abdullah ibn Mas'ud said: The Prophet (peace and blessings of Allaah be upon him) said: There is no envy of the two except one; The second is that Allah bestows wisdom and judges with it and teaches it. '

Ibn Hajar al-Asqalani's view of wisdom in the title is quoted in al-Hadawi: The wisdom of 'Umar (ra) linked to the title is related to the title and hadith as follows. Umar (pbuh) says: "Be a Faqih before you become a leader" refers to general guidance and says that "leadership is the fruit of knowledge." It can also be a "career or a worthy place in society. The man will eventually become the head of the family. And then he needs the knowledge and wisdom to lead the family. "With this, the student of Umar (PBUH) is teaching to learn before knowledge reaches the age of rule. This is because knowledge, management, and leadership are important tools [12].

In the preface, the word **اعتباط** "adventure" is used in the title. At its core is the word **غيبطة** "gossip" (that is, the name of the movement), and **اعتباط** "igtibot" is the product of its derivation. The owner of the work, in this word, refers to the meaning of the word **حَسَدَ** "envy" in its combination of **حَسَدَ** "la hasada" (no jealousy), which is found in the hadith, by its antonym.

Al-Bukhari attempts to convey to the reader the mind the relation between the title and the hadith and the important points in it through two conflicting words in the above hadith. The hadith masters profoundly used the knowledge of the Arabic language and the arts. As for the terminological meanings of the word **غيبطة** "envy" and **حَسَدَ** "envy", the word is **غيبطة** "a sincere desire to have the material and spiritual benefits that are available to them and to them," and **حَسَدَ** the desire is the opposite of the material and spiritual benefits that others have.

The first is the grand chapters; they cover several topics.

The second, chapters of moderate shape; they cover only one topic.

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

Third, sub-chapters; they are given without a title and remain logical throughout the preceding chapters. In unified headings, the word *bāb* is used alone, without any subject. It also aims to arouse the reader's perception and plays an important role in remembering the hadiths.

The large-scale chapters contain two or more related topics. For example, this is illustrated in Chapter 38 of the Golden Series. *باب سؤال جبريل النبي صلى الله عليه وسلم عن الإيمان والإسلام والإحسان و علم الساعة و بيان النبي صلى الله عليه وسلم له ثم قال: "جاء جبريل عليه السلام يعلمكم دينكم" فجعل ذلك ديننا وما بين النبي صلى الله عليه وسلم لوفد عبد القيس من الإيمان و قوله تعالى (و من ينتهي غير الإسلام ديناً فلن يقبل منه)* "Gabriel asked the Prophet (saw) about faith, Islam, goodness and doomsday, and the Prophet (peace and blessings of Allaah be upon him) explained it and then said, "Gabriel came to teach your religion. The words of the Messenger of Allah (saw) about the faith of Abdul-Qays and the words of Allah Almighty, "Whoever seeks a religion other than Islam cannot be accepted from it" [8,157].

You can see that several topics are interrelated and summarized in the section above. Chapter 40 is limited to a single subject. For example: *باب فضل من استتيراً لدينه* "about the virtue of a person who is pure in his religion." The title of this chapter is quoted from the hadith, and is described in a small, concise form. The book contains the word *Bāb*, which has no headings between chapters 38 and 40. This chapter not

only relates directly to the hadith that precedes it, but also reveals an important event in Islamic history. When the Companions traveled to other lands, Heraclius talked with them. *أَخْبَرَنِي أَبُو سُفْيَانَ أَنَّ هِرَقْلَ قَالَ لَهُ سَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ فَزَعَمْتُ أَنَّهُمْ يَزِيدُونَ وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَزَعَمْتُ أَنْ لَا وَكَذَلِكَ الْإِيمَانُ جِبْنَ تَخَالِطُ بِشَأْنَيْهِ الْقُلُوبَ لَا يَسَخَطُهُ أَحَدٌ*

"Abu Sufyan said: reports that Heraclius told him, "Are they increasing or decreasing?" I said, "It is growing." This is how faith works. You ask, "Is any of them dissatisfied with their religion after their return?" I said, "No." That is when the enjoyment of faith is touched in the heart, and no one is dissatisfied with it" [8,158].

In short, Imam Bukhari is not only a scholar of hadith science, but also a mujtahid scholar who has made a deep mark on Islamic history.

Imam Bukhari has begun a new course in Islamic source studies in the chapter title. This tradition was not a new phenomenon in the history of Central Asian peoples' source studies. Imam Bukhari is an artist who has made good use of this tradition and applied it beautifully. Most importantly, Bukhari is a thinker who has been able to study classical hadiths from the classical point of view in his own way and present it to his generation and to future generations.

References:

1. الإمام العلامة بدر الدين أبي محمد محمود بن أحمد العيني. عمدة القاري شرح صحيح البخاري. الجزء الأول. دار الكتب العلمية. بيروت- لبنان. 1421\2001.
2. مولانا شاه ولي الله الدهلوي ابن مولانا الشيخ عبد الرحيم. رسالة شرح تراجم أبواب صحيح البخاري. مطبعة دائرة المعارف النظامية: 1323هـ. مصر. المكتبة: الأزهرية. الرقم. 13133
3. (2003). Sheikh Muhammad Sadiq Muhammad Yusuf. Hadith and life. 1uz - Tashkent.
4. (n.d.). Retrieved from ar.wikipedia.com
5. Sheikh Muhammad Sadiq Muhammad Yusuf. Spiritual education. - Tashkent, 2008.
6. Ibn Hajar al-Asqalani (n.d.). Fathu-l-Bari. - Manuscript Fund of the Academy of Sciences of the Republic of Uzbekistan. Manuscript No. 6222.A.2.
7. Kobilov, N. (2009). History and style of Sahihul-Bukhari writing. "Lessons of Imam al-Bukhari". 3/2009.
8. Ahmadjonov, M., & Yusupov, O. (2013). Gold chain. Sahih al-Bukhari. 1st. - Tashkent.
9. Sheikh, A. M. (2018). Translation and Interpretation of the meanings of the Holy Quran. Tashkent Islamic University.
10. Imam Bukhari, Sahihul-Bukhari (n.d.). Manuscript Fund of the Academy of Sciences of the Republic of Uzbekistan. Manuscript number 3334.
11. Ahmadjonov, M., & Yusupov, O. (2016). Gold Series. Sahihul B Uhuri. 2nd. - Tashkent.
12. Ibn Hajar al-Asqalani (n.d.). Hadew-sori mukaddimatu Fathi-l-Bari: 2-juz: The Book of Knowledge. Mac Taba Salafiyya. Beirut. page 166.