

## COMMENTARY ON THE QUR'AN, GIVEN IN BUKHARI'S WORK "AL-JAMEH AS-SAHIH"

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**Abstract.** *Imam Bukhari used an unconventional way of naming the sections in Al-Jameh as-Sahih. In the process of compiling the collection, he gave names to the hadiths according to their content and called these names "Tarajim". Tarajim is one of the greatest discoveries made by Imam Bukhari in the history of hadith studies. Its difference is not in the number of sections and chapters, but in the fact that it contains important and reliable information about the science of interpretation in the book of Hadith. It is important that in most chapters, the hadith is preceded by verses, hadith, the words of the companions and subordinates, as well as fatwas.*

**Keywords:** *tafsir, hadith, authentic hadiths, hadith studies, collection of hadiths, title of hadiths, commentator, muhaddis, source studies, textual studies.*

In the middle of the 6th century, it became a tradition to compile collections containing the hadiths and sunnahs of our Prophet (pbuh), the ways of life (الجوامع "communities" and الصحاح "sahihs"). Their systematization, division into chapters and headings were carried out according to each author's own measure. Al-Bukhari also divided hadiths into categories according to topics in the book "Al-Jameh al-Sahih" and gave titles to each category. Depending on the topic, each chapter may contain one hadith or several hadiths. In many places one or two hadiths are given. Sometimes no hadith is cited under the chapter. Scholars believe that the compiler of the book intended to write a hadith for them, but did not manage to do so.

When naming each chapter, the content of the hadith was taken into account: important sentences from the hadith were highlighted and included in headings. Some titles seem unrelated to hadith. This has caused various debates among scientists. But upon closer examination, we see that such headings have a logical connection with the text.

Another feature of the work is that in most chapters, before the hadith, there are quotations from verses, hadiths, sayings and fatwas of the companions and subordinates related to this chapter. It has become common among muhaddiths to transmit hadiths with sanads, i.e., leave text from transmitters. Their purpose is to make hadiths short and concise or to support judgments and conclusions arising from them. This process in hadith studies is called taliq.

Taliqs themselves are divided into several types:

1. In the text, all narrators are omitted, and the hadiths are attributed directly to the Prophet (peace and blessings of Allah be upon him). For example: قال رسول الله صلى الله عليه و سلم "The Messenger of God (peace and blessings of Allah be upon him) said."

2. Companions or subordinates, and sometimes both, fall out of the chain of storytellers.

3. The narrators who came after the Companions and the subordinates (subordinates and others) will be discarded. In short, these verses support the conclusions drawn from this chapter. [5, 284] They do not give dates of hadiths and messages. In addition, the work contains comments and explanations given to the verses and hadiths by the companions, subordinates and those who followed them.

In the work of Imam Bukhari, the comments without isnad are divided into the following categories. Their totals are also given in the classes.

Class I. Non-isnad comments from the Sahabah:

Umar ibn Khattab (d. 23)	3
Abdullah ibn Mas'ud (fav. 32)	2
Abu Musa Al-Ash'ari (d. 44)	1
Abdullah bin Zubayr (d. 73)	1
Abdullah bin Abbas (d. 69)	187
Class II. Unsigned comments from subordinates:	
Mujahid (d. 103)	144
Ikrima (d. 105)	12
Sa'id ibn Jubayr (d. 94)	10
Abul-Olia (d. 90)	9
Al-Hasan al-Basri (d. 121)	12
Qatoda (d. 117)	16
Sa'id ibn Musayyab (d. 95)	2
Ibrahim an-NABA'i (d. 95)	2
Abu Wa'il (d. 85)	1
Ar-Rabi' ibn Hushaym (d. 63)	1
Alqama (d. 102)	1
Ali ibn Husayn (d. 104)?	1
Ato (d. 104)	1
Abu Maisara (Ibn Shurahbil)	1
Ubay ibn Umar (d. 68)	1
Class III. Unsigned comments from subordinates:	
Sufyan al-Thawri (d. 161)	1
Sufyan ibn Uyaina (d. 198)	10

Most of the people who stand in the place of the lost sanads of the taliqs, totaling about 450, are well-known commentators. [2, 121]

Muhaddith also made excellent use of the art of tabwib (division of chapters, headings) in his work. His work “Al-Jome al-sahih” appeared in the world of Islamic hadith studies as a work enriched by the art of tawib of previous books of hadith. The achievement of the work is the section and chapter headings and their beautiful and unique presentation. With his titles, Bukhari showed that he had perfectly mastered the science of narration (the method of transmitting hadith) and dirayat (issues of jurisprudence in hadith). In support of this, the work of Ibn Hajar al-Asqalani (773-852) “Hadyu-s-sari muqaddimatu Fathi-l-Bariy” provides the following information: “Bukhari’s works are full of advantages related to issues of fiqh and ruling. This is why most scholars say Buhari's legal views are reflected in his titles. [4, 13]

In addition to elucidating legal issues, the work contains and directly relates to the description of very important historical figures and events, such as Jihad and Ghazat (i.e., the fight against the enemy), Manoqib (the quality of the Ansar), and the Companions. In the collections of hadith created before this, the interpretation of the Qur'an was not given consistently between chapters. For example, in Sunan Dorimi and Tirmidhi, the muhaddiths that came before Bukhari (i.e., chapters dealing with issues such as ablution, prayer and zakat), there is not much commentary on words and deeds (marfu'hadith), but in the writings of Muslims and other learned muhaddis there are no comments. On the contrary, there are interpretations between each chapter as a link between them. It is known that the Prophet (peace and blessings of Allaah be upon him) was the first to interpret the Qur'an. Abbas (ra) and others adopted this knowledge from him. The meanings were learned through the words of our Prophet (peace and blessings of Allah be upon him). According to tradition, hadiths explained the verses of the Koran and revealed their essence.

The hadiths also explained the meanings of the verses of the Qur'an. And hadiths have always been confirmed by verses. In hadiths, the verses complement and reinforce each other.

Imam Bukhari used the interpretations of his companions, subordinates and subordinates before him when interpreting the verses of the Qur'an.

Besides this, he also took into account what his teachers said.

With the information that he gave in his work "Kitobu-t-tafsir" and other sections, Muhaddith went far ahead in the field of muhaddith not only in his time, but throughout the entire history of Islam. That is why the titles he gave to the chapters caused discussion and controversy. Its difference is not in the number of sections and chapters, but in the fact that it contains important and reliable information about the science of interpretation in the book of Hadith.

Bukhari relied on the interpretations of the great companions, subordinates and subordinates. Al-Bukhari gives their commentaries on the verses of the Qur'an in the same form in which they pronounced them. He then tried to explain the philological sentences and words associated with the interpretation of the verses of the trusted people who came above.

Muhaddith also expressed his philological views on words in poetry. Based on the above information, first of all, an example of the wisdom of one of the famous companions of Umar (ra) about knowledge can be given: In the work of Bukhari, the next chapter on "Envy of knowledge and wisdom" is quoted by Bukhari, Umar (ra), who deserves this title.) quotes this wisdom: وَقَالَ Umar (ra) says: "Before you become a leader, become a lawyer." The title of the chapter "Muhaddith" is named after the content of the hadith quoted below. Quoting the words of Umar (ra), he tried to identify the logical connection between the title and the hadith. It is said in the hadith: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلِطَ عَلَيْهِ هَلَكْتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

Abdullah ibn Masud says: "The Prophet, may God's prayers and peace be upon him," said: "There is no envy of anyone except two people: one, the one to whom God has given wealth, who knows how to spend in the right way; The second is the one to whom God gave wisdom (knowledge), who judges with it and teaches it.

Ibn Hajar al-Asqalani's attitude towards wisdom and the title in the work "Hadyu-s-sari" is as follows: The wisdom of Umar (ra), mentioned under the title, is related to the title and hadith as follows. Umar (ra): "Before you become a leader, become a lawyer" refers to general leadership and it is said that "leadership is the fruit of knowledge." This could be a high position or a worthy place in society for a person. The person will eventually become the head of the family. Therefore, he needs knowledge and wisdom to rule (the family). At the same time, Umar (ra) encourages the student to acquire knowledge before reaching the age of management. Because knowledge is an important tool in the process of management and leadership. [4, 166]

Muhaddith used the word اغْتِيَابُ "igtibat" (to desire something) in the title. Its root is the word غَيْبَةٌ "gossip" (passion) [that is, the name of the action], and اغْتِيَابُ "igtibat" is the infinitive derived from it. With this word, the author of the work reveals the meaning of the word "jealousy" in the combination لَا حَسَدَ "la hasada" (absence of envy) in the hadith through its opposite, i.e. antonym.

Bukhari tried to reveal to the mind of the reader the relationship between the title and the hadith and their important aspects through two contradictory words in the above hadith. Muhaddith skillfully used his knowledge of Arabic and eloquence. Let's talk about the lexical meanings of the words غَيْبَةٌ "gossip" and حَسَدٌ "envy": غَيْبَةٌ – "to sincerely wish that the material and spiritual benefits found in others would be in them, as well as in oneself," and Hasad is the opposite, it is a strong desire for material and spiritual goods in the hands of others to disappear.

In Arabic philology, special attention is paid to “eloquence” (علم الفصاحة) and “science of maturation” (علم البلاغة). One adolescent researcher said, “Things are measured by their opposites [i.e. e. opposites].” (إنما الأشياء تعرف بأضدادها)

Now let's move on to the description of the philological comments given by the tabiins verses of the Koran:

Al-Bukhari, in the section of the Tafsir section of the work devoted to Surah Baqara, gave the following commentary under the chapter entitled "And Allah taught man all the names" (Baqara, 31):

باب قَوْلِ اللَّهِ { وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا } قَالَ مُجَاهِدٌ { إِلَى شَيْطَانِيهِمْ } أَصْحَابِهِمْ مِنَ الْمُنَافِقِينَ وَالْمُشْرِكِينَ { مُحِيطٌ بِالْكَافِرِينَ } اللَّهُ جَامِعُهُمْ { عَلَى الْخَاشِعِينَ } عَلَى الْمُؤْمِنِينَ حَقًّا قَالَ مُجَاهِدٌ { بِقُوَّةٍ } يَعْملُ بِمَا فِيهِ وَقَالَ أَبُو الْعَالِيَةِ { مَرَضٌ } شَكٌّ { وَمَا خَلَفَهَا } عِبْرَةٌ لِمَنْ بَقِيَ { لَا شَيْبَةَ } لَا بَيَاضَ وَقَالَ غَيْرُهُ { يَسُومُونَكَ } يُؤَلُّونَكَ { الْوَلَايَةَ } مَفْتُوحَةٌ مَصْدَرُ الْوَلَاءِ وَهِيَ الرُّبُوبِيَّةُ إِذَا كَسِرَتْ الْوَاوُ فَهِيَ الْإِمَارَةُ وَقَالَ بَعْضُهُمُ الْحُبُوبُ الَّتِي تُؤَكَّلُ كُلُّهَا فَوْمٌ وَقَالَ قَتَادَةُ { قَبَاءُوا } فَانْقَلَبُوا وَقَالَ غَيْرُهُ { يَسْتَفْتِحُونَ } يَسْتَنْصِرُونَ { شَرَوْا } بَاعُوا { رَاعِنَا } مِنْ الرُّعُونَةِ إِذَا أَرَادُوا أَنْ يُحْمَقُوا إِنْ سَأَلْنَا قَالُوا رَاعِنَا { } [1, 18]. لَا يَجْزِي { لَا يُعْنِي } حُطَّوَاتٍ { مِنْ الحَطْوِ وَالْمَعْنَى أَنَارَهُ } ابْتَلَى { اخْتَبَرَ }

Translation:

Mujahid says: “With his devils,” [Baqarah, 162], that is, with his companions who are hypocrites and polytheists.”

He is the one who surrounds (surrounds) the disbelievers” [Baqarah, 19] - this means that Allah is the one who gathers them together. “The righteous” [Baqarah, 45] - true believers.

The Mujahid says: “with strength” [Baqarah, 63], that is, follow what is in him.

Abu-l-Aliyya says: “the disease [Baqarah, 10] is doubt. وَمَا خَلَفَهَا is an example for the “lagging behind” [Bakara, 66], i.e. for others. “whiteness (olachipor)” [Bakara, 71] - absence of whiteness.

Another: (Abu Ubayd Qasim ibn Salam) says: “Yasumunakum” - He would have held you back” [Baqarah, 49]. “Alwalaayatu” is an Arabic fatal sound, الْوَلَاءُ is the infinitive of “alwalaaw” (unchangeable form). It means “possession, disposal, assistance, patronage, rule.” If the letter w "vov" at the beginning of the word is in the kasralic الْوَلَاءُ (i.e. "al-wilayatu"), then it means emirate, control. Thus, the fact that the letter at the beginning of a word is kasra or fatha affects its meaning.

Some said: “All ground grains are called fumm [al-Baqarah, 61].”

Qatada says: “Fabaau” [Bakara, 90] - they returned.

Another: “yastaftikhuna” [Bakara, 89] - they were waiting for help.

“Sharov” [Bakara, 90] - sold. “Roina” [Baqarah, 104] comes from “ar-ruuna” (to deceive), when they want to fool a person, they say “Roina”. “la yajzi” [Bakara, 48] - does not repel. “Khutuvati” [Bakara, 168] from “Hotwa”. (from “step”), the meaning is in his footsteps. “ibtalaa” [Bakara, 124] - check.

The tabiin’s mentioned in this hadith are the following people: Mujahid (d. 103), Abu-l-Oliyah (d. 90), Abu Ubayd Qasim ibn Salam (d. 224), Qatada (d. 117).

Bukhari also mentions Abu Ubaidah Qasim ibn Salam (ra) in this sentence "and another speaks" (وقال غيره) and then gives his own explanation for this in the sense of supporting Abu Ubaidah's interpretation. That is, “Alwalaayatu” is fatal, and الْوَلَاءُ is the infinitive (unchangeable form) of “alwalaau”. It means “possession, disposal, assistance, patronage, rule.” If the letter “wow” at the beginning of a word is in lowercase الْوَلَاءُ (i.e., “al-wilayatu”), then this means “emirism; control”. [7, 565] Muhaddith was the first to quote the interpretations of the great companions, subordinates and subordinates. He tried to explain them by commenting on the philological sentences and words associated with the interpretation of the verses by the reliable people mentioned above.

In the section on Surah Al-Baqarah, in the fourth chapter under this heading, the narration of this subject is also given in muallaq [that is, without taking into account the number of narrators].

بَابُ وَقَوْلُهُ تَعَالَى { وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ } [1,18] وَقَالَ مُجَاهِدٌ الْمَنَّاءُ صَمْعَةٌ وَالسَّلْوَى الطَّيْرُ

Allah Almighty said: "We made a cloud a shadow over you, We sent down to you wood glue and quails. Eat the purest food we've provided. (Those who did not eat them) did not oppress us, but themselves" [Al-Baqarah, 57]. [1, 18]

In this chapter, Muhaddith interprets Mujahid's verse التبر السلوي الطير صمعة ، و السلوي الطير التبر "Mujahid says: Almann is the glue of the tree, as-salwa is the bird" [i.e. quail]," based on the narrator's stated words, which he believed to be true.

Other muhaddiths, such as Tabari, quoted the isnads [i.e., the chain of narrations] one after another in their commentary. Bukhari uses this method in most places. But he addresses only the narrator on whom he relies. The goal of the Muhaddis is not to discredit other transmitters, but to elevate the most reliable of them to the forefront. This thing in its place also creates comfort for the reader.

That is why this work of Bukhari is superior to Muslim's Sahih Muslim. In hadith studies, this method, called "talik", was widely used in part of the work "Kitobu-t-tafsir".

Another example: Bukhari called the sixth chapter of this section "the chapter on the saying of Allah: "Who is the enemy of Gabriel" (Baqarah, 97)" (بَابُ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ)

Al-Bukhari took it from the commentary on the verse by Tabe'in Ikrima (r.a.) under the chapter. He writes:

"Ikrima says: Jabra, Miko, Sarafi - means servant, and Iil - means God."

At this point, Muhaddith commented on the word "Gabriel" in the verse of Ikrimah (ra), and also additionally mentioned the names of two famous angels (Mikoel and Sarophil [i.e. Israfil]) and mentioned the dictionary meaning of these names. Ibn Hajar also mentioned other information related to the commentary of Ikrimah (ra) in his work on the Tafsir section of Al-Jameh as-Sahih. He writes: Yazid an-Nahwi from Ikrimah (ra), and he quotes the same narration from Ibn Abbas (ra): "Sarafi means servant, 'Iil' means God. The word "Iil" is present in any name, it is necessarily the name of "Allah". Here the word "Iil" is present in any name, it is necessarily the name of "Allah". One of the followers, Abdullah bin Harith al-Misri, says about the word "إيل": "It is a Hebrew word meaning "Allah." Ali bin Hussein opined as follows: "Jabra" means "عبدالله", "Abdullah", "Miko" in the name "Mikoil" means "slave boy"; "عبيدالله" means "Ubaydullah" (little servant of Allah). The technique of grammatical diminutive nouns is used here. "إسرافيل" The word "Israfil" means "عبد الرحمن" "Abdurrahman" (the servant of the Merciful, the one who brings mercy). The root of this word is the word "saroph", which means slave.

Muhaddith narrated this narration based on the words of the narrator whom he believed to be true.

Conclusion. Imam Bukhari worked with extraordinary intelligence to convey the hadiths to us and paid serious attention to it. He tried hard to judge from the hadiths of the Messenger of Allah, peace be upon him. He extracted many issues from each hadith. No one had done it before. The hadiths are arranged in a consistent, specific system rather than in the form encountered. In the process of reading hadiths, an attentive reader can understand their content without any difficulty due to the consistency of hadiths and their titles and harmony with each other.

Muhaddith Nasiru-d-din Ahmed bin Muhammad al-Iskandari, known as Ibn Munayir "Al-Kabir", says in his work "Al-Mutawari": "I heard my father say: "There are two books, in their fiqh tarajim (titles): Bukhari's work on hadith and Sibawayh's book on nahv (grammar). In short, Imam Bukhari is not only a scholar of hadith science, but also a mujtahid scholar who left a deep mark on the history of Islam.

In conclusion, it can be said that Muhaddith Sahabah, Tabe'in and Taba' Tabein's interpretations and comments on verses and hadiths are the same.

The reason for bringing it without changing the form is that he tried to embody the scientific situation of that time before our eyes, to explain it the way the companions understood the verses and hadiths, and to make the reader feel the scientific environment of that time. Importantly, Bukhari is a mujtahid scholar who was able to study the science of hadith from a classical point of view and present it to his time and the future generation.

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