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WORKS DESCRIBED WITH THE NAME OF THE ṢAḤĪḤ

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Abstract: This article is dedicated to the study of the works published under the name of Ṣaḥīḥ. Muḥaddith have collected ḥadīths in books written in different styles. One of the types of ḥadīth books is Ṣaḥīḥ or sihah books, which only have ḥadīths that meet the requirement of authenticity. Also, among the general public and scholars who are not engaged in the science of ḥadīth, they consider the works of Imām Bukhāri and Muslim as the books that contain authentic ḥadīths. This article shows that other muḥaddiths have also collected authentic ḥadīths.

Key words: Ṣaḥīḥ, ḥasan, weak, collection, stain, sanad, mustadrak.

In the process of studying the history of the ḥadīth science, it is witnessed that the collected works of ḥadīths began to appear at the end of the first century of the Hijri. First, simple books were written, then collections based on narrators, divided into chapters. By the end of the II century Hijri (IX century AD), many books were written about ḥadīth. However, the level of reliability of the ḥadīths in these books is different, i.e., there are mixed authentic, ḥasan and weak ḥadīths.

Imām Bukhāri is considered to be the only scholar who started compiling the authentic ḥadīths into one book. His mentor in the implementation of this work is Isḥāq ibn Ibrāhīm Ḥanẓalī, known by the nickname Ibn Rāhwayh, a scholar who is the emir of believers in the field of ḥadīth and jurisprudence. One day, the scientist Saʿīd to his students: "I wish you would compile a concise book containing only authentic ḥadīths of the Prophet (p.b.u.h)!". Imām Bukhāri said: "This word of my teacher has settled in my heart. As a result, he said, "I started compiling Al-Jāmiʿ al-Ṣaḥīḥ "[1].

First, it is appropriate to familiarize yourself with the term Ṣaḥīḥ. In the Ṣaḥīḥ dictionary, the meanings of "reliable", "healthy", "correct" are given in the iṣṭilāḥ, and the ḥadīth is transmitted from the beginning to the end by fair and accurate narrations from each other, and its narrators are shadhdh, and there is no defect in the text and text of the ḥadīth[2]. In other words, 1) ḥadīth stain must be continuous, that is, connected; 2) narrators should be fair; 3) the conquest of the narrators; 4) that the ḥadīth should not be false and 5) that it should not be malicious[3].

There is no consensus on the number of authentic ḥadīths. Maybe there are many of them. That is why the muḥaddith did not aim to collect all authentic ḥadīths in one place, but tried to collect them based on the requirements and conditions of their books. So, the books that have been written so far have not

[1] See: Taqī al-Dīn al-Nadwī. Imām al-Bukhāri. Damascus : Dar Al-Qalam, 1994. – P. 84.

[2] See: Maḥmūd al-Ṭaḥḥān. Taysir Mustalah Hadith. Al-Riyadh: Maktaba Al-Ma'arif lin Nashr, 2004. – P. 44.

[3] See: ʿAbd Allāh Sirāj al-Dīn. Commentary On The poem Al-Bayquniyyah. – Makhachkala: Dar Al-Risala, publishing year of not indicated. – P. 38-39. 4.

covered all authentic ḥadīths [4]. Also, a ḥadīth considered Ṣaḥīḥ according to one muḥaddith may not be Ṣaḥīḥ according to another. After all, it should also be mentioned that although the conditions for a ḥadīth to be Ṣaḥīḥ, that is, reliable, are clearly indicated, approaches to it may be different, because in this regard, it is appropriate to pay attention to the works of the modern scholar Shaykh Muḥammad 'Awwāmah.[5].

Imām Bukhāri's "Ṣaḥīḥ " is the first to be written among the works named Ṣaḥīḥ . The full title of this work is "al- Jami' al-musnad as-Ṣaḥīḥ al-mukhtasar min umur Rasulullah (peace be upon him) wa sunanih wa ayyamih"[6], it is considered the first work to collect only authentic ḥadīths and it was completed in 16 years[7]. In it, he collected ḥadīths narrated from Rasulullah (p.b.u.h) with Ṣaḥīḥ, consistent sanad, whose narrators were fair and authoritative. This work has been published many times and many commentaries have been written on it. It is considered the most reliable source after the Qurʾān due to the reliability of its narrators and the fact that the ḥadīth text is used in many cases and for other reasons. The author collected 600,000 ḥadīths, according to Ibn Ṣalāḥ and Nawawī, the book contains 7,275 ḥadīths, and 4,000 ḥadīths without repetition.

It is mentioned in the sources that before writing each ḥadīth in the book, the muḥaddith performed ghusl and performed two rakat nafl namaz. When the book was finished, he showed it to Imām Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʻīn, 'Alī ibn Madīnī and other famous muḥaddiths. They gave a high value to " Al-Jāmiʿ al-Ṣaḥīḥ" and witnessed the authenticity of the ḥadīths in it. They denied the authenticity of only four ḥadīths. Ḥāfiẓ Uqayli Saʿīd about the four ḥadīths that scholars say are not authentic: "...Imām Bukhāri's opinion is correct, that is, they are also authentic"[8]. Imām Bukhāri himself said: "I included only authentic ḥadīths in it" [9].

Also, Imām Dhahabī gives the following definition in another place of the book "Tārīkh al-Islām": "Al-Jāmiʿ of Imām Bukhāri is considered the greatest and best among Islamic books, after the Holy Qurʾān . Even if a person travels thousand of farsakhs to hear this book, his journey will not be in vain"[10].

Many ḥadīth Imāms and Ḥāfiẓ have Saʿīd this of Imām Bukhāri: "I have documented Al-Jāmiʿ between myself and Allah Almighty". I included only authentic ḥadīths in it. Fearing that my book would become too long, I left out many authentic ḥadīths [11].

The next work after Bukhāri's work is Imām Muslim's Ṣaḥīḥ . In terms of reliability, this work is second only to Imām Bukhāri's Ṣaḥīḥ. Scholars have expressed different opinions on the title of Imām Muslim's work. For example, it is Saʿīd that Imām Muslim quoted "al- Musnad", "al-Musnad as-Ṣaḥīḥ " in one place. Also Qadi ʿIyāḍ says: "al-Musnad as-Ṣaḥīḥ al-

[4] See: Ḍiyā'al-Dīn Maqdisī. al-Aḥādīth al-Mukhtārah / / Researched by ʿAbd al-Malik. – Beirut: Dār Hidr, 2001., – P. 16.
[5] See: Muḥammad 'Awwāmah. Faqih imomlar ixtilofida Ḥadīsi sharifning o'rni. – T.: Hilol-nashr, 2018.– 220 b.
[6] See: Imām Nawawī. Tahdhib al-Asma wa'l-Lughat. – Beirut: Dār al-Kotob al-ilmiyah, publishing year not indicated. – P. 73.
[7] See: Sahihi Buxoriy sharhi. Birinchi jild. – T.: Hilol-Nashr, 2022. – P. 166.
[8] See: Imām Nawawī. Hady al-Sari li-muqaddimah Fatḥ al-Bārī. – Damascus : al-Risalah al-Alamiyyah, 2013. – P.9.
[9] See: Dhahabī. Tārīkh al-Islām. – Beirut: Dār al-Kitab al-'Arabi, 1992. – V. 19. – P. 249.
[10] See: Dhahabī. Tārīkh al-Islām. – Beirut: Dār al-Kitab al-'Arabi, 1992. – V. 19. – P. 242.
[11] See: Dhahabī. Siyar A'lam Al-Nubala. – Beirut: Muasisat ar-Risalah, 1983. – V.12. – P. 402.

mukhtasar bi naql al-adl anil adl an Rasulullah (p.b.u.h)". Among the scholars, Ibn Khayr quotes in the form: "al-Musnad as-Ṣaḥīḥ al-mukhtasar min as-sunan bi naql al-adl anil adl an Rasulullah (p.b.u.h)". A number of other scholars have also used the name " Al-Jāmiʿ ". In general, the book was known by the names "Ṣaḥīḥ " or "Ṣaḥīḥ Muslim"[12].

The author selected the ḥadīths from among 300,000 ḥadīths and wrote them during 15 years. There are 12,000 ḥadīths in the work[13], 4000 ḥadīths are collected without repetitions[14]. All scholars agree that Imām Bukhāri and Muslim's "Ṣaḥīḥ" works are reliable sources. Their works were given the name "Ṣaḥīḥayn".

Imām Muslim did a good job in writing this Ṣaḥīḥ. He made it possible to use it and easily find the necessary ḥadīths. The author first collected the ḥadīths that are related to each other, explained the method of the ḥadīths that was acceptable to him, and gave the different sanad ways and different words of each ḥadīth in a short phrase, in a beautiful order and carefully.

Imām Muslim mentioned in the introduction of "Al-Jāmiʿ as-Ṣaḥīḥ" that the ḥadīths are divided into three parts[15]:

1. The ḥadīths narrated by the reliable Ḥāfiẓ ;

2. Ḥadīths of average narrators in Mahkam and Hifz;

3. The ḥadīths of the narrators that the muḥaddith ignore.

Imām Muslim's al-Ṣaḥīḥ is divided into jurisprudential chapters. However, in order not to make the volume of the book too large, they were not presented and explained before. Some commentators have written introductions to his chapters, some are good, others are not up to the standard. But Imām Nawawī wrote introductions to each chapter of Imām Muslim Ṣaḥīḥ with suitable expressions.

Imām Muslim saw the storytellers, the heretics and the ignorant mystics deceiving the public by telling them wrong things and deceiving them. After that, in order to turn the people from darkness to light, from lies to truth, from error to guidance, they collected the authentic ḥadīths narrated from the Messenger of Allah (p.b.u.h), he wanted to write this book so that people can avoid corruption and engage in this book. Imām Muslim himself Saʿīd about this in the preface of "as-Ṣaḥīḥ ": "... after salawat and salam, you (may Allah have mercy on you!) mentioned that the religious sunnahs from the Messenger of Allah (p.b.u.h) if you will introduce me to the sentence of the ahkam, the rewards, iqab, targib, tarkhib and other sanads, which are transmitted hand to hand among the scholars. I wanted to introduce you to a collection of ḥadīths that I have interpreted and summarized their benefits. You asked me to keep the description short and not to use too many repetitions!»[16]. In another place: "Then, (may Allah have mercy on you!) who considered himself a Muḥaddith and spread weak ḥadīths and false narrations among the people, abandoned

[12] See: Muḥammad Muḥammadi. Al-Madkhal ila Ṣaḥīḥ Imām Muslim ibn al-Ḥajjāj. – al-Kuwait: Maktaba shuun al-fanniyya, 2007. – P. 45.
[13] See: Asqalani. An-Nukat ala kitab Ibn al-Ṣalāḥ. — al-Madina: al-Jamiat al-islamiyya, – V. 1. – P. 246.
[14] See: Imām Nawawī. Minhaj al-muḥaddithin va sabil tolibiyya al-muhaqqiqin. – Damascus : Dār al-minhoj, 2020. – V. 1. – P. 369.
[15] See: Muḥammad Muḥammadi. Al-Madkhal ila Ṣaḥīḥ Imām Muslim ibn al-Ḥajjāj. – al-Kuwait: Maktaba shuun al-fanniyya, 2007. – P. 49.
[16] See: Muslim. Ṣaḥīḥ / Muḥammad Fuod. – ar-Riyadh: Dār as-salom, 2000. – P. 4.

the authentic and popular ḥadīths narrated by reliable muḥaddiths known for their truthfulness and trustworthiness, and the muḥaddiths rejected their falsity and the inauthenticity of the ḥadīths. It would not have been easy for us to have the restriction and education that you asked for if it were not for the people who tried to discredit Mālik ibn Anas, Shuʿba bin al-Ḥajjāj, Sufyān ibn ʻUyaynah, Yaḥyā ibn Saʿīd Qattan, ʿAbd Al-Rahmān ibn Mahdī and who pointed out other Imāms and tried to discredit them, the restriction and education you asked for would not have been easy for us. But as we told you, seeing that ignorant people are spreading bad news with weak and unknown sanads and deceiving the common people, who do not understand the crimes and mistakes of the perpetrators, I found some relief in my heart to answer your request»[17].

At this point, it is appropriate to dwell on the conditions of Imām Bukhāri and Imām Muslim in their works. Imām Bukhāri and Imām Muslim did not specify a specific rule when writing their "as-Ṣaḥīḥ ", but the scholars examined their conditions and expressed different opinions:

1. Hâkim Naysābūrī in his work "Kitab al-Madkhal ila ma 'rifat kitab al-Iklil" says: "The first level of Ṣaḥīḥ ḥadīths are those chosen by Bukhāri and Muslim, that is, the ḥadīth was narrated from the Messenger of Allah (p.b.u.h) by one famous companion. There are two reliable narrators. He narrated a famous subject from the Companions. He also has two reliable narrators. It was narrated by a Ḥāfiẓ and a fixed tabaa s ubject. He has a lot of narrators of the fourth level. In addition, Imām Bukhāri and the sheikhs who narrated the ḥadīth of Muslim are also famous for their justice in the narration of the ḥadīth»[18].

2. Ḥāfiẓ Abulfazl Muḥammad Maqdisī says the following about the conditions of the "six ḥadīth Imāms": "The reliability of the conditions of Imām Bukhāri and Muslim is that the chain of ḥadīth of the narrator, who is agreed by the scholars, is transmitted as a chain of ḥadīth to a companion who is famous among reliable narrators. If two narrators narrated from the Sahabi, it is very good. It is sufficient if one narrator has narrated in the correct sequence. Bukhāri left out the ḥadīths of several peoples because he had doubts about them. But Muslim cited their ḥadīths because of the disappearance of doubt, an example of this is Suhayl ibn Abū Salih»[19].

3. Ḥāfiẓ Abū Bakr Muḥammad Hazimi says in his book "Shurut al-aimma al-hamsa": "The task of a scholar who chooses a Ṣaḥīḥ ḥadīth is to study the status of a fair narrator, the justice of his sheikhs, and from which reliable narrator he is narrating. Some of the narrators - the ḥadīth is authentic, it is established, and their narrations should be accepted. Some of them have mixed ḥadīths or narrators, and their ḥadīths can only be accepted with the help of witnesses - the second chain. There is secrecy in such ḥadīths , and the secrecy disappears after determining the differences of the narrators from the original narrator»[20].

Similar aspects of two "as-Ṣaḥīḥ ". Imām Bukhāri and Muslim decided to include only authentic ḥadīths in their "as-Ṣaḥīḥ "books. Although the books of both of them have in common that they are authentic collections of ḥadīths , Imām Bukhāri's work is considered more authentic than Muslim's work. This is evidenced by two things:

1. The assessment given by the dargahs of the science of ḥadīth. Ibn Ḥajar al-ʿAsqalānī Abū ʿAbd al-Raḥmān Nasāʾī said: "The book of Muḥammad ibn Ismāʿīl is better than all these books". In another

[17]See: Muslim. Ṣaḥīḥ / Muḥammad Fuod. – ar-Riyadh: Dār as-salom, 2000. – P. 7.
[18]See: Hâkim Naysābūrī . Al-Madkhal ila ma'rifat kitab al-iklil. – Beirut: Dār Ibn Ḥazm, 2003. – P. 73.
[19] See: Abu al-Fadl Maqdisī. Shurut al-aimma as-sitta. – Beirut: Dār al-Kotob al-ilmiyah, 1984. – P. 17.
[20] See: Abu Bakr Hozimiy. Shurut al-aimma al-khamsa. – Beirut: Dār al-Kotob al-ilmiyah, 1984. – P. 46.

place: "Imām Nasāʾī meant the sanad when he Saʿīd "better". Because according to the people of ḥadīth, the most important thing is sanad. With this assessment, the Imām emphasizes that he is better than Muslim. Imām Dāruqutnī considers Imām Bukhāri as the "Imām of Imāms" and is even higher than Abū Bakr ibn Khuzayma. Muḥaddith Ismāʿīli says in "al-Madhal": "...only a person who has the knowledge of ḥadīth, narrators, methods of narration, illats, fiqh and vocabulary, and has the knowledge of deep analysis and research can write such a perfect book. May Allah have mercy on the author, he achieved a lot in his short life. He was awarded the title of the winner of the competition among the scholars. Even Imām Muslim learned from him and imitated him, and narrated ḥadīths from him and his book. But he is not tormenting himself as Imām Bukhāri tortured himself".

Many scholars have expressed positive opinions about the virtues and degrees of Imām Bukhāri and Muslim.

2. The authenticity of the ḥadīthlies in the consistency of the chain of transmission, the consistency of the narrators and the absence of defects. There are several reasons why these qualities are stronger in the book of Imām Bukhāri than in the books of Imām Muslim:

The first is related to the sanad. Imām Bukhāri stipulated that the two narrators must have met at least once in their lifetime in order for the sanad series to be complete. Undoubtedly, these methods of Imām Bukhāri strengthen the continuity of the chain of transmission and remove the ambiguity. It is different in Imām Muslim.

The second is to be healthy from vices and various defects. The number of ḥadīths found to be defective in the work of the two scholars is two hundred and ten, of which seventy-eight are attributed to Bukhāri himself, one hundred are related to Muslim, and the remaining thirty-two are related to both.

The third is that the narrators quoted by Bukhāri are more reliable. Imām Bukhāri is stronger than Muslim in this regard in several cases.

The Ṣaḥīḥ s of the two muhaddiths did not include all the authentic ḥadīths. They did not even set this as their goal, and other scholars have emphasized this. Imām Bukhāri said: "I included only Ṣaḥīḥ ḥadīths in my book “al-Jome” and left out many Ṣaḥīḥ ḥadīths in order to make the book long and not burden the reader"[21]. Imām Muslim also said: "I have not recorded all the ḥadīths that are authentic in my eyes in this book. I wrote the ḥadīths that the scholars agreed to be authentic»[22].

Some scholars criticized Imām Bukhāri and Muslim. Ḥāfiẓ such as Dāruqutnī, Abū Masʿūd Dimashqi, Abū ʿAlī Ghassāni criticized Imām Bukhāri and Muslim saying that they do not meet the conditions of authenticity. Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī: "All criticisms and objections made by Ḥāfiẓ are not accusations, but the answer to most of them is clear. There is no accusation here. The answer to some is likely. The easiest answer is regret" [23], he said.

The next work published under the name of Ṣaḥīḥ is the Ṣaḥīḥ book of Imām, Ḥāfiẓ, Hujja, Faqīh, Shaykh al-Islām Muḥammad ibn Isḥāq ibn Khuzayma ibn Mughīra Abū Bakr Naysābūrī Shāfiʿī (d. 311/923). The work is known as "Ṣaḥīḥ Ibn Khuzayma" and its full title called is "Mukhtasar al-mukhtasar min al-musnad as-Ṣaḥīḥ an an-Nabi bi naql al-adl an al-adl mawsulan ilayhi min ghair qatin fi asno al-isnod wa la jarh fi naqli al-akhbar”. One of the scholars, Munāwī said: "The book written after the two shaykhs is related to Ibn Khuzaymah... "Ṣaḥīḥ Ibn Khuzayma" is

[21] See: Ibn al-Ṣalāḥ. ‘Ulūm al-Ḥadīth. – Beirut: Dār al-fikr, 1986. – P. 20.
[22] See: Mashhur Hasan. Al-Imām Muslim ibn al-Ḥajjāj sahib al-musnad as-Ṣaḥīḥ va muḥaddith al-islam al-kabir. – Damascus , Dār al-qalam, 1994. – P. 203.
[23] See: Ibn Ḥajar al-ʿAsqalānī. Hadyu as-soriy li muqaddima fath al-boriy. – al-Hijoz: Dār ar-risola al-olamiyya, 2013. – P. 277.

more authentic than "Ṣaḥīḥ ibn Hibbān "[24]. Imām Ḥāzimī and Suyūṭī acknowledged that this work is higher than Ibn Hibbān's Ṣaḥīḥ. Kattānī says in his work "ar-Risala al-mustatrafa": "After Shaykh, the most reliable work written in terms of Ṣaḥīḥ is the work of Ibn Khuzayma and Ibn Hibbān"[25]. According to Imām Suyūṭī, following Imām Muslim, Ibn Khuzayma wrote “as-Ṣaḥīḥ”, which was the largest of the ḥadīth books in terms of volume. Nowadays, its modern edition has been published as far as the book of Hajj. The rest remain missing[26]. It can be seen from this that Muḥaddith Ibn Khuzayma compiled his work in the fiqh order of ablution, prayer and other ḥadīths . Also, the Muḥaddith collected only authentic ḥadīthin his work, which he called each book and it can be seen from the beginning of "al-Mukhtasar al-mukhtasar min al-musnad an an-Nabi ala ash-shart allaziy zakarni bi naql al-adl an al-adl mawsulan ilayhi sollalohu alayhi wa sallam min ghoyr qatin fi al-isnad wa la jarh fi naqliy al-akhbor...". However, this book is not published today, perhaps it has not arrived until now. Imām Suyūṭī says that following Imām Muslim, Ibn Khuzayma also wrote "As-Ṣaḥīḥ ", which was the largest of the ḥadīth books in terms of volume. But now only some parts of that book remain[27].

Another authentic book is "al-Musnad as-Ṣaḥīḥ ala at-taqasim wa-l-anwa min ghoyr wujud qatin fi sanadiha la subuta jarh fi naqiliyha" related to Muḥammad ibn Hibbān ibn Aḥmad ibn Muaz Abū Hotam Tamīmī Dārimī Busti (d. 354/965). The work is known as "Ṣaḥīḥ Ibn Hibbān " or "at-Taqasim wa-l-anwa'". Scientist Kattānī: "The book is in the order he invented, neither divided into chapters nor written in the style of a musnad. The work is very difficult to use. Scholars such as Amir ‘Alā'-ad-Dīn Abū Ḥasan ʿAlī ibn Balbān ibn ʿAbd Allāh Forisiy Faqīh Nahawi (d. 739/1338) divided it into chapters. ʿAlī ibn Balbān Saʿīd that he named the book "Iḥsān fī taqrīb Ṣaḥīḥ Ibn Ḥibbān"[28].

The author divided the original of the book into five parts, which he named Avomir, Nawahi, Akhbar, Ibahat, and Af'al al-Nabi (p.b.u.h). Each part, in turn, consists of several seasons, and the ḥadīths are cited on this basis.

Ibn Hibbān allowed a little lightness in classifying the ḥadīths as Ṣaḥīḥ. Nevertheless, the scholars Saʿīd that his views are considered stronger than the demands of Imām Ḥakīm.

They quote the following statement of Ibn Hibbān 's lightheartedness in the selection of ḥadīths: "It is not authentic that Ibn Hibbān mentioned the ḥadīth lightly. His aim was to say that the ḥadīth is authentic. In the scholar's book, if the ḥasanḥadīthis overlooked, then it is undoubtedly for the sake of terminology. In the conditions of the ḥadīth quoted in "Ṣaḥīḥ ", the narrator is considered to be a sikh, not a mudallas, due to the lightness of the view. Because he got it from the sheikh. In such ḥadīths there is no irsal and crisis[29]. Also, even if the narrator is judged by muḥaddiths and is not Saʿīd to be fair, if the shaykhs and narrators of such a person are siqa, i.e. reliable, and if

[24] See: Ibn Khuzayma Ṣaḥīḥ Ibn Kuzaima. – al-Cairo: Dār at-ta’sil, 2014. – V. 1. – P. 49.
[25] See: Kattānī. Ar-Risālah al-Mustaṭrafah. . – Beirut: Dār al-Kotob al-ilmiyah, 2011. – P. 122.
[26] See: Sayyid ‘Abd al-Majīd Ghawrī. Al-Madkhal ila dirāsa as-sunna an-nabawiyya – Selangor: Ma’had dirosat al-Ḥadīth, 2015. – P. 39.
[27] See: Obidov R. Sunna, Ḥadīth and muḥaddiths. – T.: Mā Warāʾ an-Nahr, 2012. – P. 312.
[28] See: Kattānī. Ar-Risālah al-Mustaṭrafah. . – Beirut: Dār al-Kotob al-ilmiyah, 2011. – P. 121.
[29] See: Circustances of disconnection of isnad in ḥadīth science.

he does not narrate a munkar ḥadīth, then this narrator is also reliable in his eyes»[30].

As mentioned above, Ibn Khuzayma's "Ṣaḥīḥ " is more reliable than Ibn Hibbān's work.

Ḥāfiẓ Saʿīd ibn ʿUthmān ibn Saʿīd ibn Sakan Abū ʿAlī Baghdadi Misri (d. 353/964), known as Ibn Sakan, also named his work "Ṣaḥīḥ ". Scholar Kattānī: "This work is called "as-Ṣaḥīḥ al-muntaqa" and "as-Sunan as-sihah al-mathura". According to all the chapters of Ahkam, he included the Sunan that were authentic in his eyes, but omitted their isnads[31]. Ibn Sakan himself said: "There is consensus on the authenticity of the ḥadīths that I have quoted in my book. I called the next zikr by the name chosen by one of the Imāms. I have explained the document while accepting the mentioned item. If the narrators of the ḥadīth were left alone, I brought their fault and I proved the places where they were left alone with evidence"[32]. Ibn Sakan wrote this book dividing it into all the chapters that may be needed. At the same time, at the end of the book, he added the ḥadīths considered authentic in his opinion, leaving out their sanad. The ḥadīths quoted in the book are the ḥadīths that have been agreed upon by scholars to be authentic. If after a ḥadīth something is mentioned that one of the Imāms whose names are mentioned is mentioned, then a document is given that what he mentions is acceptable and that only that Imām made it optional. If one of the narrators of the ḥadīth has mentioned himself alone, the reason has been explained and evidence has been provided that he is the only narrator.

Muḥammad ibn ʿAbd Allāh Abū ʿAbd Allāh (d. 405/1014), known as Ḥakīm Naysābūrī, also wrote the work "Ṣaḥīḥ ". The original name of this work is " al-Mustadrak[33] ʻalá al-Ṣaḥīḥayn" and it is considered authentic because it compiles the works of Imām Bukhāri and Imām Muslim based on the requirements of writing "Ṣaḥīḥ ". However, the scholar dies while revising and editing his book, so the work is considered more reliable than the edit.

After quoting a ḥadīth in al-Mustadrak, Muḥaddith said, "This ḥadīth is Ṣaḥīḥ, it is not mentioned in two authentic books. According to the condition of Imām Muslim" [34]. Also, in some places, it mentions that it corresponds to the condition of two Imāms, or that it corresponds to the condition of one, or says it is Ṣaḥīḥ, but does not mention that it corresponds to the condition of the Imāms.

ʿAbd Allāh ibn ʿAlī Naysābūrī (d. 307/919), also known as Ibn Jārūd, wrote “al-Muntaqa”. The full title of the work is "al-Muntaqa al-mukhtor min as-sunan al-musnada an Rasulullоh (peace be upon him) fi al-ahkom". Scholar Kattānī says that this work seems to be copied from "Ṣaḥīḥ " of Ibn Khuzayma. He sorted the ḥadīths and brought them to 800. Abū ʿAmr Andalusi

[30] See: Suyūṭī. Tadrib al-Rawi. – ar-Riyadh: Dār Al-Asimah, 2003. – V. 1. – P. 147.

[31] See: Kattānī. Ar-Risālah al-Mustaṭrafah. . – Beirut: Dār al-Kotob al-ilmiyah, 2011. – P. 131.

[32] See: Sayyid ‘Abd al-Majīd Ghawrī. Mawsua ulum al- Ḥadīth va fununih. – Damascus : Dār Ibn Kathīr, 2007. – V. 2. – P. 326.

[33]See: The word Mustadrak means filling in Arabic language. A Muhaddith is told to write a new work collecting the hadiths that his previous muhaddith did not include in his book according to his own terms. In other words, the collecton of hadiths compiled by the muhaddith is called mustadrak, not based on his own condition, bun on the condition of the previous muhaddiths.

[34] See: Hokim Naysābūrī. Al-Mustadrak ala Al-Ṣaḥīḥaīn. – Beirut: Dār al-Kotob al-ilmiyah, 2001. – V. 1. – P. 43.

wrote a commentary on this work called "Al-Murtaqa"[35].

"Al-Muntaqa" work of Qāsim ibn Aṣbag ibn Muḥammad ibn Yūsuf Bayyānī Qurṭubī Mālikī (d. 340/951). In the sources, it is Saʿīd that this scholar wrote a "Ṣaḥīḥ " work like Imām Muslim and Abū Dawud. The fact that "al-Muntaqa" is counted among the "Ṣaḥīḥ " collections was mentioned by scientist : Sayyid ‘Abd al-Majīd Ghawrī in his work " Mawsūʻat ‘ulūm al-ḥadīth wa-funūnuh "[36].

The work of Ḥāfiẓ Muḥammad ibn ‘Abd al-Wāḥid ibn Aḥmad ibn ʿAbd Allāh Abū ʿAbd Allāh Saadiy Dimashqi Maqdisī (d. 643/1245) "Al-Āhādith al-Jiyād al-Mukhtārah min mā laysa fī Ṣaḥīḥain aw ahaduhuma". Kattānī says that the work was written in musnad style in alphabetical order, without dividing it into chapters, in a state of 86 volumes, but the work did not reach the end[37]. In the work, the ḥadīths of asharai mubashshara come first, and then the alphabetical order is followed. Muḥaddith Zarkashī Saʿīd that Maqdisī's ḥadīths are more authentic than Ḥakīm's (i.e. "Mustadrak") and is close to the authenticity of Imām Tirmidhī and Ibn Hibbān [38]. Muḥaddith Ibn ʿAbd al-Hādī puts forward the opinion that there are few mistakes in it, and it is not like Ḥakīm's Ṣaḥīḥ. Dr. Akram Diya Umari, one of the modern scholars, Saʿīd that "Imām Bukhāri and Muslims complete the works"[39].

In addition to the above, other scholars have also tried to compile authentic ḥadīths. Among them is the "Ṣaḥīḥ " of Ḥāfiẓ Aḥmad ibn Muḥammad ibn Ḥasan Abū Hamid Naysābūrī Shāfiʿī (d. 325/937). This scholar is one of the disciples of Imām Muslim. Among the Muḥaddith, Dhahabī and Subkī mentioned that he wrote the work "Ṣaḥīḥ " in their works. Kattānī says that this work is not popular.

"Ṣaḥīḥ " of Aḥmad ibn Ismāʿīl Abū Bakr Ismāʿīli Jurjoniy (d. 371/981). It is also appropriate to mention the "Ṣaḥīḥ " of Ya'qūb ibn Isḥāq ibn Ibrāhīm Abū ʿAwāna Isfarāyinī (d. 316/928).

"Ilzamat" of ʿAlī ibn ʿUmar ibn Aḥmad Abū Ḥasan Dāruqutnī Baghdadi Shāfiʿī (d. 385/995). Kattānī likens this work to a mustadrak (a work written in the mustadrak style) written in Ṣaḥīḥain. In it, Imām Bukhāri and Muslim collected the ḥadīths that were not mentioned in their books and arranged them in the style of musnad.

In short, the compilation of authentic ḥadīths was started by Imām Bukhāri’s mentor Isḥāq ibn Ibrāhīm Ḥanẓalī, known by the nickname Ibn Rohawayh, and Imām Muslim was the first to follow it. Later, other scholars continued this work and collected the authentic ḥadīths in separate books.

Although Imām Bukhāri started the compilation of authentic ḥadīths, the muḥaddiths who lived after him, even Imām Muslim, tried to write their own collection

[35] See: Kattānī. Ar-Risālah al-Mustaṭrafah. . – Beirut: Dār al-Kotob al-ilmiyah, 2011. – P. 130.
[36] See: Sayyid ‘Abd al-Majīd Ghawrī. Al-Wajīz fī ta‘rīf kutub al-ḥadīth. – Damascus : Dār Ibn Kathir, 2009. – P. 16.
[37] See: Kattānī. Ar-Risālah al-Mustaṭrafah. . – Beirut: Dār al-Kotob al-ilmiyah, 2011. – P. 129.
[38] See: Akrom Diyo Umari. Buhus fi tarikh as-Sunna al-musharrafa. – al-Madina: Maktabat al-ulum wa-l-hikam, 1984. – P. 349.
[39] See: Akrom Diyo Umari. Buhus fi tarikh as-Sunna al-musharrafa. – al-Madina: Maktabat al-ulum wa-l-hikam, 1984. – P. 349.

of authentic ḥadīths following him and imitating him.

When compiling ḥadīths, it can be Saʿīd that, focusing on the requirements for authentic ḥadīths and the transmission of ḥadīths, the ḥadīths in the books that compile the authentic ḥadīths sometimes seem to be repeated. Based on this, it can be Saʿīd that some scholars did not add more than news to their books.

Also, some books were written that, although the word Ṣaḥīḥ was not used in the title of the work, only authentic ḥadīths were collected in them, for example, "al-Muntaqa".

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