

Methodology Study Hadith by Imam Bukhari

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Abstract

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Apart from the Qur'an, hadith is also a source of Islamic law. So the study continues, because not all hadith can be used as evidence. For this reason, there is a need for an in-depth study of the hadith. Knowledge of the rules or methods of hadith is needed so that the study of hadith is more perfect, the purpose of this study is to find out what methods are used by Imam Bukhari in his study/research of hadith, so that it becomes an authentic hadith. This research method is to examine a number of books, journals, scientific works related to the problems to be studied. Imam Bukhari requires that the authentic hadith is a continuous chain, that the narrators actually meet or the minimum requirement is between narrators at one time, and regarding the level of knowledge or the nature of the narrators, he emphasizes the existence of the highest criteria. He also compares the content of the hadith from the written hadith with that from rote. If there is a difference between them, then Imam Bukhari will choose written form rather than rote, because written form is considered more authentic.

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INTRODUCTION

There is no doubt that hadith is the second source of islamic teachings after the qur'an. Given the existence of hadith, the study or study of hadith will continue to be carried out, not only by muslims, but by anyone with an interest in it. Unlike the verses of the qur'an, all of which can be accepted as evidence, not all of the hadiths can be used as references or evidence. Some hadiths can be used and some are not. Herein lies the need to examine hadith. In order to be able to research the hadith properly, it is necessary, among other things, knowledge of the rules and or methods. (azami, 2002: 10). On this basis, scholars, especially those who study hadith, have tried to formulate rules and or methods in the study of hadith. The fruit of their dedication and hard work has produced excellent rules and various methods in the study of hadith, especially for researching the narrators who are the links in the transmission of hadith (sanad). (Rinjani, 2021)

It can even be said that for this sanad study, methodologically it is relatively well established which is supported by supporting tools. Especially nowadays, by utilizing computer technology, hadith studies can be carried out very efficiently and more accurately, (Zulhamdi, 2019) with the ability to access far more references. Meanwhile, for the study of matan or hadith texts which contain information from or about the prophet muhammad saw, methodologically it is still far behind. For this reason, efforts should continue to be made to develop or formulate rules and methods for the study of matan hadith. In relation to the study or research of matan hadith, (Harahap, 2019) broadly speaking, it includes three activities or stages, namely (1) conducting criticism or selection of matan hadith (naqd al-matn), (2) interpreting or interpreting matan hadith (syarh al-matn), and (3) perform a typology or classification of hadith matan (qism al-matn). (Salwa, 2022)

These three activities ideally can be taken in the whole process of hadith study. If each of the three can be applied properly, it is hoped that the criticism or selection activities can determine the hadiths that are valid. (Rohman et al., 2019) furthermore, if the authentic hadiths require interpretation, then they are interpreted to obtain proportional meaning content. Up to this second stage of research, the meaning of the hadith which was previously declared valid can also be accepted (maqbul).

Meanwhile, for the next stage, typology or classification is intended to make various categories of hadiths. (Afianto & Al-Faraby, 2018) this third stage can be said to be part of the interpretation of the hadith, it's just that it is more oriented to better explain the implementation and practice of the content of the hadith. From all three stages, it is expected to produce a hadith that is valid, acceptable, as well as having clarity that can be practiced. . (ismail, m. Syuhudi, 2012: 15)

The purpose of this research is to find out what methods are used by imam bukhari in his hadith studies/research so that they become authentic hadiths. (Aulia et al., 2017) this research method is by examining a number of books, journals, scientific works to obtain concepts and theories related to the problems to be studied.

THEORETICAL STUDY

The theory used in this study is the theory of imam bukhari's study in selecting his hadith so that it becomes authentic hadith, the theory of external criticism/criticism of hadith sanad and internal criticism/eye criticism) hadith used by hadith narrators, especially by imam bukhari, so that imam bukhari can select which hadith are authentic and which are not.

The theory employed in this study is imam bukhari's theory for selecting authentic hadiths. It involves the application of external criticism, which examines the chain of narrators in hadiths, and internal criticism, which scrutinizes the content of the hadiths. These theories were utilized by hadith narrators, particularly imam bukhari, to distinguish between authentic and unreliable hadiths. When combined, these theories form a cohesive paragraph.

METHOD

This research is a library research that examines the works of imam bukhari both in the explanations in books, scientific works, regarding the methods used by imam bukhari in studying hadith, as well as browsing webs related to the discussion of this research.

DISCUSSION AND RESULT

Bibliography of imam bukhari

Imam bukhari was born in bukhara, uzbekistan, central asia. His complete name is abu abdullah muhammad ibn ismail ibn ibrahim ibn al-mughirah ibn badrdizbah al-ju'fiy al-bukhari, but he is better known as al-bukhari. Who was born on friday, precisely on the 13th of shawwal 194 h (july 21, 810 ad). His grandfather's name was bardizbeh, descended from a zoroastrian persian. However, his parents, namely mughoerah, were muslims who were under the tutelage of al-yaman el-ja'fii. Actually, imam bukhari's childhood was full of concerns. Apart from being an orphan, he is also in a condition of not being able to see/blind (because after he was born, imam bukhari soon could not see). His mother always tried and prayed for her son's recovery. Alhamdulillah, thanks to the permission and grace from allah s.w.t, when he was ten years old his eyesight recovered. (shaykh muhammad said mursi, 2007: 351).

Al-bukhari is a hadith expert who is famous among all hadith experts from the past until now along with imam muslim, (Zulhamdi, 2020) imam ahmad, tirmidhi, an-nasai, and abu dawud, and ibn majah. Even in the books of hadith and fiqh, the hadiths narrated by imam bukhari occupy the highest degree. Some people practice it with the title amirul mukminin fi hadith (the ruler of the believers regarding the science of hadith). In the field of hadith, almost many scholars in all corners of the world use the hadith narrated by buhari as a reference.

The place where imam bukhari was born was included in russia, which at that time was the center of islamic scientific culture after baghdad, medina and damascus. This area has given birth to famous philosophers such as ibn sina and al-farabi. This includes well-known scholars such as al-biryani, al-durdjani, zamakhsari and others, who were also born in the central asian region. Although the region has fallen under the rule of the soviet union (russia), but according to chantal lemercier quelquejay and alexandre benningesen in their book "islam in the soviet union" (new york, 1967), there are still many muslims with a total of 30 million. So that it is a country with the 5th largest muslim population in the world after indonesia, pakistan, china, india, (jamil ahmad, 1996: 93).

Bukhari was educated in a religious family were devout. In the explanation of the book as-siqat, according to the writings of ibn hibban that the father of imam bukhari is known as a person who is very careful about issues whose laws are still in doubt (syubhat) or known as people who are wara', especially regarding matters that are unlawful. . His father is also a maliki scholar and is also a religious scholar/mudir of imam malik, (Al-Bukhari, 1992) his father is a prominent scholar and also an expert in jurisprudence. His father died when imam bukhari was a child. Imam bukhari's attention to the complicated and difficult science of hadith had existed since he was ten years old, until at the age of sixteen bukhari had mastered and memorized books such as "al-mubarak" and "al-waki".

Sheikh ad-dakhili was the teacher of imam bukhari, who was a famous hadith scholar at that time in bukhara. At the age of sixteen with his family, he visited the holy cities of medina and mecca, where in both cities he studied with renowned teachers in the field of hadith. Then when he was eighteen years old he wrote his first book "qudhaya as shahabah wa tabi'in" (legal issues in the time of the companions and tabi'in).

Imam bukhari, who was accompanied by his teacher, sheikh ishaq, collected authentic hadiths in one book, of which 1 million hadiths narrated by 80 thousand narrators were re-sorted so that they became 7,275 hadiths. Among his teachers in acquiring knowledge of hadith and hadith include ibn rahwahih, ali ibn al-madini, ibrahim al-bakhi, ahmad ibn hanbali, yahya ibn ma'in, muhammad ibn yusuf al-faryabi, maki ibn muhammad ibn yusuf al-baykandi. Instead, there are 289 hadith experts whose hadiths are referred to in his sahih book.

Imam bukhari is famous for his very strong memorization power, which was stated by his brother rashid ibn ismail. The imam's brother said that when he was young, bukhari and other friends attended lectures and lectures by ulama balkh. Unlike other students, imam bukhari never wrote notes while in college. He was often criticized by his friends by wasting time for not taking notes in lectures, but bukhari did not answer and remained silent. Once, because imam bukhari was annoyed with the criticism of his college friends, bukhari finally challenged his friends and brought their notes, then imam

bukhari repeated exactly what his teachers had said during the lecture and lecture process. So that his college friends were amazed, because bukhari could memorize 15 thousand hadith by heart, complete with various information that his friends did not have time to record.

Imam bukhari while in iraq, was met by ten hadith experts who tested imam bukhari's level of ability. During the meeting, the ten scholars proposed a hundred hadiths that were deliberately reversed to test his memorization. The results turned out to be very encouraging. He repeated correctly every hadith that was wrong, then corrected it, then mentioned the correct hadith. Imam bukhari was able to memorize all the incorrect hadiths sequentially, according to the order in which they were asked and the order in which the hadiths were asked, then corrected each of the incorrect hadiths. This advantage is very extraordinary from an imam bukhari, because imam bukhari is able to memorize only one time hearing it.

Imam bukhari besides being popular as a hadith expert, in his daily life he also does other activities, such as sports. For example, he also often practiced archery until he was smart, so often he did archery activities, so that imam bukhari never missed the habit of learning archery except twice. Archery is the embodiment of the sunnah of the prophet which encourages muslims to learn archery and use other weapons of war.

The fame of imam bukhari's scholarship was admired and recognized throughout the islamic world. For example, in naisabur, where imam muslim is from, who is also an expert on hadith and is also a student of imam bukhari and who wrote the book sahih muslim, the arrival of imam bukhari in 250 h was greeted with majesty, including by his own teacher muhammad ibn yahya az-zihli. In the book sahih muslim, imam muslim writes. "when imam bukhari arrived in naisabur, i did not see the scholars, regional leaders, and townspeople welcoming him as extraordinary as they did to imam bukhari". But then the fitnah occurred so that imam bukhari was forced to leave the city and return to his village, namely in bukhara. As in naisabur, in bukhara he was also greeted with great fanfare. However, in reality slander also hit imam bukhari, who came from the governor of bukhara himself, khalid ibn ahmad az-zihli who later also received punishment from ibn tahir as the sultan of uzbekistan.

Some time later, the residents of samarkand asked imam bukhari to settle in samarkand, which is a neighbor of uzbekistan, imam bukhari finally settled in samarkand. When he arrived at khartand, which was one of the small villages before samarkand, imam bukhari came and visited his brother. But finally there imam bukhari was sick for several days. And finally died right on the night of eid al-fitr on the 1st of shawwal 256 h at the age of 62 (sixty-two). Imam bukhari was buried for the midday prayer on eid al-fitr. (shaykh muhammad said mursi, 2007: 351).

Imam Bukhari's Teachers and Ranks (*thabaqah*)

On his travels to various countries, he met well-known sheikhs who could be trusted. Imam bukhari said: "all the hadiths that i wrote came from 1,080 hadith expert teachers, all of these teachers were hadith experts and believed that faith was the realization of speech". Among the hadith scholars are ahmad ibn hambal, yahya ibn ma'in, maki ibn ibrahim al-balkhi, ali ibn madini, muhammad ibn yusuf al-firyabi, and ibn rahawaih, and muhammad ibn yusuf al-baykandi, teachers who the hadith is narrated in sahih bukhari totaling 289 teachers. (muhammad abu ayuhbah, 1993: 41 - 42), his teachers according to al-hafizh are divided into five tabaqah (levels), namely: first thabaqah, teachers who accommodate hadith from tabi'in, teachers who fall into the category these include: muhammad ibn abdilah al-ansari who received hadith from humaïd; makki bn ibrahim from yazid ibn abi ubaid; abu hashim an-nabil of yazid bn abî ubaid; ubaidilah ibn musa from ismail ibn abi khalid; abu nua'im from al-a'masy; khallad ibn yahya from isa ibn thuhman; then ayyasî and isham bn khalid whose hadith was narrated from huraiz bn uthman. In short, their teachers are part of the tabi'in scholars.

The second thabaqah, is a scholar who is at the same time as the first thabaqah cleric, but the teacher on the second thabaqah does not receive directly from the tsiqah tabi'in teacher. People included in this group include; ayyub ibn sulaiman ibn bilal, abu mashar Abdul A'la ibn mashar, and said ibn abi maryam, and adam ibn abi iyas, and so on. The third tabaqah, which is the middle thabaqah of the many teachers of imam bukhari. These teachers are included in the thabaqah classification because they do not meet the tabi'in teachers.

Therefore, the gurur on the third thabaqah only gets the hadith from the tabi'at-tabi'in thabaqah only. As for what is included in the third thabaqah classification, among others are; nua'im ibn hammad, yahya ibn ma'in, ali ibn al-madini ahmad ibn hambal, ishaq ibn ruhawaih, uthman ibn abi syaibah, abu and bakr ibn abi syaibah, and qutaidah ibn said, sulaiman ibn harb, and others. In this third thabaqah, imam muslim also recited the hadith from them as well.

The fourth thabaqah, the teachers who belong to this thabaqah have the same principle as the third thabaqah when obtaining hadith. As for what distinguishes it is, if in the third thabaqah it is more reasonable to obtain and hear the hadith than this fourth thabaqah. Imam bukhari only narrates the hadith obtained from this fourth thabaqah group if he does not get the hadith from his teachers who are in the third, second and first thabaqah (above the fourth thabaqah level). People who are included in the tabaqah are; ahmad ibn an-nadhr, muhammad ibn yahya adz-dzuhuli, muhammad ibn abdirrahim sha'iqah, abu hatim ar-razi, abd ibn humaid, and other scholars in his class. The last tha bawah is the fifth thabaqah, some people whose hadith are only used as consideration in determining the age of the hadith narrators and those who are included in the path of hadith narrators. He accepted the hadith from the fifth tabaqah because of the mashlahah. People who are included in this fifth thabaqah classification are; husayn ibn muhammad al-qabbani, abdullah ibn al-ash al-khwarizmi, abdullah ibn hammad al-amali, and the like. Hadith narrated by him which is obtained from the fifth thabaqah teacher is relatively small in number.

Imam al-bukhari's disciples

The students who received the hadith from imam al-bukhari are so numerous that they are countless. So many people assume about 90 thousand students. Who got it directly from him. (muhammad abu ayuhbah, 1993: 42) the following is a brief history of those who became his students: (shaykh ahmad farid, 2008: 502-504)

- 1) Muslim ibn hajjaj, whose name is muslim ibn hajjaj ibn muslim ibn wardi ibn kawisyadz al-qusyairi an-naisaburi. His nickname is husayn. Muslim ibn hajjaj was born in 202 h and died on the 25th of rajab in 261 h in one of

the areas in naisabur called nasr abad. His greatest work is the book sahih muslim.

- 2) Abu isa at-turmidhi, whose name is muhammad ibn isa ibn saurah ibn musa ibn adh- dhahak as-sulami. He was born in 206 h and died in 279 h, among his book works are jami 'at-tirmidhi and al-llal wa asy-syama'il.
- 3) An-nasa'i, whose name was ahmad ibn shuaib ibn ali ibn sinan ibn dinar. Born in the city of nasa', one of the areas in khurasan, in 215 h and died in 304 h. The book he wrote was as-sunan al-kubra, he gave the book as a gift to the mayor of ramallah. When receiving the book, the mayor asked imam an-nasa'i, "are all the hadiths in his work included in the sahih category?" imam an-nasa'i then gave the answer, not all. Furthermore, the mayor asked imam nasa'i to filter out the authentic hadith only. The results of the selection of the hadith were given our name al-mujtaba known as the book of sunan an-nasa'i.
- 4) Ad- darimi, whose name is abdullah ibn abdirrahman ibn al-qufl ibn bahram ibn abd ash-shamad at-taimi ad- darimi. His name is abu muhammad. Ad- darimi was born in 181 h and died in 255 h. As for his famous work, as-sunan.
- 5) Abu hatim ar-razi, was born in 195 h and died in 277 h at the age of 82 years. Abu hatim ar-razi produced his book called the book al-jarh wa at-ta'dil.
- 6) Ibn khusaimah, whose name was abu bakr ibn ishaq ibn khuzaimah. Adz-dzahabi ran ibn khuzaimah with the title imam aimmah (imam of the imams) and sheikh al-islam. He was born in 229 h and died in 311 h.
- 7) Abu abdillah husain ibn ismail al-mahamili, born in 198 h and died in 330 h, abu abdillah husain ibn ismail al-mahamili is a person who has advantages, namely, obedient to religion and tsiqah and an honest person,
- 8) Ibrahim al-harbi, born in 198 h and died 285 h. He is in the fields of jurisprudence, language and literature, including one of the high priests.
- 9) Abu bakr bin abi ashim al-hafizh, born in 230 h and died in 278 h. In the field of fiqh, he is a follower of the ad-dzhahiri madhhab in the field of fiqh. And he was once a judge in the ashfahan region.
- 10) Al-farbari, born in 231 h and died 330 h. Al-farbari was the last student of imam al-bukhari who died, who narrated the hadith from the book sahih

al-bukhari from imam al-bukhari. Many people from all over the world came to meet al-farabi to receive the sanad from sahih al-bukhari.

- 11) Sahih ibn muhammad jazarah, he has a strong memory. Among his teachers were abu nadhr at-tammar, yahya ibn ma'in, said ibn sulaiman and ahmad ibn hambal, sahih ibn muhammad jazarah died in 292 h.
- 12) Abu ishaq ibn ma'qal an-nasafi, he succeeded in narrating sahih al-bukhari with his isnad in the moroccan region. He died in 292 h.

Hadith Sanad Criticism and Hadith Matan Criticism

The language of criticism is a language transfer from the word naqd or from the tamyiz language. Which means trying to find errors and mistakes, (w.j.s. poerwadarminta, 1976: 965) meanwhile the word isnad/sanad has the same language meaning (thariq) which is the backing or path, meanwhile according to the terminology of hadith, isnad is a way that gives us instructions towards matan. Hadith, (muhammad subhi al-salih, 1989: 4-5) then matan in terms of language means high and hard land or the back of the road (front of the road). (ibn manzur, t.t, 434-435) mattan hadith according to the science of hadith is the end of the sanad, namely the words, deeds, and decrees of the prophet muhammad, which is called after the sanad is finished. Matan hadith is the content of the hadith. And the word hadith comes from arabic (al-hadis) the plural is (al-ahadis) which means new. (muhammad subhi al-salih, 1989: 4-5).

Meanwhile, according to the term, hadith is given different meanings according to scholars, according to ibn al-subki hadith is all the words and deeds of the prophet muhammad. He did not include the taqrir of the prophet muhammad. As part of the formulation of the definition of hadith. Meanwhile, the opinion of well-known scholars says that hadith are all words, deeds, taqrir, and things that are based on the prophet muhammad. (muhammad mahfuz ibn abdullah, 1394 m: 8) so the criticism of hadith sanad is researching, evaluating, and tracing hadith isnads regarding the history of narrators and the process of receiving these hadiths from their teachers by trying to examine the shortcomings and mistakes of a series of isnads in order to examine the truth, namely quality of hadith (authentic, hasan and daif).

According to w.j.s. poerwadarminta (1976: 965), the language of criticism is derived from the word naqd or from the tamyiz language. This means trying to find errors and mistakes. Meanwhile, the word isnad/sanad has the same language meaning of 'thariq', which is the backing or path. However, according to the terminology of hadith, isnad is a way that gives us instructions towards matan hadith, as explained by muhammad subhi al-salih (1989: 4-5).

Matan, in terms of language, means high and hard land or the back of the road (front of the road), as ibn manzur (t.t, 434-435) states. Matan hadith, according to the science of hadith, is the end of the sanad, namely the words, deeds, and decrees of the prophet muhammad, which is called after the sanad is finished. Matan hadith is the content of the hadith, and the word hadith comes from arabic (al-hadis), the plural is (al-ahadis), which means new (muhammad subhi al-salih, 1989: 4-5).

However, scholars have different opinions about the definition of hadith. According to ibn al-subki, hadith refers to all the words and deeds of the prophet muhammad, excluding his taqdir. On the other hand, well-known scholars say that hadith refers to all words, deeds, taqdir, and things that are based on the prophet muhammad (muhammad mahfuz ibn abdullah, 1394 m: 8).

Therefore, the criticism of hadith sanad involves researching, evaluating, and tracing hadith isnads regarding the history of narrators and the process of receiving these hadiths from their teachers. This is done by examining the shortcomings and mistakes of a series of isnads to examine the truth, which is the quality of hadith (authentic, hasan, and daif).in his hadith studies, imam bukhari uses two methods, namely the sanad criticism method and the matan hadith criticism method.(Turaev, 2022)

(1) Method of criticism of hadith sanad

When selecting and collecting authentic hadith, imam bukhari took 16 years to visit various regions to meet the hadith narrators, select and collect the hadith. Among the areas he visited were baghdad (iraq), hijaz, (mecca, medina), basra, kufa, egypt, to west asia. In baghdad, bliau often met and discussed with the great scholar, imam ahmad ibn hambali. From a number of these areas, he met 80 thousand narrators. From that perwai

imam bukhari collected and memorized 1,000,000 hadiths. However, not everything that he memorized was directly narrated, but first screening (selection) was carried out with a super strict selection, including whether the isnad (history) in the hadith is continuous and whether the carrier/narrator of the hadith can be trusted and has a strong memory/tsiqqah. According to ibn hajar al-asqalani, finally from 1 million hadiths he produced 9082 hadiths which were collected in his famous work al jami'al-sahih which is known as sahih bukhari. (ismail, m. Shuhudi, 2012: 15)

(2) Method of criticism of hadith matan

When studying a hadith, imam al-bukhari also compares the text of his hadith/matan in writing with the hadiths narrated orally/memorized. In this method, if there is a difference between what is written and rote/oral, usually what is obtained in writing is preferred over what is obtained from rote/oral, because it is considered that the lahfaz is stronger. Imam bukhari once applied this technique when he encountered a hadith about raising hands during bowing at prayer times, which was narrated by sufyan which was obtained from ibn mas'ud. After comparing it, he decided to take the hadith that was narrated by yahya ibn adam who had seen it in the book of 'abdullah ibn idris (in writing), and in the eyes it did not contain an editorial that invites debate. (ismail, m. Shuhudi, 2012: 35)

The Book of Jami 'Musnad Sahih Imam Bukhari

(1) Method of compiling al-jami' al-musnad al-sahih (ash-shiddieqy, 1980: 35)

From the collection of hadith books written by imam bukhari, it can be understood that the method of collecting hadith is endeavored to fulfill the standard requirements for collecting al-jami', namely to fully mention 8 sub-disciplines of hadith which include hadiths of aqidah, law, al-riqaq, al -syama'il, about slander, qira'ah and interpretation, individual morals and stories and manaqib. Each history is strengthened by the presence of a chain of chains. Filtering the hadith that sanya gives place to adits with

authentic quality, the goal is that none of the hadiths of hasan quality, let alone dha'if, are listed in our authentic bukhari.

Regarding the criteria for authenticity of a hadith carried out by imam bukhari, it is very strict, especially to the character of the narrator and is believed to be muslim, critical thinking (developing), known to never lie / honest, never make mistakes due to forcing himself because he is old (mukhtalith), always do justice, is famous for his tsiqah/strong memorization, his heart always feels prosperous, at least other people have bad thoughts about him and istiqamah in aqidah as long as his life is of good quality (never commits and supports bid'ah in bad things). The personality criteria of the narrator mentioned above must also be strengthened by the combination of reality between the ability to memorize with accuracy and the relatively long meeting time between the narrator and his hadith teacher. In other words, imam bukhari is only willing to accept hadiths that come from narrators from the first rank / thabaqah circles. Al-jami' al-bukhari hadith book does not target the quality of the hadith except that it prioritizes the nature of effort, this shows how imam al-bukhari does not show it off, even though the number of authentic hadith treasury is more than 100 thousand hadiths, but is more bound by hujjah estimates before allah subhanu wa ta'ala.

(2) Composition of writing al-jami' al-musnad al-sahih (ismail, m. Shuhudi. 1988).

From his hard work when researching and compiling hadiths to ensure their validity, finally a book of hadith was compiled as it is known today. His hard work was manifested in a statement by imam bukhari "i have compiled the book of al-jami 'al-musnad al-sahih as the result of screening from 600 thousand hadiths for sixteen years." in compiling this book, and to determine the validity of a hadith, in addition to trying physically, it turns out that imam bukhari also did not abandon non-physical aspects. From the news stated by one of the students of imam bukhari named al-firbari that imam bukhari once heard muhammad ibn isma'il al-bukhari say: "i gathered this al-jami' al-musnad al-sahih in the

masjid al-haram , i will not make any hadith into the book until i pray istikharah 2 rakaat then i really believe that the hadith is authentic hadith.

There are four kinds of systematics that are known in the technique of writing a book of hadith, first, namely the systematics of the sahih and sunan books, which are books that are arranged by dividing into several books and each book is divided into several chapters. Second, the musnad system, which is a book of hadith compiled according to the name of the first narrator who received it from the apostle, for example all hadiths narrated by abu bakr were placed under the name of abu bakr. Third, a book of hadith compiled based on five specific sections, namely the hadith section that contains commands, contains prohibitions, contains news, contains worship and a section that contains af'al in general. Fourth, the books are arranged according to a systematic dictionary.

The book of hadith by al-bukhari was compiled using the first systematic model, namely by dividing it into certain titles with the term book totaling 97 books. The term book is divided into several subtitles with the term chapter totaling 4550 chapters, starting with the bad'u al-wahy chapter then followed by kitab al-iman, kitab al-'ilm, kitab al-wudu and so on with a total of 7275 hadiths. Including those that are repeated or as many as 4000 pieces of hadith without repetition. It is necessary to note, there are a number of books that do not contain chapters, there are also a number of chapters that contain many hadiths but some contain only a few hadiths, even some chapters that only contain verses of the qur'an without any hadith, even some are empty without content.

(3) Assessment of the book of al-jami 'al-musnad al-sahih

It is a natural thing if a work will reap criticism from people, as well as at the same time it will also get praise. Likewise, the evaluation aimed at the book by imam bukhari, there are those who give criticism and others who give praise. As for the criticism addressed to this book by dar al-qutni with regard to eighty narrators and 110 hadiths that do not meet the high standards of other imam bukhari hadiths. The criticism of dar al-qutni was refuted by ibn hajar al-'asqalani, because after careful research, what dar al-qutni said were mu'allaq and even munqati' hadiths turned out to be all

marfu' and muttasil. It's just necessary to know that imam bukhari often repeats several hadiths, chopping up and summarizing them in several different chapters according to the needs obtained from the hadith or adapted to certain chapter titles, this he did because of certain needs contained in the sanad or matan. The hadith.

As for the intention to repeat the hadith in several places is to reproduce or show the existence of sanad or differences in pronunciation. Imam bukhari very rarely mentions only one kind of sanad and only one kind of lafaz in several different places. Another criticism of this book relates to the hadith of 'aisha regarding the problem of the magic of the prophet carried out by labid bin a'sam. Accepting the hadith about the bewitchment of the prophet will endanger the principle of 'ismah al-nabawi and will help justify the slander of the disbelievers that we are followers of a prophet who was affected by magic, even though the slander of the unbelievers has been denied by allah subhanahu wa ta'ala. Among these criticisms were raised by muhammad al-gazali, jamal al-din al-qasimi, al-jassas, and muhammad abduh.

Observing the judgments of both those who criticize and who praise, it seems that those who criticize highlight the contents of this book in more detail, while those who praise more generally highlight that the book is the work of someone who deserves to be judged that way. Thus, even though it has been assessed as a book of hadith with such high value, it does not rule out the possibility of criticism or even errors, and does not rule out the possibility of further study of the book of al-jami' al-musnad al-sahih by al-bukhari for generations. Next.

CONCLUSION

Imam bukhari is a famous hadith expert who gets the highest title for hadith experts, namely amir al-mu'minin fi al-hadith and is agreed upon as the author of the most authentic hadith books. After doing research on the hadiths, the criteria for authentic hadith according to imam bukhari is the existence of a chain of connections, imam bukhari emphasizes the existence of positive information about the narrators that they have actually met or at least one time and in terms of the nature or level of knowledge of the narrators of imam

bukhari determine the existence of the highest criteria. In conducting research on a hadith, imam bukhari also compares the contents of the texts (matan-matan) of the hadith in written documents with the traditions obtained orally/memorized. If there is a conflict/difference between the written form and the oral form,(Karimov & Doniyorov, 2019) imam bukhari usually prefers the written version rather than the memorized/oral version, because the hadith in written form is considered stronger than the oral form. In compiling his book he uses the systematics of authentic and sunan books, namely by using the terms book and chapter. In general, the book of hadith by imam bukhari is the most authentic book of hadith among the books of hadith that exist today, however, it does not rule out the possibility of criticism of it.

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