



THE BIOGRAPHY (SIYRAH) OF IMAM BUKHARI IN THE WORKS OF IMAM ZAHABI “AL-JAME AS-SAHIX” IS A CHAPTER ON THE INTERPRETATION OF THE QUR’AN

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DISCUSSION

Abu Abdullah Muhammad ibn Ismail bin Ibrahim ibn Mughirah ibn Bardizbah. In another story - Bazduzbah. In Bukhara, the word means a farmer.

In fact, the pagan Mughirah embraced Islam at the hands of the governor of Bukhara Yamon Ju'fi. Ismail ibn Ibrahim was well-educated person.

We were informed by Al-Hasan ibn Ali, Jafar Hamadani, Abu Tahir bin Silafah, Abu Ali Bardani, Hannad ibn Ibrahim, Hafiz Muhammad ibn Ahmad, Abdul Rahman ibn Muhammad and Muhammad ibn Hussein.

It is related from Ishaq ibn Ahmad ibn Khalaf, who was informed by Bukhari, "I heard a hadith from my father Malik ibn Anas. He saw Hammad ibn Zayd. He greeted 'Abdullah ibn Mubarak with both his hands."

Abu Abdullah was born in 1948 in Shawwal. This was stated by Abu Ja'far Muhammad ibn Abu Hatim Bukhari, the secretary who collected the book "Shamoilul Bukhari" by Abu Abdullah. This was a great book. Ahmad ibn Abul Khayr informed me about this from Muhammad ibn Ismail Tarasusi.

Al-Hafiz Muhammad ibn Tahir gave him permission and said: We were informed by Ahmed bin Ali bin Halaf, he was informed by Abu Thahir Ahmad bin Abdullah bin Mahrawayh Farisiy Mu'adib, who came from Merv to visit Abu Abdullah Sulami, and he was informed by Yusuf ibn Matar Firabri and he was told by his grandfather, "I heard from Muhammad ibn Abu Hatim and mentioned the book with this date."

Then in 616 about Abu Abdullah Ismail ibn 'Abdu'r-Rahman a scholar Abdullah ibn Ahmad was informed by Muhammad ibn Abdulboqiy, then Abu Bakr Ahmad ibn Ali, then hafiz Hibatulloh ibn Hasan, Ahmad ibn Muhammad ibn Hafs, then Muhammad ibn Ahmad ibn Sulayman, Khalaf ibn Muhammad, and Muhammad ibn Ahmad ibn Fadhl Balkhi: "My father said, " When he was young,

Muhammad bin Ishmael was blind. His mother saw Ibrahim (May Allah be pleased with him) in her dream. Ibrahim said: O, my mother! With your many tears and your prayers, Allah has brought your son back to the light." When I woke up in the morning, I heard him saying, "Allah has really blessed him his eyes."

It is narrated on the authority of Muhammad ibn Abi Hatim: "One day I asked Abu Abdullah," How did your thirst for knowledge begin?"

He said, "I was inspired to memorize hadiths when I was in school." I asked, "How old were you then?" They said, "I was ten or less years old. At the age of ten, I left primary school. I started attending the lessons of Master Dakhiliy and others. One day when Dakhiliy was reciting a hadith to us, he said, "Sufyan is from Abu Zubayr, he is from Ibrahim." I said to him, "Abu Zubayr did not narrate from Ibrahim." Then I was bullied. I said to him, "Look at the original source." Then he entered his house and looked at his books and said to me, "Oh boy, you are right. How did you know that?"

I said, "This was not Abu Zubayr but Zubayr ibn 'Adi narrated from Ibrahim:

"He took a pencil from me and corrected the mistake in the book. When he was asked, "How old were you when you corrected him?" Abu Abdullah said, "I was eleven. When I was sixteen, I memorized the books of Ibn Mubarak and Waki. I knew what they said about the hadith. At that time, I went to Mecca with my mother and my brother Ahmed. After performing Hajj, my brother brought my mother back. I am left to study the science of hadith."

Description of his Teachers and Disciples

Before traveling to Bukhara, Imam al-Bukhaari heard some hadiths from Abdullah ibn Muhammad ibn Abdulloh ibn Ja'far ibn Yamon Jufiy Musnadiy, Muhammad ibn Salom Paykandiy and others. They were the early teachers of Imam Bukhari. Then he heard a hadith from al-Makkiy ibn Ibrahim in Balkh.



He was one of the superior sheikhs (a spiritual master, Muslimclergy) of Bukhari in the hadith.

He heard some hadiths from Abdon ibn 'Uthman, Ali ibn Hasan ibn Sheikh, Sadaqah ibn Fadl and others in Marw, Yahya ibn Yahya and others in Naysabur, and from Ibrahim ibn Musa in Ray.

When he arrived in Iraq at the end of 210, he heard the hadith from Muhammad ibn Isa ibn Tabbo, Suraydj ibn Nu'man, Muhammad ibn Sabiq and Affan in Baghdad.

In Basra, he heard hadith from Abu 'Asim Nabil, Ansari, Ibn' Awn's disciples: 'Abdul-Rahman ibn Hammad Shu'aisy, Muhammad ibn Ar'ara, Hajjaj ibn Minhoh, Badal ibn Muhabbir,' Abdullah ibn Rajo and others. He heard a lot of hadiths from

Ubaydullah ibn Musa, Abu Nuaym, Khalid ibn Mahlad, Talq ibn Gannam, Khalid bin Yazid al-Mukri (they were Hamza's disciples) in Kufa, and in Mecca Abu Abdul Rahman Mukri, Khalid bin Yahya, Hasson ibn Hasson Basri, Abul Walid Ahmad ibn Muhammad Azraqi, and Madina Abdul Aziz Uvaysi, Ayub ibn Suleyman bin Bilal, Ismail bin Abu Uwais, Saeed bin Abu Maryam, Ahmad ibn Ishkab, Abdullah ibn Yusuf, Asbagh and others in Egypt, Abu Yamon, Adam ibn Abu Iyas, Ali bin Ayyash, Bishr ibn Shu'ayb, Abul Mughirah Abdulquddus, Ahmad ibn Khalid Wahbi, Muhammad ibn Yusuf al-Firyabi, Abu Mushir and many others.

The highest sheikhs of Imam Bukhari, Abu 'Asim, Ansari, Makki ibn Ibrahim, Ubaydullah ibn Musa, Abul Mughirah and others narrated directly from the followers.

Sheikhs of the middle class narrated from Al-Awza'i, Ibn Abi Zi'b, Shu'ba, Shu'ayb ibn Abi Hamza and al-Sawri.

Sheikhs of the lower classes were the disciples of Malik, Lays, Hammad bin Zayd and Abu Avona.

Sheikhs of the fourth class are the disciples of Ibn Mubarak, Sufyan ibn Uyayna, Ibn Wahb and Walid ibn Muslim. Imam Bukhari narrated many hadiths from the fifth class of sheikh, Muhammad ibn Yahya Zuhli. He was persecuted.

Many have narrated hadiths from Imam Bukhari. These include: Abu Isa Termezi, Abu Hatim, Ibrahim ibn Ishaq Harbi, Abu Bakr ibn Abi Duna, Abu Bakr Ahmad bin Amr bin Abu Asim, Salih bin Muhammad Jazara, Muhammad ibn Abdullah Hazrami Mutain, Ibrahim ibn Maqil Nasafi, Abdullah ibn Najiya, Abu Bakr Muhammad ibn Ishaq bin Khuzaima, Umar ibn Muhammad ibn Bujayr, Abu Quraysh Muhammad ibn Jum'a, Yahya ibn Muhammad ibn Sa'id

The narrators of the "Sahihi Bukhari" are Muhammad ibn Yusuf Farabri, Mansur ibn Muhammad Mizbazda, Abu Bakr ibn Abu Dawud, Mahomili's sons Hussein and Qasim, Abdullah ibn Muhammad ibn Ashkar, Muhammad ibn Suleyman

ibn Faris, Mahmud ibn Anbar Nasafi and other unnumbered narrators.

Mu'ammeen ibn Muhammad and others, Abu'l Yumn Al-Lugawi, Abu Mansur Qazzoz, Abu Bakr Khatib and his judge Abu Bakr Ahmed bin Hasan Harashi reported in Naysabur: It is narrated by Ishaq Ibrahim ibn Ahmad Balkhiy: I heard from Muhammad ibn Yusuf Farabiy said: "Ninety thousand people heard as-Sahih from Imam Bukhari. There is no one to narrate it today except me."

Amir and Hafiz Abu Nasr ibn Makkulah said: "The last person who narrated the Sahihi Bukhari from Bukhari was Abu Tahir Mansur ibn Muhammad ibn Ali Bazdi. He was a member of the Bazda tribe who died in 329." Both of these hadiths are authentic, sahih. These hadiths are not mentioned in other books except in Imam Bukhari's book As-Sahih. But the hadiths I heard in Sahih Bukhari are the best-known of the six famous hadith books. I heard them in 692. I did not know what would be the condition in 715 ?! Because the manuscript was getting away from day to day. If a person traveled for a year to hear the hadith, he would never waste it. What if the value of the hadith would continue until 730?! This book was one of the six best known books in pre-Islamic history. Because Abu Abdullah was the oldest of this field and has seen the leaders narrating hadith. The other five heard the hadith together with one person

Wandering around the country in the quest for knowledge and his writings

Muhammad ibn Abi Hatim Bukhari said: I heard Abu Abdullah Muhammad ibn Isma'il said, "I have performed Hajj. My brother brought my mother back. I stayed in the quest of science of hadith. When I was 18, I began to write the "Qada'a as-Sahabah waat-taba'in va aqawiluhum" (Fatawa and Sayings of the Companions and the Followers). This was in the time of Ubaydullah ibn Musa.

I also wrote the book "At-Tarih"(History) near the grave of the Prophet (peace be upon him) in the moonlight. Every person had his own story in this book. But I didn't write them because I didn't want the book to be lasted. In Merv, I used to attend meetings of faqihs (one who has a deep understanding of Islam, its laws. And jurisprudence). I was young. When I met, I was ashamed to greet them. A man who arranged those lessons asked me, "How much did you write today?"

I said, "Two." I meant two hadiths. People who were present laughed. Then the sheikh said, "Don't laugh, he may laugh at you some day."

We were informed by Muammar bin Muhammad, Abul Yumn Kindi, Abu Mansur Ghazaz, Abu Bakr Khatib, Rayda Ali ibn Muhammad Attor, Abu Haysam Kushmihaniy, Farabiy: "Muhammad ibn Ishmael said to me,



“What hadith I have written to Sahih Bukhari is that before I performed ablution and prayed two rakats.”

Abu Ja'far Muhammad ibn Abu Hatim said: “I asked Abu Abdullah, “Do you remember all the hadiths you have mentioned in your book?” His reply was, “Not a single hadith in my book has ever been forgotten. I have written all my books three times. If some of my teachers had come back to life, they would never grasp how I wrote my History book. I also wrote it three times.”

Ishaq ibn Rawahaih brought my book *At-Tarih* to 'Abdullah ibn Tahir and asked, “O, Amir, shall I show you magic?” The Amir looked at the book and was amazed and said, “I do not know how it was written.” Khalaf Khayyam said, “I heard Ishaq ibn Ahmad ibn Khalaf said, “Muhammad ibn Ismail came Iraq at the end of 210.” Muhammad ibn Abu Hatim said: “I heard al-Bukhari said, “I went to Baghdad eight times. Every time I used to sit with Ahmad ibn Hanbal. The last time I said goodbye to him, he said, “O Abu Abdullah! Will you go to Khurasan leaving the scholars and knowledge?” I still remember what he said.”

Abu Abdullah Al-Hakim said: “Imam Bukhari first came to Naysabur in 209 and then in 250. He had lived in Naysabur for five years. He always retold hadith.”

Abu Hafs bin Qawwas reported to us and he was reported by Abul Qasim ibn Harastaniin 609 I was there too.

He was informed by faqih Abu Hassan Ali ibn Musallam, later to him Hussein ibn Muhammad, and Muhammad ibn Ahmad Ghassani, then was informed by Ahmad ibn Muhammad ibn Adam, Muhammad ibn Yusuf Bukhari: “One night I stayed at Muhammad ibn Ismail's house. I reckoned that he had gotten up 18 times and turned the light on and recorded what he remembered.”

Muhammad ibn Abi Hatim Varak said: “While traveling with Abu Abdullah, we used to stay in a house only in the cold. I would see that he would wake up 15-20 times a night, take a flashlight and then set the hadiths as an interpretation.”

According to Ibn 'Adi, Abdulquddus ibn Hammam heard from many of the sheikhs: “Imam al-Bukhari wrote the translation in “*Al-Jami*” (the title of each chapter) standing between the grave and the pulpit of the Prophet (peace be upon him). He used to pray two rakats before writing each chapter.” Al-Bukhari said: “I wrote *As-Sahih* for sixteen years. I have made it a covenant between myself and my Lord.” Bukhari said: “When I was in Naysabur, I received letters of salutation from my kith and kin. I would also send them my greetings. Although I forgot the names of some of my relatives in sending the greetings, I did not forget any particle of hadith. Writing hadith was not like writing letters to them. If I wrote a hadith from a man, I would ask the person

who understood it, his name, his nickname, his parentage, and his circumstances of learning hadith. If the person whom I asked was a person who does not understand (that is, his intelligence was weak), of course, I would inquire into the origin and proof of the hadith. But others didn't pay much attention to what they wrote and how they wrote. “

Width of his memory, intelligence and knowledge

Muhammad ibn Ahmad Gunjor said in his book “*History of Bukhara*”: “I heard from Abu Amr Ahmad ibn Muhammad Muqri. He was informed by Mahib bin Sulaym and Ja'far ibn Muhammad Qatton who was imam of Karmana: “I have written ten thousand and more hadiths from each of them. I memorize every hadith by counting it.” Gunjor said: Muhammad ibn Imran Jurjoni told us what he heard from Sheikh Abdur Rahman ibn Muhammad Bukhari.

He said: “I have encountered over a thousand hadith narrators from Hijaz, Iraq, Syria and Egypt. I met them several times. I went to Syria, Egypt, and Algeria twice, four times in Basra, and I've lived in Hijaz for six years. I do not know how many times I went to Kufa and Baghdad with the collectors of hadith of Khurasan, such as Makki ibn Ibrahim, Yahya ibn Yahya, Ibn Shikha, Qutayba, Shihab ibn Ma'mar.

In Syria I met with Firyabi, Abu Mushir, Abul Mughirah, Abu al-Yaman and others. I didn't see anyone who conflicted with the saying, “Religion is a word and a deed. The Qur'an is the word of Allah.”

Muhammad ibn Abi Hatim Varak said: “Hashid ibn Ismail and another man reported: “Abu Abdullah Bukhari used to attend the lessons of the Sheikhs of Basra with us when he was young. He did not write anything even some days passed. We would ask him, “You are attending with us, but you do not write anything. What will you do?” Sixteen days later, we were told, “You have asked me this question several times. You asked me a lot about what to do. Show me what you have written.” We handed over to him what we had written. The hadiths we wrote were over fifteen thousand. He mentioned all these hadith by heart. We even remedied our mistakes from him. Then he said, “Do you think I am wasting my time?” We knew then that no one would be equal to him.”

Al-Hafiz Abu Ahmad Abdullah ibn Adi said: “As I have heard from several sheikhs that the leaders of the science of hadith found out that Muhammad ibn Ismail Bukhari came to Baghdad and they gathered around him. They had memorized one hundred hadiths to test Imam al-Bukhari, changing their texts and proof to ten and substituting one text for another and a text for another. When they were all gathered, one of them stood up and asked al-Bukhari about a dozen. He said, “I do not know.” The other



asked. He said, "I do not know." He even asked for ten hadiths. His reply was "I don't know." The scientists looked at each other and said, "This man knows." And those who were unaware of this knowledge thought that al-Bukhari was weak and did not know the hadiths. Then the second man got up. He began to confuse the hadiths as before one. Al-Bukhari said, "I do not know." Then the third stood. Ten had narrated one hundred such hadiths. He said nothing except "I do not know." When their questions came to the end, he turned to the one who started the hadith and said, "The first is like this, the second is this, the third is, and so is the tenth." He retold next hadiths correcting them in the same way. Those in attendance were making fun of him and confessing that he had a great energy.

Al-Firabri narrated: Abu 'Abdullah said, "I did not humble myself before anyone except Ali ibn Madini. I must have been astonished that man too." Muhammad ibn Abu Hatim said: Hafiz Raja came to Imam Bukhari and said, "You didn't do any preparation, even you've heard about my arrival. What are you arguing about?" Bukhari replied: "I did not repeat anything; I did not do any preparation. If you want to ask me something, ask me." Then the two began to argue. Rajo wondered where they were. Al-Bukhari said, "Do you have any more questions?" Embarrassed Rajo said, "Yes." Al-Bukhari said, "Then ask for it." Raja mentioned the name of thirteen Ayub. Bukhari paused and then said, "You have accumulated a lot." Rajo thought that he admired him even in one chapter, and he said to Bukhari, "O Abu Abdullah, you have lost a lot of knowledge." Al-Bukhari narrated more than sixty narrators from Abu Ayyub, and weakened seven or eight of the thirteen narrators whom Rajo counted. Rajo asked, "How many hadiths have you narrated about the black turban?" Then Al-Bukhari said, "I have narrated over forty hadiths." Rajo was embarrassed and could not speak any word."

Ibn 'Adi said: I was told by Muhammad ibn Ahmad al-Qumsisi. He heard from Muhammad ibn Hamirawayh. He heard, al-Bukhari said, "I remember a hundred thousand authentic and two hundred thousand hadiths which are not authentic."

Abu Bakr Kalwazani said: "I have never seen a scholar equal to Muhammad ibn Ismail. He would take books from scholars. Once he looked at them and he memorized all of them."

Muhammad ibn Yusuf Al-Farabi related: "I heard from Abu Ja'far Muhammad ibn Abi Hatim Varak that in the cover of the book "Shamoili Abu Abdulloh" he wrote: I heard Muhammad ibn Ismail Bukhari said: "Participating in several meetings I found out its weakness and authenticity. I have read all the books of fiqh. I visited Basra five times. I have written almost all of the authentic hadiths that I have not heard there."

Günor wrote in his book "History". Abu Amr Ahmad ibn Muhammad Mukri, Abu Bakr Muhammad ibn Ya'qub ibn Yusuf Al-Paykandi said to him, "Ali bin Husayn ibn Asim Pikandi said: "When Muhammad ibn Ismail arrived, we gathered. Someone said, "I heard Ishaq ibn Rawahaih said, "I remember seventy thousand hadiths from my book." Al-Bukhari said, "Do you wonder this? At this time there is someone who knows about two hundred thousand hadiths from his own book." And saying this he meant himself.

Scholars' statements about Imam Bukhari

Abu Ja'far Muhammad ibn Abu Hatim said: "One of my friends said, "I was with Muhammad ibn Salam. Muhammad ibn Ismail entered. After his leaving, Muhammad ibn Salam said, "I am confused when this child comes to me. The hadiths and other sciences confuse me. I will be afraid until he leaves."

Abu Ja'far said: "One of my comrades said, "Abu Abdullah Bukhari went to visit Abu Ishaq Surmari. When he left, Abu Ishaq said, "Anyone who wants to see a true and honest faqih should look at this person." When al-Bukhari entered, he was seated next to him."

'Abdullah ibn Sa'id ibn Ja'far said: "When Ahmad ibn Harb Naysaburi died, Muhammad ibn Ishmael and Ishaq bin Rawawaih were following the funeral in Naysabur. I heard people from Naysabur saying, "Muhammad is better than Ishaq." 'Umar ibn Hafs Ashkar said: "I heard Abdon's pointing to Muhammad ibn Ismail with his hands and saying, "I have never seen any wiser than this young man with my eyes."

Salih ibn Mismar Al-Marwazi narrated: "I heard Nu'aim ibn Hammad said, "Muhammad ibn Ismail is a scholar of this Ummah."

Ibrahim ibn Khalid Marwazi informed, "Musaddad said, "O people of Khorasan, do not put anyone else ahead of Muhammad ibn Ismail."

I heard from Musa ibn Quraishi, when 'Abdullah ibn Yusuf said to Imam al-Bukhari, "O Abu Abdullah, look at these books and tell me about their shortcomings." Imam Bukhari replied "Yes."

Muhammad ibn Ismail said to me, "Whenever I went to Sulayman ibn Harb he would say, "Find out the mistakes of Shu'ba." Imam Bukhari said, "The hadithers have gathered. I was approached to visit Ismail ibn Abi Uvays and asked to read the text of the hadith. I agreed. Ismael called the maid and ordered her to bring a wallet. He gave it to me and said, "Abu Abdullah, divide it for them." Then I said, "This people wanted to hear a hadith from you." He said, "I will do your part. But by adding these dinars I want to boost your reputation in front of them."

Hashid ibn Ismail said to me, "When Muhammad ibn Ismael came to Sulayman ibn Harb,



he said to Bukhari, "One day he will become an eminent person."

Khalaf Khayyam reported from, "Ishaq ibn Ahmad ibn Khalaf and Ahmad ibn Abdusalom" When we told Ali ibn Madini that Bukhari said, "I did not feel inferior to anyone but Ali ibn Madini." He said, "Muhammad ibn Ismail has not met a scholar like him yet."

Muhammad ibn Abi Hatim said: I heard the words of Imam Bukhari: The disciples of Amr ibn Ali Fallas argued with me in a hadith. I said, "I do not know such a hadith." When they came to Amr and told him about it, he said, "Hadith is not considered a hadith which Muhammad ibn Ismail doesn't know."

Ahmad ibn Zaw said, "I heard Abu Bakr ibn Abu Shayba and Muhammad ibn Abdullah ibn Numayr's saying, "We have never seen a man like Muhammad ibn Isma'il."

Abdullah ibn Ahmad ibn Hanbal heard from his father: "Khorasan did not raise a great scholar like Muhammad ibn Ismail." Muhammad ibn Ibrahim Bushanji said: "In 228, I heard Muhammad ibn Bashshar say, "No man like Muhammad ibn Ismail came to our country." Hashid ibn Ishmael said: I was in Basra. I heard the coming of Muhammad ibn Ismail. When he came, Bundor said, "The scholar of hadith came today."

Muhammad said that Muhammad ibn Bashshar told Imam Bukhari: "I cannot feel free unless you come to me. I am afraid that you will find a defect in my hadiths that will degrade me. If you come to me and read my hadiths, I will be free from fear and I will be at peace."

Muhammad ibn Abu Hatim reported, "I heard Ibrahim ibn Khalid Marwazi said, "Abu Ammar Hussain ibn Hurayspraised Imam Bukhari, saying, "I do not know its equivalent. Verily, he was created exclusively for the hadith. "

Hafiz Abu Quraish said to Muhammad ibn Juma, "I heard what Muhammad ibn Bashshar said. "There are four outstanding scholars in the world: Abu Zur'a in Ray, Dorimi in Samarkand, Muhammad ibn Ismail in Bukhara, Muslim in Naysabur" Muhammad ibn Umar ibn Ash'as al-Paykandi said: "I heard from Abdullah ibn Ahmad ibn Hanbal. He heard from his father said, "The people of Khorasan have been perfected their knowledge in four hadithers: Abu Zur'a Razi, Muhammad ibn Ismail Bukhari, Abdullah ibn Abdurahman Al-Samani, Hasan ibn Shujo Balkhi."

Ibn Ash'as said, I narrated the words of Abdullah ibn Ahmad ibn Hanbal to Muhammad ibn Aqil Balkhi. Ibn Shuja praised Balkhi too much. I asked, "Why then were they not so popular?" They replied, "Their lives were short."

Hasan ibn Shujou Balkhiy traveled the country in the pursuit of knowledge. He heard a hadith from

Makki ibn Ibrahim, Ubaydullah ibn Musa and Abu Mushir. He died in 244.

Narrated by Nasr ibn Zakariya Marwazi, I heard what Qutayba ibn Sa'id said, "The sons of Khorasan are four: Muhammad ibn Ismail, Abdullah bin Abdurrahman Dorimi, Zakariya bin Yahya Lu'luyi, Hasan ibn Shujo."

Abu Ja'far Musnidi said: "The three hadith scholars of our time are: Muhammad ibn Ismail, Hashid ibn Ismail, Yahya ibn Sahl." Muhammad informed: Ja'far ibn Muhammad Firabry said, "One of the disciples of Abdullah ibn Munir came to Bukhara with a business case. When he came back to Ibn Munir, he asked, "Did you visit Abu 'Abdullah?" He said, "No." Ibn Munir chased him and said, "It is not good when you want to go to Bukhara and do not meet Abu Abdullah Muhammad ibn Ismail."

Hashid ibn Ismail said: I heard Qutaiba say, "The sincerity and piety of Muhammad ibn Ismail towards his contemporaries were like 'Umar's sincerity and piety towards his Companions."

Hashid ibn Ismail said, I heard Ahmad ibn Hanbal say, "No one else has come to us from Khorasan as Muhammad ibn Ismail." Abu Hatim Razi said: "Muhammad ibn Ismail was the most knowledgeable of the scholars who came to Iraq." Hakim said: "I heard it from Hasan ibn Ahmad Shaybani Muaddal."

He heard Ahmad ibn Hamdun said, "I saw Muhammad ibn Ismail at the funeral of Sa'id ibn Marwan." Muhammad ibn Yahya Zuhli asked Imam al-Bukhari about names, nicknames, and weak illnesses of hadiths by the narrators. Al-Bukhari answered him at once, as if he had recited: "Say, He is Allah, (who is) One."

We were told by Muhammad ibn Khalid Muttovvi'i in Bukhara. Musabbih ibn Sa'id al-Bukhari said to him, I heard 'Abdullah ibn' Abd al-Rahman Al-Samari said: "I have seen Iraqi and Hijazi scientists. But I did not see an encyclopedist among them, like Bukhari"

Muhammad ibn Hamdun ibn Rustam said: I heard from Muslim ibn al-Hajjaj. He came to Bukhari and said, "Teacher, master of scholars, a wiseman of Hadith illness. Let me kiss your feet if you give me permission." Abu Isa Termizi said: "In Iraq and Khorasan, I did not find anyone with deep knowledge of hadith, its history, and proof than Muhammad ibn Ismail."

Abu Isa Termizi said: Muhammad ibn Ismail was with Abdullah ibn Munir. When he left, Abdullah ibn Munir said to him, "O Abu Abdullah! May Allah make you the beauty of this Ummah. The teacher's prayers were accepted."

Ibn Munir is considered to be one of the most prominent. He said: "When Bukhari came to Iraq for the last time, people came out to meet him and worked hard to do well. When this was said to



Bukhari, he said, "How would you have been surprised if you saw the respect we were in Basra?"

Abu Ali Salih ibn Muhammad Al-Jazara said: Muhammad ibn Ismail was sitting in a class of science in Baghdad. I would write a hadith from him. He had over twenty thousand people in his meetings.

'Abd al-Mu'min ibn Khalaf al-Nasafi said: I asked Abu Ali Saleh ibn Muhammad about Dorimi, Bukhari and Abu Zura. He said, "Muhammad ibn Ismail is more knowledgeable in the hadith, and Abu Zur'a is sharper in defense."

Ishaq ibn Zubrak said: I heard Muhammad ibn Idris (may Allah have mercy on him) said in 247: "A man will come to you from Khorasan. There was no more emperor out there, and no greater one came to Iraq." Al-Bukhari came after a while."

Abu Sa'id Hatim ibn Muhammad said: Hafiz Musa ibn Harun said, "Even if all the people of Islam come together to prepare a man like Bukhari, they will not be able to do that."

Al-Faqih Abu al-'Abbas Muhammad ibn 'Abd al-Rahman Daghuli said:

"The people of Baghdad wrote the following verses for Imam Bukhari:

If you are this Ummah, it is for good.

If you lose, the community is unhappy.

(The poetic description of the contents of the Uzbek version of the poems in the book belongs to the editor Nasrullah Shukrullah ogli)

Abu Bakr Khatib said: Abu Zur'a was asked about Ibn Lahiyah. He said: "Al-Bukhari did not get his hadiths"

He was asked about Muhammad ibn Humaid . He said, "Abu 'Abdullah did not take his hadith too." Then when Abu 'Abdullah Bukhari was told this, he said, "Abu Zur'a has done good to us from the beginning."

Ahmad ibn Sayyar says in his books of History: "Muhammad ibn Ismail Ju'fiy asked for knowledge, sat down with scholars, traveled for the science of hadith, became proficient in this field. He was excellent scholar in education and protection." 'Abd al-Rahman ibn Abu Hatim said: "My father praised Ahmad ibn Sayyar remembering him as a scholar."

'Umar ibn Hafs al-Ash'ar said: "When Raja bin Murajja crossed to Shash, he came to Bukhara and went into a rabat. Our Mashaikhs (poets) went to see him. I also went with them. I was asked about Abu 'Abdullah Muhammad ibn Ismail. I told them about his health and I said, "Perhaps, he will come to you today." We have written several hadiths. The science session was over. But Bukhari did not come. Bukhari did not come on the second day. On the third day Rajo said: "Abu 'Abdullah probably did not want to visit us. Take us to him. I want to go on a trip." Rajo reluctantly set off. Our team came to Bukhari. Rajo said: "O Abu 'Abdullah, I was eager to see you.

I want you to tell a hadith. I am going out to Shash." Al-Bukhari said, "Yes, as it is." He narrated several hadiths from Rajo Ayub. As soon as Rajo was silent, Abu 'Abdullah was answering every narrated hadith. Rajo told Imam al-Bukhari: "Is there any hadith that we have not said?" Al-Bukhari began to narrate the hadith. When Rajo asked who had narrated it, he quoted it. He narrated more than ten hadiths. Rajo was shocked to see this. Imam Bukhari's eyes suddenly fell on Rajo's face and he saw a change in him and stopped narrating.

After Rajo's departure, Bukhari said, "I wanted to tell him so many hadiths. But I was afraid that nothing would happen to me."

Khalaf ibn Muhammad said: "I heard Abu Amr Ahmad ibn Nasr Haffof said: In the science of hadith Muhammad ibn Ismail knows twenty times more than Ishaq ibn Rohavayh, Ahmad ibn Hanbal and others. If someone speaks wrong about him, there will be thousands of condemnation by me. Muhammad ibn Isma'il, who had narrated hadith to us, is a righteous, pure, and knowledgeable person. I have never seen anyone like him."

Muhammad ibn Ya'qub ibn Ahram said: "I heard my companions said, "When Bukhari came to Naysabur, he was greeted by four thousand horsemen, with mules and donkeys except passer-by."

'Abdullah ibn Hammad Omuli said, "I wish I were a hair in the bosoms of Bukhari." Muhammad ibn Abi Hatim said: I heard Hashid ibn Ismail and another man said, "The young well-educated people of the Basra used to rush behind Bukhari to write down hadiths from him. Even they insisted on him asking hadiths. Thousands of people would sit him on the roads and record the hadiths he had narrated. Muhammad was a young man at that time.

I have been informed by Hasan ibn Ali, he was informed by Abdullah ibn Umar, Abdulawwal ibn Isa, Abdullah ibn Muhammad Ansari, Ahmad ibn Muhammad ibn Ismail Mahdawi. He heard it from Khalid ibn Abdullah Marwazi, Abu Sahl Muhammad ibn Ahmad Marwazi, and he from the jurist Abu Zayd Marwazi: I was sleeping near the Ka'abah between the ranks and the Maqam. And I saw the Prophet (peace be upon him) in my dream. He said to me, "O Abu Zayd, how long will you read Shafi'i's books but do not read my book?" I said, "O, the Messenger of Allah, what is your book?" He replied, "Al-Jami 'as-Sahih, the book of Muhammad ibn Ismail."

His prayers, virtues, piety and righteousness

Hakim said: "We were informed by Muhammad ibn Khalid Al-Muttawwi and he was informed by Musabbih ibn Sa'id: "Muhammad ibn Ismail used to read the Qur'an in the day time during Ramadan.



After the Taraweeh prayer, he would finish the recitation of Qur'an every three nights."

Bakr ibn Munir said: I heard Abu Abdullah Bukhari said, "I hope when I face with Allah, He will not hold me accountable. Because I did not slander anybody."

Al-Bukhari (may Allaah have mercy on him) told the truth. Whoever heard the words of Bukhari at the time of the change, knew how devout and upright he was in his use of the word.

When he considered someone's hadith was weak, he often said: This is munkar (not authentic) hadith. Scientists have not spoken about it, they have different opinions about it," he used delicate and sensitive phrases like these.

In few cases he used "so-and-so is a liar," "So-and-so thought out this." Even he said: "There is a hesitation in so-and-so's hadith." It is clear from his words, "I did not gossip about anyone." that he was high in piety.

Muhammad ibn Abi Hatim Al-Wakr narrated: Imam Bukhari said, "I do not think that there will be any hostile to me on the Day of Resurrection."

I said, "Some people say that when you talk about your history, you are gossiping" Al-Bukhari said, "We have only narrated these words. We did not do it ourselves. In the hadith narrated by Aisha (r.a.) "The Prophet (peace and blessings of Allaah be upon him) said: "...He is the worst member of his tribe."

Al-Bukhari said, "Since I knew that gossip would hurt the person who spoke it, I did not slander anyone."

His Death

Ibn 'Adi said: I heard, "Abdulquddus bin Abdul Jabbor Samarqandi said: "Muhammad ibn Ismail came to the village of Khartang. This village was located two miles from Samarkand. There were relatives there. He stayed in their houses. One night after Tahajjud prayer I heard his supplication, he said, "O Allah, this wide land is now became narrow for me. Take me to you." He died less than a month later. His grave was in Khartang."

Muhammad ibn Abu Hatim said: I heard from Abu Mansur Ghalib ibn Jibril. Imam Bukhari was in this man's house in Hartang. He said: "Imam Bukhari stayed in our house for several days. He became seriously ill. His disease was exacerbated. He sent an envoy to Samarkand. When his wishes were met, he prepared for the journey.

He prepared his horse, put on his boots (makhsi) and wrapped a turban on his head. When he was about twenty feet away, he became weak. I grabbed one of the wrists with a man to mount.

Then Imam Bukhari said, "Leave me alone, my energy is dry." Then he prayed long and his spirits left his body. There was a sweat on his forehead that

could not be described. After the sweat stopped, we got him dressed with white clothes. For the last time we were instructed: "Shroud me in three white garments, so that there should be no shirts or turbans." We did the same. After the funeral, a more sweet scent than musk came from the grave. This continued for several days. Then a white pillar rose over the tomb and stopped in the sky.

People came every day and were surprised. They used to take some soil away from the grave. Even the tomb has fallen considerably. Even though we were guards, we were unable to save the soil of the grave.

We were tired of protecting the grave. For this reason, we closed the tomb with fodder so that no one could touch it. But the people carried it away from the surrounding soil without damaging it.

The scent of the fragrance of the tomb continued for several days, and people were amazed at what had happened.

Those who opposed him in his lifetime knew who this man was after his death. They came to the grave of Bukhari and repented for their bad words."

Muhammad ibn Abu Hatim said: "After Imam Bukhari's death, his relatives Abu Mansur Ghalib bin Jibril lived very little. He ordered them to bury him beside him. Muhammad ibn Muhammad ibn Makki Jurjani said: I heard AbdulWahid ibn Adam said: "In my dream, I saw the Prophet (pbuh). He had several Companions with him. When he was in one place, I greeted him. He also greeted. I asked, "What are you doing standing here, O Messenger of Allah?" He said, "I am waiting for Muhammad ibn Ismail Bukhari." A few days later I was informed that Imam Bukhari passed away. I think his death was about the time when I dreamed of the Prophet s.a.w.

It was narrated by Khalaf ibn Muhammad Khayyam: I heard Ma'rib ibn Sulaym al-Karmini said: "Imam Bukhari died at the age of 62 at night of Ramadan. He was alone in the house. When we went in the morning he died."

"Imam Bukhari died on the night of Ramadan in 256 in the evening prayer on Saturday. He was buried after the noon prayer on Eid al-Fitr. Bukhari turns 62 in 13 days. Muhammad ibn Abu Hatim reported: "Abu Dharr said: I saw Muhammad bin Hatam Khalqani, the disciples of Muhammad ibn Hafsin my dream. I knew he had died. I asked, "Did you see my teacher Muhammad bin Hafsi?" And Khalqani looked at me and said, "Yes. He was like this." and he pointed He pointed at the roof. Then I asked him about al-Bukhari. He said, "I saw al-Bukhari too," and pointed to the sky. He would fall off the height of the area he was showing."

Abu Ali Ghassani said: "Abu Fath Nasr ibn Hasan Sakati came to Balance in 464 and told us: "There was a year of drought in Samarkand. Although people have repeatedly asked Allah for rain, there



was no rain. A man of good character and piety came to the judge in Samarkand and said, "I have an idea. I will tell it to you." He asked, "What is your opinion?" He said, "Let us go to the village of Khartang and pray near the grave of Imam Bukhari there. It may be that Allah will send down rain on us." The judge said, "A good idea," and went with them to Khartang. The judge performed the prayer with people. And all the people were weeping near the tomb. They asked the owner of the grave for rain.

Allah sent down abundant rain from the sky. No one could return to Samarkand and stay in Khartang for seven days because of the heavy rain. The distance between Samarkand and Khartang was three miles.

Khatib Baghdadi said in his "History" book: "Judge Abu Bakr Ahmed ibn Hasan Harashi informed us in Naysabur. He heard a hadith from the faqih Abu Ishaq Ibrahim ibn Ahmad Balkhi. "

Al-Khatib said in another hadith, "I heard from Ahmad ibn Abdullah Saffar Balkhi. He had heard from Abu Ishaq Mustari. He heard Muhammad ibn Yusuf Mustamli said, "He heard "As-Sahih" from Imam Bukhari ninety thousand times. But today there is no narrator except me."

The Importance of Sahih Al-Bukhari in Tafsir

By the commentators "Tafsir" is the interpretation of the meaning in the language, while preserving both the inner and outer meaning of the words of the Qur'an.

Siyarul-Nabi is a discipline which studies the Prophet's life.

The term "zuhd", according to my imagination, means renunciation of world, wealth, prestige, and position.

The word "riqaaq" means "health", "peace" and "living only for the hereafter." According to the lexicon scholars, "riqaaq" is a plural form of "roqiq" and the opposite of the words "hate" and "anger" which means "gentle nature."

The aforementioned disciplines are reflected in the work of Imam Bukhari. In addition to his profound knowledge of the Sunnah, Sīrah, and Tafsīr, he had sincere 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, elevated it to the highest level of art and made an invention that others could not. He has proven that Al-Jaami 'As-Sahih was different from other works. Scholars acknowledge that this discovery did not exist before Bukhari.

The work opens with the book The Beginning of the Revelation (في هال) and ends with the book Tawhid (يداج الت).

According to Umdat ul-qori, the Arabic word "revelation" (في هال) is "secret talk" (في هال الكلام), "inspiration" (الهام), "messenger" (السالة), "writing" (التابع). (الشارع) and is synonymous with these words.

Abu Abdullah al-Taymi al-Isbahani said that the word "revelation" means "to explain." His description of this is as follows: *يو كما فهمهم هال هم نال شار قول الهمامو التنبه هو* "Any gesture, inspiration, and understanding of the books is a revelation."

The reason that the chapter begins with the "Revelation" is the beginning of the prophecy which is directly related to the revelation.

Scholars and researchers have expressed differing views on chapters and chapter commentaries of Al-Jami 'As-Sahih.

Scientist Kirmani counts the number of books with less than 100 variations and 3450 chapters in different versions. Hoja Khalifa, the author of the book "Kashf az-Zunun", also supported this view.

Ibn Hajar Asqalani stated in his book "Fath ul-Bari" that the number of sections is 97. Dr. Mahmoud Tahhon, an Arab scholar of the 20th-century, supported Asqalani's view in his research

The Jordanian publication An-Nahda cited 91 books and 3882 chapters. The Arab scholar Sheikh Abdullah Gunaiman also cited information in the catalog "Dalil al-Qari" about this work. As for the number of hadiths quoted in the work, the scholar Ibn Salah said that they were 7,275, and 4,000 were unrepeated.

Imam al-Nawawi said in his work: "All the hadiths in Sahih Bukhari are 7275 and 4000 are excluded."

In recent years, Uzbek-language researches have produced 97 books and 3881 chapters in the hadith collection of "Sahih al-Bukhari" There are 7563 hadiths when they collected with repeated ones.

There are 1391 hadiths in the scope of the book, 344 hadiths related to any hadith, and 9082 the scope of all hadiths in this book.

Other scholars have added 122 hadiths to the mention. There are 1341 teachings in the book, most of which are repeated based on the text of the book.

All of the hadiths of the book contain 9082 except the mukuf of the Companions, the Tabi'een, and the praise of those who follow them.

Al-Jome' as-Sahih, nowadays widely distributed, is the first of many copies made by Ali bin Muhammad Yunini (d. 1302), a disciple of the scholar Muhammad ibn Yusuf Firabriy, who was twice heard and transmitted from Bukhari in Firabr and Bukhara.

There are also some copies based on the narrations of Hammad ibn Shakir (d. 902), al-Mahamili (d. 941), Ibrahim ibn Ma'qal Nasafi (d. 908) and Mansur ibn Muhammad Pazdavi (d. 932). These copies were not accepted by scholars because of their errors and shortcomings



In most cases, Imam Bukhari used the first chapter of each book to provide evidence-based evidence from the verses of the Qur'an.

For example, in the book *The Beginning of Revelation*, this is how we see:

1- باب كيف كان بدء الوحي إلى رسول الله صلى الله عليه وسلم و قوله جل ذكره (إنا أوحينا إليك كما أوحينا لى نوح و النبيين من بعده)
“How did the revelation come to the Messenger of Allah? Allah (swt) said: "Verily, We have revealed to you as We revealed to Noah and the Prophets after him." This verse is a strong evidence that the revelation was revealed to the Prophet (s.a.w.). He then consistently presented the hadiths that were in harmony with the scriptures, which supported them, and which were inextricably linked.

Separating Chapters on Interpretation of the Quran

In Al-Jami As-Sahih

The book "*Al-Jami As-Sahih*" is a collection of hadiths, narrators, jurisprudence and history. It is clear that there is an interpretation in the work.

Ibn Hajar Asqalani separated a book from the book "Jome'" (about commentary). Sheikh Mohammed Fuad Abdulbaqi has written a book about Imam Bukhari's attitude to the "Gharib ul-Quran"

Bukhari began the tradition of separating independent sections of commentary in hadiths. Muslim, who lived with him at the same time, had a small chapter in the *Sahih*, which consisted of seven chapters called *Tafsir*. At-Tirmidhi, in his "*Sunan*" and Nasa'i in his "*Al-Sunan al-Kubro*" have also opened chapters of interpretation.

In the commentary sections of the hadiths, the verses are mentioned in the form of the chapter title, and the following are the hadiths that are thought to relate to the verses. Chapters organized in this form are divided into sections of interpretation.

The interpretation of the verses of the Holy Quran with the words of the Prophet (a.s.) and his Companions is called *tafsir*.

The interpretation of a *tafsir* is an interpretation or a narration, which means to explain the meaning of a verse by another verse or hadith of the Prophet (s.a.w.), or by a narration from a companion or natural person.

There are many different opinions about Imam Bukhari, who was one of the scholars who studied both Hadith and *Tafsir*.

In particular, Khoji Khalifa cited information that he was an independent commentator of Imam Bukhari, besides the work of Hadith, based on the information of one of the famous disciples of Imam Bukhari Abu Abdullah al-Firabri (d. 932).

In addition, Dr. Abdurrahman Umayra, who published Imam Bukhari's "*Khalqu Af'al ul-Ibad*", also reported on the existence of an independent work of Imam Bukhari entitled "*at-Tafsir al-Kabir*" and currently has two copies at the Algerian National Library and in Paris. .

As we have already mentioned, it is natural for Imam Bukhari to write independent comments as a commentator among the commentators from different schools of *tafseer*.

In the hadith books written before al-Bukhari, we do not find a separate section, which was divided by the name of the commentator. Even in the work of Al-Musannaf of Abdurazzaq bin Hammam (d. 826), who died 45 years before Bukhari, such section is not found.

Also in the *Sunan* work of Imam Dorimi, a contemporary of Imam Bukhari, we find no section dedicated to interpretation.

However, in the hadith collections of Imam Muslim (b. 874) and Imam Tirmidhi (d. 892), written later in Bukhara, the commentary section can be found. This shows that the commentary was first introduced by Imam Bukhari.

In the section of *Kitab at-Tafsir* in *Sahihi al-Bukhari*, certain verses are written as chapter titles, followed by hadiths related to the verses.

Some books, other than the *Kitab at-Tafsir*, are also mentioned by specific verses. The chapters ending in this form constitute a book of commentary.

As we examined the interpretations of the chapters, the number of them was 1129. This shows that one third of the work is devoted to interpretation.

At the same time, there are 18 books that begin with verses. In addition to the commentary book, commentaries are cited in 613 verses in other sections, and 516 in the book of commentary. The proof of our opinion can be expressed more clearly by the following table:



Jiz (section)	Comments of the verses
1-juz	35 comments
2-juz	32 comments
3- juz	66 comments
4- juz	42 comments
5- juz	67 comments
6- juz	97 comments
7- juz	23 comments
8- juz	516 comments. This is the section of Kitab at-tafsir and al-Maghazi.
9- juz	51 comments
10- juz	33comments
11- juz	7comments
12- juz	30 comments
13 juz	71 comments.

This feature of the Sahih al-Bukhari illustrates the role and significance of Imam Bukhari's interpretation. It is also important to note that as a scholar, the scholar has added commentary to the hadith collection and, in some cases, left comments on philology.

In the commentary section of Bukhari, unlike the other hadith writers; he tried to expand the interpretative possibilities.

He provided commentary on the chapters of the "Kitobut Tafsir". On the other hand, the selection and sequencing of the hadiths in both the work and the relevant sections suggests that it has a different aspect than the interpretive chapters in other hadith works.

Although the commentary section of Bukhari in his work is the first example of this kind of work, it is possible to say that he used more than his commentary tradition, due to the high level of commentary among his contemporaries.

With Abdullah Ibn Abbas (r.a.), a specific field of interpretation was established.

The majority of the tafsir narrated by the Companions, about 80%, and most of them are from Abdullah Ibn Abbas. The scholars attribute this to the fact that the Sahabah was a bit younger than the others and his enthusiasm was great for the study of the Qur'an.

At that time, tafsir began to be formed as a separate field of knowledge in terms of the movement on Mushaf. The main source of this knowledge is the "tafsir narrations".

The inclusion of commentators in the writings by al-Bukhaari, Tirmidhi and Al-Nasa'i indicates that they did not at least approve of the Prophet's (pbuh) approach to interpreting the Qur'an as a whole.

If they had acted according to this view, they would not have allocated a specific section called

tafsir in their works, which directly or indirectly included the narrations of the Prophet (s.a.w.).

At the same time, the fact that tafsir narratives are transmitted in limited quantities and often relates non-narrated texts to verses indicates that they did not move at least in the third-century narrative interpretation.

Taking into account the traditional structure of classified works, it is clear that Bukhari's Sahih is a source which can create opportunities to express his own views.

Turkish researcher Fuad Sezgin considered this information to be approximately one-fifth of the Sahih texts, citing Bukhari's direct linguistic books by quoting or interpreting narrations.

According to him, Bukhari has omitted all or part of his hadiths, which he did not have the right to narrate, and often transmitted with the word "qola".

In the book of Tafsir, tafsir is only mentioned in the chapters, with no narration in some chapters.

The information given by al-Bukhari in the chapter on tafsir can be analyzed in the form of 'words' and 'tafsirs of tafsir narrated by the chapters.'

This feature of the Sahih al-Bukhari illustrates the role and significance of Imam Bukhari's interpretation. It is also important to note that as a scholar, the scholar has added commentary to the hadith collection and, in some cases, left comments on philology.

Al-Bukhari sometimes explains tafsir narratives that help him to understand verses in chapters. Some of the aforementioned examples may be included in this group if we interpret the tafsir narrative in the form of information from the Prophet (PBUH), the Companions, and the followers of the Prophet (pbuh) who are directly explaining the verses. We have only mentioned such information to give an example of Bukhari's unified approach to word interpretation.



It can be seen that almost all of the interpretations of Bukhari related to the Companions narrated by the Kita but-Tavsir belong to Ibn Abbas. For example, in the section 158 of Surat al-Baqara, "Verily, Safa and Marwa are among the slogans of Allah." he narrated "Qola Ibn Abbas (r.a.)" like "is stone" In this example an issue deserves attention.

The narration of al-Bukhaari in order to interpret the word "Safa" was in fact the explanation of the word "عَفُون" in Surah al-Baqara 266. Al-Tabari and Ibn Abi Hatim have also mentioned this hadith in the interpretation of this ayat

In this example, Bukhari uses other information about another word made from the same root when commenting on a word. Another noteworthy aspect is that this narration, which is quoted in the commentaries, is mentioned here without any mention.

On the subject of the Sura an-Naas, "Ibn 'Abbas (ra) narrated:" "الووساس" "When a child is born, Satan whispers. When the name of Allah mentioned he will be driven out. He will dwell in the heart of the child if Allah is not mentioned."

However, this statement of Ibn 'Abbas (pbuh) is transmitted with slight variation in the books of tafsir. In Surat al-A'raf, it is stated in the verse: Show me and I will look at you. "He mentioned the words of Ibn Abbas (ra) in the form of "give me" (أُتِن), linking to the expression "rny" in the subject of the verse.

It is possible to say that the narratives that Bukhari collected in the chapters are in harmony with the themes of the chapter and constitute a mutually exclusive whole. Certainly, the presence of this condition in each chapter requires detailed research. In many chapters, one can easily state that there is a consensus between the order of hadith and the ideas expressed in the chapters.

To sum up, Bukhari has worked hard on the harmony of the chapters and hadiths, and the harmony between the hadiths, and their arrangement in a meaningful way. This is manifested only in the form of an opportunity to express his personal views, in a way that does not allow interpretations to permit him to transmit the legends.

The fact that he put questions on interpretations, along with the interpretative information he provided in the translations, actually expanded the possibilities of interpretation in a work that went from the principle of narration.

However, this is not enough, however, when viewed from the point of view of an ideal explanation such as uncovering every aspect of a verse or reaching a conclusion.

The relation of Tafsir to the book Al-Jami 'as-sahih can be summarized as follows:

- ✓ The fact that al-Jaami 'al-sahih containing various books indicates that it is related to the section of tafsir and not the hadith and fiqh. For example: the Book of Revelation, the Book of the Beginning of Creation, the Prophets, the Book and the Sunnah, the Book of Tawheed, the Book of Interpretation, the Book of Virtues.
- ✓ It contains interpretations of commentary in many different books. For example: the Book of Faith, the Book of Tillings, the Book of Injustice, the Book of Testimony, and so on.
- ✓ In some places, Imam al-Bukhari interprets verses from the Qur'an or quotes from the Qur'an without quotations and hadiths. This is mentioned in many parts of the work.