



Expounding Al-Bukhārī's Theological Debates on Hadith Pertaining to *Bayt Al-Maqdis* from His *Tarājim Abwāb*

Some researchers claim that Muslim scholars do not emphasize the importance of Bayt al-Maqdis as strongly as they do Makkah and Madinah, and even when they do, their writings are mixed with weak narrations and aimed at political agendas. Currently, some Muslims interpret hadiths out of context to support the liberation of Bayt al-Maqdis, even endorsing suicide bombings. This article explores hadith scholarship related to Bayt al-Maqdis, focusing on Imām al-Bukhari's compilation in his book *al-Jāmi' al-Ṣaḥīḥ*. Using library research and content analysis, it reveals significant contributions by Muslim scholars in documenting hadiths about Bayt al-Maqdis. Imam al-Bukhari documented 12 narrations related to Bayt al-Maqdis in 9 books and 13 chapters, with one Hadith appearing in four different chapters. This illustrates how a single narration can explain Bayt al-Maqdis's significance from diverse perspectives. The study recommends further exploration of related hadiths to help the Muslim community understand their texts comprehensively and refute claims that Islam neglects this third holy city.

Keywords: Bayt al-Maqdis, Hadith Scholarship, Al-Bukhārī.

Beberapa peneliti mengklaim bahwa ulama Muslim tidak menekankan pentingnya Bayt al-Maqdis sekuat penekanan mereka pada dua kota suci Islam, Makkah dan Madinah. Bahkan ketika mereka melakukannya, tulisan mereka bercampur dengan narasi lemah dan bertujuan politik. Saat ini, beberapa Muslim menafsirkan hadits di luar konteks untuk mendukung pembebasan Bayt al-Maqdis, bahkan mendukung bom bunuh diri. Artikel ini mengeksplorasi keilmuan hadits terkait Bayt al-Maqdis, dengan fokus pada kompilasi Imam al-Bukhari dalam bukunya *al-Jāmi' al-Ṣaḥīḥ*. Menggunakan penelitian perpustakaan dan analisis konten, artikel ini mengungkap kontribusi signifikan ulama Muslim dalam mendokumentasikan hadits tentang Bayt al-Maqdis. Imam al-Bukhari mendokumentasikan 12 narasi terkait Bayt al-Maqdis dalam 9 buku dan 13 bab, dengan satu hadits muncul di empat bab yang berbeda. Ini menggambarkan bagaimana satu narasi dapat menjelaskan signifikansi Bayt al-Maqdis dari berbagai perspektif. Studi ini merekomendasikan eksplorasi lebih lanjut tentang hadits-hadits terkait untuk membantu komunitas Muslim memahami teks mereka secara komprehensif dan menolak klaim bahwa Islam mengabaikan kota suci ketiga ini.

Kata kunci: Bayt al-Maqdis, Kesarjanaan Hadis, Al-Bukhārī.

Author:

Najah Nadiyah Amran¹
Burhan Che Daud²
Muhammad Akmaluddin³

Affiliation:

¹ Universiti Kebangsaan
Malaysia, Malaysia

² Universiti Malaysia
Kelantan, Malaysia

³ UIN Sunan Kalijaga
Yogyakarta, Indonesia

Corresponding author:

najah@ukm.edu.my

Dates:

Received 20 Dec 2023

Revised 29 May 2024

Accepted 28 Jun 2024

Published 30 Juni 2024

How to cite this article:

Amran, Najah Nadiyah,
Burhan Che Daud, and
Muhammad Akmaluddin.
"Expounding Al-Bukhārī's
Theological Debates on
Hadith Pertaining to Bayt
Al-Maqdis from His
Tarājim Abwāb".

*ESENSIA: Jurnal Ilmu-Ilmu
Ushuluddin* 25 (1).

[https://doi.org/10.14421/
esensia.v25i1.5606](https://doi.org/10.14421/esensia.v25i1.5606)

Copyright:

© 2024. The Authors.

This work is licenced

under [the Creative](#)

[Commons Attribution-](#)

[Non Commercial-](#)

[ShareAlike 4.0](#)

[International.](#)

**Read Online:**

Scan this QR
code with your
mobile device
or smart
phone to read
online





Introduction

Hadith on Bayt al-Maqdis are mentioned in scatter works. Most narrations in *al-Kutub al-Sittah* (the six canonical books of hadith) are placed in certain books and chapter headings based on the Muslim compilers' understanding. Additionally, there are other specific scholarly works which deal with Bayt al-Maqdis narrations. For examples, *Faḍā'il Bayt al-Maqdis* written by Muḥammad 'Abd al-Wāhid al-Maqdisī (643 HE/1245 CE) and *Faḍā'il al-Quds* by Ibn al-Jawzī (510-597 HE/1116-1200 CE). Al-Maqdisī concentrates on the merit of Bayt al-Maqdis in Islam from Prophet Muhammad's hadith and the *athar* (sayings) from the first generation; the companions of Prophet Muhammad (*sahāba*) and their followers (*tābi'īn*) while Ibn al-Jawzī's aims to to awaken the conscience of Muslims during his period as the Muslims lost the holy land after the invasion of the crusaders. In the book, he emphasizes more on the religious significance and the future of al-Quds as mentioned by the Prophet. There are sixty seven texts of hadith included in Ibn al-Jawzī's work. Five of them are authentic hadith, fifteen (15) are considered weak hadith, forty (40) of them are categorized under very weak and the rest are fabricated texts.¹

With the current situation in the region, Bayt al-Maqdis gains further attention from the recent scholars. The history of Jerusalem has suffered with distortion, falsification and alteration.² Most of the historical accounts related to Bayt al-Maqdis are interpreted in a literal manner. Hadiths are also cited and analysed out of the

context of their original narration. Some western scholars claim Islamic sources; Quran and hadith do not emphasize on the significance of Jerusalem and therefore it has no religious connection.³ Greater focus is given to the Islamic holy cities of Makkah and Madinah. Moreover, writings on the development of knowledge among traditional scholars are more prominently highlighted in other locations. Yet Bayt al-Maqdis continues to be the centre of focus from Muslims and Western scholars. El-Awaisi (2005) for an example, introduces Bayt al-Maqdis as a unique region, a new concept and a field of studies known as 'Islamic Jerusalem' that 'laden with rich historical background, religious significances, cultural attachments, competing political and religious claims, international interests and various aspects and dimensions' that affect the rest of the world in both historical and contemporary contexts.⁴

The study of *Bayt al-Maqdis* or Jerusalem has been hindered by a lack of comprehensive historical and religious sources. As a result, some scholars have relied on geographical works and texts in a genre known as *faḍā'il*, as well as prophetic tradition (*ḥadīth*) for insight into the role and importance of the place both to Muslims and other.⁵

This article argues that hadith literatures are among the richest sources for investigating early Islamic history and Muslim scholarship development.⁶ An exploration of the hadith sources encompasses the discovery of the fact that Bayt al-Maqdis is so dear to the heart of Muslims. In fact, hadith as well as the interpretations of the texts by the scholars of

¹ Dzulfaidhi Hakimie Dzulraidi et al., "The Virtues of Bayt al-Maqdis According to The Quran and Hadith: Analysis of the Work Faḍā'il Bayt al-Maqdis by Ibn Al-Jawzī," *International Journal of Al-Quran and Knowledge* 3, no. 2 (2023): 56–78.

² Abd al-Fattah El-Awaisi, "The Significance of Jerusalem in Islam: An Islamic Reference," *Journal of IslamicJerusalem Studies* 1, no. 2 (1998): 47–71.

³ Mohd Nor dan Mohd Roslan, *The Significance of Jerusalem in Islam* (Kuala Lumpur: University of Malaya Press, 2017), xiii.

⁴ Abd al-Fattah El-Awaisi, "Islamic Jerusalem Studies: New Definitions," in *Winter Postgraduate Research Workshop*, 2005.

⁵ Nancy Khalek, "Jerusalem in Medieval Islamic Tradition," *Religion Compass* 5, no. 10 (Oktober 4, 2011): 624–630.

⁶ Muhammad Mustafa Al-A'zami, *Studies in Early Hadith Literature* (Kuala Lumpur: Islamic Book Trust, 2000), xv.





hadith provides another vital material adding to a new horizon of understanding in legal, cultural as well as religious observance among Muslim community. As the second source in Islamic jurisprudence and one of the vital sources of information, culture, civilization and education, hadith brought ones to realize that what people observe today as Islamic culture and civilization have been largely shaped by accuracy and precision with which s/he referred to as hadith.⁷ Therefore, this article aims to explore texts of hadith as one of the richest resources on Bayt al-Maqdis. By exploring and navigating the hadiths and their *tarājim abwāb* this work offers new avenues and outlooks on how a Muslim scholar of hadith expound the importance of Bayt al-Maqdis in Islam.

In researching hadith texts on Bayt al-Maqdis, four methods of *takhrīj al-ḥadīth* are employed. They are methods of researching the (a) key-word-in-context (*al-baḥth al-ṣarfi*) in *al-Mu'jam al-Muffahras li Alfāz al-Ḥadīth* by A.J Wensinck⁸, (b) heading-words-in-context (*baḥth al-aṭrāf* using index books or *Kutub al-Fahāris*, (c) multistage sampling⁹ and (d) predisposition and deduction (*al-istiqrā' wa al-tatabbu'*). Method of researching the key-word-in-context helps us to limit the scope and selection of the specific term. Only the keywords Bayt al-Maqdis is selected and focused in the search process. Apart from those, we also sought for the texts of hadith from internet search engines¹⁰ and hadith apps. The latter is utilized to speed the search process and confirm the books and chapters of the hadith. A comparative approach applied especially in the

analysis sections. Additionally, views from Muslim scholars are compared and analyzed. As for the translations of hadith texts into the English language, we refer to Muhammad Muhsin Khan (1985): *Translation Saḥīḥ al-Bukhārī* published by Dar al-'Arabiyyah, Beirut.¹¹ Some of the hadith studies contain verses of the Quran. Therefore, for the reference of the Quran meaning in English language, we referred to The Clear Quran Series, A Thematic English Translation by Dr. Mustafa Khattab.¹²

Bayt al-Maqdis: Centre for Theological Scholarship

The sanctity of Bayt al-Maqdis has more than one sense made it appreciated and adored by the scholars throughout centuries. During the Muslim era, the cultural and intellectual activities in the region were so diverse.¹³ For example, in 124 HE / 742 CE, Ibn Shihāb al-Zuhrī, a prominent jurist and hadith scholar visited Bayt al-Maqdis and he was introduced to a *shaykh* who used to speak of the merit of Bayt al-Maqdis from hadith literature. In the second century of Hijrah, the sacredness appreciation of Bayt al-Maqdis in hadith, tafsir and anecdotes were well established. All those documentation activities had encouraged Muslim scholars to the region.¹⁴ Earlier than al-Zuhrī, there were many other scholars from Bayt al-Maqdis who used to stay and visit the region. Some of them were Muḥārib b. Dathār who is a jurist and traditionalist, 'Abdullāh b. Fairūz al-Daylamī al-Maqdisī who is reported as a *thiqah* (trustworthy), Ziyād b. Abī Sawdah al-Maqdisī who narrated hadith from 'Ubādah b. al-Ṣāmit

⁷ Munawar Ahmad Anees, *Guide to Sira and Hadith Literature in the Western Language* (London: Mansell Publishing Limited, 1986), 1–2.

⁸ Arnold John Wensinck, *Al-Mu'jam al-Muffahras li Alfāz al-Ḥadīth al-Nabawī* (Leiden: E. J. Brill, 1937), 303–305.

⁹ In this multistage sampling method, a set of categories is listed such as types of sources and references of hadith and also the key-word-in-context with Bayt al-Maqdis.

¹⁰ www.al-Islam.com and <http://www.usc.edu/dept/MSA/reference/searchhadith.htm>

¹¹ Muhammad Muhsin Khan, *The Translation of the Meanings of Saḥīḥ al-Bukhārī* (Beirut: Dar al-'Arabiyyah, 1985).

¹² Mustafa Khattab, *The Clear Quran series with Arabic Texts: A Thematic English Translation* (USA: Furqaan Institute of Quranic Education, 2016).

¹³ Abdul Aziz Duri, "Jerusalem in the Early Islamic Period 7-11th centuries AD," in *Jerusalem in History*, ed. K.J. Asali (Essex: Scorpion Publishing, 2000), 114–118.

¹⁴ Duri, "Jerusalem in the Early Islamic Period 7-11th centuries AD," 114–118.





and Abū Hurayrah, Ibrāhīm b. Muḥammad b. Yūsuf al-Irbānī who stayed there for a long period and his name was mentioned in most hadith sources. Most of the mentioned scholars are from the first and early second centuries.¹⁵

As a centre for scholarship excellence, Bayt al-Maqdis was visited by huge number of prominent scholars. Some of them like Mālik b. Dīnār (d.123 HE), Muḥammad b. Wāsi' (d.129 HE), Sulaymān b. Tarkhān al-Haythamī (d.143 HE), Muqātil b. Sulaymān (d.150 HE), 'Abd al-Raḥmān b. 'Umar al-Awzā'ī (d.157 HE), Sufyān al-Thawrī (d.161 HE), al-Layth b. Sa'd b. 'Abd al-Raḥmān (d.175 HE), Wakī' b. al-Jarrāḥ (129-198 HE), Muḥammad b. Idrīs al-Shāfi'ī (150–204 HE) and Mu'ammal b. Ismā'il al-Baṣrī (d.206 HE). In the first and second centuries, there were at least two standing scholars of hadith who are from Bayt al-Maqdis. First was Thūr b. Yazīd (d.152 or 153 HE) and second was Aḥmad b. Ma'sūd al-Maqdisī (d.274 HE or later).¹⁶

It is noted that Muḥammad b. Ishāq, Sufyān al-Thawrī, Mu'āfi b. 'Imrān, 'Abd Allāh b. al-Mubārak, al-Walīd b. Muslim, Yaḥyā b. Sa'id al-Qaṭṭān, and Baqīyyah b. al-Walīd took hadith from Thūr b. Yazīd whose book consists of two hundred hadith. Thūr was also praised by his contemporaries as *thiqah* (trustworthy), *sudūq* (truthful), and *ḥāfiẓ* (superb in memory).¹⁷ Most of the scholars were Imām al-Bukhārī's teachers. This demonstrates initial and special connections between al-Bukhārī and Bayt al-Maqdis in particular. Apart from the scholars mentioned, Bayt al-Maqdis was also visited by people or sectarians like Muḥammad b. Karrām from al-

Karrāmiyah Sect, competing and delivering their thought and beliefs.¹⁸

Recent works on the significance of Bayt al-Maqdis are from Al-Qaraḍāwī (1997), El-Awaisi (1993; 1998), Maarouf (2005), Abu Halabiyah (1998) and Abu Khallaf (vv). In highlighting the place of Bayt al-Maqdis in Islam, Al-Qaraḍāwī pulled his expertise with both chronological and historical approaches and based his arguments on the al-Quran, Hadith and Muslim scholars' opinions. Also, he discusses the current situation in Bayt al-Maqdis and the rivalry that is happening with the past reasons and factors.¹⁹ Abu Halabiyah (1998) clarifies the status of hadith related to the merit of Bayt al-Maqdis and Masjid al-Aqsa in his work.²⁰ In writing, Abu Halabiyah employed his own hadith verification method rather than following the steps addressed in the science of hadith verification (*Turuq al-Takhrīj*).²¹ By utilizing random selection processes, he selects certain hadith yet neglects others. Like the previous writers, Abu Khallaf notes the significance and merit of Bayt al-Maqdis based on primary sources especially from the *faḍā'il* book, historical and physical evidence. In particular, he discusses on physical changes and political stands as well as the contributions of Muslim caliphs throughout the first period of Muslim conquest.²²

Al-Bukhārī and Bayt al-Maqdis

Al-Bukhārī's full name is Muḥammad b. Ismā'il b. Ibrāhīm b. al-Mughīrah b. Bardizbah. His entitlements are *al-Imām*, *al-Ḥāfiẓ* and *Amīr al-Mu'minīn fī al-Ḥadīth* which give the under-

¹⁵ N.N. Amran, *The Concept of Bayt Al-Maqdis in Hadith Literature: A Study of Al-Bukhari, Muslim and Abu Dawud's Approaches and Understandings*. (M.Lit Dissertation) (University of Aberdeen, 2005), 12–13.

¹⁶ Amran, *The Concept of Bayt Al-Maqdis in Hadith Literature: A Study of Al-Bukhari, Muslim and Abu Dawud's Approaches and Understandings*. (M.Lit Dissertation), 14.

¹⁷ Amran, *The Concept of Bayt Al-Maqdis in Hadith Literature: A Study of Al-Bukhari, Muslim and Abu Dawud's Approaches and Understandings*. (M.Lit Dissertation), 14–16.

¹⁸ Shams al-Dīn Muḥammad ibn Aḥmad ibn Uthmān Al-Dhahabī, *Siḡar A'lām al-Nubalā'* (Beirut: Muassasah al-Risalah, 2001), vol. 11, 523.

¹⁹ Yūsuf Al-Qaraḍāwī, "Al-Quds fī al-Wa'y al-Islāmī," *Journal of Islamicjerusalem Studies* 1, no. 1 (1997): 7–17.

²⁰ Ahmad Abu-halabiyah, "تخريج أحاديث فضائل بيت المقدس والمسجد الأقصى / Hadith Authentication on The virtues of Jerusalem and Al-Aqsa Mosque," *Journal of Islamicjerusalem Studies* 1, no. 2 (1998): 51–94.

²¹ Maḥmūd Al-Taḥḥān, *Uṣūl al-Takhrīj wa Dirāsāt al-Asānīd* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1997).

²² Marwan Abu Khalaf, "The Significance of Jerusalem to Muslims," *Journal of Islamicjerusalem Studies* 2, no. 2 (1999): 75–79.





standing of the splendid figure who dedicated his life and soul to the Prophet Muhammad pbuh. *Al-Imām* means the leader, *al-Ḥāfiẓ* is an entitlement for who could memorize a gigantic number of hadith collections which is more than hundred thousand and *Amīr al-Mu'minīn fī al-Ḥadīth* is the leading figure of hadith among the believers.²³ These entitlements are the highest rank among the hadith scholars.²⁴ *Al-Ḥāfiẓ* is not only to describe a person who could memorize a huge number of hadith but also to those who master all the sources and names of the *shuyūkh* (teachers) from whom they transmitted and received such hadith. The recognition is not only about the names but their life, background, education, teachers, students, the routes or journeys and so on.²⁵

Al-Bukhārī began his *al-riḥlah al-'ilmīyah* (expedition seeking the knowledge) when he was young. He started learning hadith in the year 205 HE/820 CE when he was at ten. He memorized all the works of Ibn al-Mubārak since he was small and wrote the history of Khurasan as well as the cities of Iraq, Hijaz, Historical Syria and Egypt. From his early years, al-Bukhārī demonstrated an amazing memory and encyclopedic mastery of hadith. He learnt from many scholars of the region. Among his teachers are 'Abd Allāh b. Muḥammad b. 'Abd Allāh al-Ju'fī al-Musnadī, Muḥammad b. Salām al-Bikāndī, Makkī b. Ibrāhīm, Yaḥyā b. Yaḥyā and Ibrāhīm b. Mūsā.²⁶ He left for Baghdad when he was sixteen and met Muḥammad b. 'Isā b. al-

Ṭabbā', Surayj b. Nu'mān and Muḥammad b. Sabīq. He then travelled to Basrah, Kufah and Makkah. In Makkah, he learnt from Abū 'Abd al-Raḥmān al-Muqrī, Khallād b. Yaḥyā, Ḥisān b. Ḥasan al-Baṣrī, al-Azraqī and al-Ḥumaydī. He then left for Madinah, Cairo and Syria.²⁷ Among his students are Muslim b. al-Ḥajjāj, Abū 'Isā al-Tirmidhī, Abū Ḥātim, Ibrāhīm b. Ishāq al-Ḥarbīyy, Abū Bakr b. Abī al-Dunyā, Abū Bakr Aḥmad b. 'Amr b. Abī 'Āsim, Ibrāhīm b. Ma'qil al-Nasafī and 'Abd Allāh b. Najīh.²⁸

The significance of Bayt al-Maqdis to Imām al-Bukhārī is clearly demonstrated through his regular visits to the sacred place during his *al-riḥlah al-'ilmīyah*. From Bukhara, he went to Naisabur and then to Iraq. He then left for Basrah and Sham before arriving at Bayt al-Maqdis. From there, he went to Egypt and then to Madinah and Makkah. It is mentioned that Al-Bukhari travelled about several times in the same route between Bukhara and Makkah. From here it is understood that al-Bukhārī visited Bayt al-Maqdis many times.²⁹ Apart from his visits to the holy land, it is clear that his attention to the region is portrayed through his compilation of hadith. However, before discussing further on that, a highlight on his scholarly works is vital.

Al-Bukhārī and al-Jāmi' al-Ṣaḥīḥ

Al-Bukhārī's works include *al-Jāmi' al-Ṣaḥīḥ*, *al-Tārīkh al-Kabīr*, *al-Tārīkh al-Awsaṭ*, *al-Tārīkh al-Ṣaḥīḥ*, *al-Du'afā' al-Ṣaḥīḥ*, *al-Tawārīkh wa al-Anṣāb*, *Kitāb al-Kunā*, *al-Adab al-Mufrad*, *Raf' al-*

²³ Muḥammad ibn Ismā'īl Al-Bukhārī, *Al-Adab al-Mufrad* (Beirut: Dar al-Fikr, 1985), 9; See also Abū Bakr Kāfī, *Manhaj al-Imām al-Bukhārī fī Taṣṣīḥ al-Aḥādīth wa Ta'līlīhā* (Beirut: Dar Ibn Hazm, 2000), 43–44.

²⁴ Shams al-Dīn Muḥammad ibn Aḥmad ibn Uthmān Al-Dhahabī, *Tahdhīb Siyar A'lām al-Nubalā'* (Beirut: Muassasah al-Risalah, 1992), 391; See also Kāfī, *Manhaj al-Imām al-Bukhārī fī Taṣṣīḥ al-Aḥādīth wa Ta'līlīhā*; See also Al-Bukhārī, *Al-Adab al-Mufrad*; See also Aḥmad ibn 'Alī Ibn Ḥajar Al-'Asqalānī, *Tahdhīb al-Tahdhīb* (Beirut: Muassasah al-Risalah, 2001), 508.

²⁵ Ṣubḥī Ṣāliḥ, *'Ulūm al-Ḥadīth wa Muṣṭalahuhu* (Beirut: Dar al-'Ilm al-Malayin, 2000), 101–102.

²⁶ Al-Dhahabī, *Siyar A'lām al-Nubalā'*, Vol. 11, 394; Al-Bukhārī, *Al-Adab al-Mufrad*, 9–10; Muḥammad ibn

Ismā'īl Al-Bukhārī, *Kitāb Tārīkh al-Kabīr* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2001), 7; Kāfī, *Manhaj al-Imām al-Bukhārī fī Taṣṣīḥ al-Aḥādīth wa Ta'līlīhā*, 44–45.

²⁷ Al-Bukhārī, *Al-Adab al-Mufrad*, 9–10; Al-Dhahabī, *Siyar A'lām al-Nubalā'*, Vol. 11; Ṣāliḥ, *'Ulūm al-Ḥadīth wa Muṣṭalahuhu*, 397; Al-'Asqalānī, *Tahdhīb al-Tahdhīb*, 508.

²⁸ Al-Dhahabī, *Siyar A'lām al-Nubalā'*, Vol. 11, 397; Kāfī, *Manhaj al-Imām al-Bukhārī fī Taṣṣīḥ al-Aḥādīth wa Ta'līlīhā*, 44–45; Al-Bukhārī, *Kitāb Tārīkh al-Kabīr*; Al-'Asqalānī, *Tahdhīb al-Tahdhīb*, 508.

²⁹ Abū Khalīl Shawqī, *Aṭlas al-Aḥādīth al-Nabawīyah min al-Kutub al-Ṣiḥāḥ al-Sittah* (Damascus: Dar al-Fikr, 2003), 11.





*Yadayn fi al-Ṣalāh, Kitāb al-Qirā'ah Khalf al-Imām, Khalq Af'āl al-'Ibād, al-Radd 'alā al-Jahmiyyah, al-Jāmi' al-Kabīr, al-Musnad al-Kabīr, al-Ashribah, al-Hibāh, Asāmī al-Ṣahābah al-Wiḥdān, al-Mabsūṭ, al-Mu'talaf wa al-Mukhtalaf, al-'Ilal, al-Fawā'id, Qadāyā al-Ṣahābah wa al-Tābi'in wa Aqāwīlim, and Bir al-Wālidayn.*³⁰ His outstanding work is *Al-Jāmi' al-Ṣaḥīḥ* that is considered by Muslim scholars as the most authentic book after the holy Quran. There are three factors which had encouraged al-Bukhārī's to compile hadith in *al-Jāmi' al-Ṣaḥīḥ*. First, his teacher Ishāq b. Raḥawayh had suggested to him to gather only authentic hadith. Second is his dream of the Prophet Muhammad pbuh and he was holding a hand fan waving away the dust from the Prophet's body. He asked for scholars' advice and they suggested he carry out an effort waving away the dust from the Prophet's body. The dust is referred to fabricated hadith associated with Prophet Muhammad. The third is based on the situation during the second and third centuries when the dispersal of Bid'ah, Murji'ah, Mu'tazilah, Khawārij, Jahmiyyah, Shite and other radicals' groups which were taken apart in discourses and gave bad impact to the Muslims. His al-Jāmi' al-Ṣaḥīḥ is considered as the upholder and protector of Muslims.³¹ He came across 600,000 of hadith but he only compiled a small number of the narrations. Notwithstanding the rest of the narrations are authentic and sound. In other words, al-Bukhārī had his own priority and methodology in selecting such hadith. He noted that he had left many hadith which are authentic.³² In view of the place which *al-Jāmi' al-Ṣaḥīḥ* occupies; it is worthwhile to

describe it in a fuller detail. Al-Bukhārī's method of writing and selecting hadith could be explored from the title of his book itself. Its full title is *al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min 'Umūr Rasūl Allāh wa Sunanihi wa Ayyāmihi* which means an epitome containing all types of authentic Musnad hadith concerning the Prophet, his Sunnah and his day.³³

The general title of the book, *al-Jāmi' al-Ṣaḥīḥ*, precisely defines its content. The implication of the term *Ṣaḥīḥ* will be understood further on. *al-Jāmi'* indicates a combination of various topics. Generally, any hadith could be attached to either eight different fields. It is a comprehensive selection from all of these categories. These categories comprise of hadith pertaining to theology, jurisprudential issues, *al-riqāq*³⁴, ethics and the interpretation of the al-Qur'an. Moreover, it combines hadith related historical accounts such as the Prophet's expeditions, the virtues of the noble family, companions, and hadith of *al-fitan*.³⁵

It is understood that al-Bukhārī's aims are to gather and summarize authentic traditions. *Al-Musnad* in the title meant such traditions were handed down to him from the Prophet on the authority of well-known companions, via unbroken chain of narrators who according to al-Bukhārī's records and knowledge, had been unanimously accepted by honest and trustworthy traditionalists as person of integrity, possessed of a retentive memory and firm faith.³⁶ Siddiqi (1993) notes that it has been pertinently remarked that his *al-Jāmi' al-Ṣaḥīḥ* constituted his *fiqh* (perspectives, approaches, knowledge and understanding) of such Hadith. It is worth

³⁰ Al-Bukhārī, *Al-Adab al-Mufrad*, 13–15; Kāfi, *Manhaj al-Imām al-Bukhārī fi Taṣḥīḥ al-Aḥādīth wa Ta'līlīhā*, 44–45; Ṣāliḥ, *'Ulūm al-Hadīth wa Muṣṭalahuhu*, 397.

³¹ Kāfi, *Manhaj al-Imām al-Bukhārī fi Taṣḥīḥ al-Aḥādīth wa Ta'līlīhā*, 55–56; Aḥmad ibn 'Alī Ibn Ḥajar Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Riyad: Dar al-Salam, 1997), 8–9.

³² Al-Dhahabī, *Siyar A'lām al-Nubalā'*, Vol. 11, 401–402; See also Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, 9.

³³ Muhammad Mustafa Al-'Azami, *Studies in Hadith Methodology and Literature* (Kuala Lumpur: Islamic Book Trust, 1992), 89.

³⁴ *Al-Riqāq* is technically translated as accounts that inherit the mildness of the heart. Essentially, it also means inner purification (*tazkiyah*)

³⁵ Hadith *al-Fitan* refers to narrations of Prophet Muhammad addressing signs of the Day of Judgement.

³⁶ Muhammad Zubayr Siddiqi, *Hadith Literature Its Origin, Development and Special Features* (Cambridge: Islamic Text Society, 1993), 56.





stating that a number of single hadith is repeated in various versions and different chapters.³⁷ Al-Bukhārī laid down the strictest conditions and methods. First, the narrators must be a very high grade of personal character, of a very high grade of literary and academic standard such as high quality of accuracy (*itqān*) and excellent memory (*hifz*). Second, there must be positive information about narrators that they met one another (a lengthy companionship, learning or accompanying) and the student learned from his *shaykh* (teacher).³⁸

Al-Bukhārī and *Tarājim al-Abwāb*

There have been many works written solely on the *Tarājim al-Abwāb* discussing the *fiqh* (understanding) of al-Bukhārī regarding his *tarājim* such as *al-Mutawārī 'alā Tarājim al-Bukhārī* by Imām Naṣīr al-Dīn 'Alī b. Muḥammad b. Muḥammad b. Munīr al-Iskandarānī, *Tarjamān al-Tarājim* by Abū 'Abd Allāh Muḥammad b. 'Umar b. Rashīd al-Fihri (died 721 HE). A credible work but incomplete, *Hall al-Aghrād al-Mubhamah fī al-Jam' bayn al-Ḥadīth wa al-Tarājim* by Abū 'Abd Allāh Muḥammad b. Maṣṣūr b. Ḥamāmah al-Magrāwī. A short compilation of nearly 100 *tarājim* of *Ṣaḥīḥ al-Bukhārī*, *al-Ta'līq al-Sabīḥ 'alā Abwāb al-Jāmi' al-Ṣaḥīḥ* by Abū 'Abd Allāh Muḥammad b. Abī Bakr 'Umar al-Qurashī al-Makhzūmī al-Iskandarānī, *Sharḥ Tarājim al-Bukhārī* by Imām al-Hind Shāh Walī Allāh al-Dihlawī, an incomplete treatise by Shaykh al-Hind 'Allāmah Maḥmūd al-Ḥasan al-Diobandī, a detailed work covering the beginning portion of the book until a few chapters of 'The Book of Knowledge' and *Al-Abwāb wa al-Tarājim* by Shaykh al-Ḥadīth 'Allāmah Zakariyyā al-Kandahlawī.³⁹

Some compilers of hadith were known for simply passing on hadith without having any idea about the meaning of the hadith they

disseminate. Such was not the case with al-Bukhārī (and most, if not all, of the early scholars of hadith). Besides being a prominent scholar of hadith, he was also known as a jurist, a historian as well as a *mufassir* (exegetist). Al-Bukhārī's *fiqh* is clearly seen in '*Tarājim al-Abwāb*' (The titles/headings of chapters) of his *Ṣaḥīḥ*. In those *tarājim*, he states *fiqh* understandings and conclusions that he derived from the hadith and verses of the al-Qur'an of the chapter. Apparently, he used the *tarājim* as a convenient and relevant place for expounding his own views or the opinions of others that he supported and wanted to advocate. In many cases, his *tarājim* or *fiqh* (conclusions) can be easily derived from the hadith but in other cases his *tarājim* demonstrate a keen perception and true scholarship or *fiqh al-ḥadīth*.⁴⁰ These *tarājim* have been the topic of study for a number of Muslim and Western scholars since they show both the *fiqh* understanding and *fiqh* methodology of al-Bukhārī. al-Bukhārī's purpose of *bab* or *abwāb* (rubrics or headings) were 'to furnish the canon lawyers and theologians with most carefully scrutinized and authenticated traditions on all matters of faith and conduct, arranged for ready reference'.

The nature of al-Bukhārī's *tarājim* was not always similar. At times, his headings would tackle a legal issue for instance but then he was found forwarding a moral judgment. He sometimes proposes a question in his chapter and demands answers from the following hadith. On other occasions, he brings what apparently seems an answer and then follows it with a host of other narrations and questions. For these points, the authors argue that al-Bukhārī's objects do not only offer a canon from theological and juristic perspective but aims to present a wider worldview of Islamic teaching. From the verification process as reported in the next

³⁷ Siddiqi, *Hadith Literature Its Origin, Development and Special Features*, 57.

³⁸ Al-A'zami, *Studies in Hadith Methodology and Literature*, 89–91.

³⁹ Amran, *The Concept of Bayt Al-Maqdis in Hadith Literature: A Study of Al-Bukhari, Muslim and Abu Dawud's Approaches and Understandings*. (M.Lit Dissertation), 49.

⁴⁰ Yāsir Al-Shamālī, *Al-Wāḍiḥ fī Manāḥij al-Muhaddithīn* (Amman: Matba'ah al-Jammi'ah, 1998), 101.





section, it is noted that al-Bukhārī employs multi-approaches and has wider understanding regarding the significance of Bayt al-Maqdis in Islam.

Al-Bukhārī is considered as the leading scholar among the traditionalists in the field of analyzing the content and context of hadith.⁴¹ It is studied that there are two interesting types of al-Bukhārī's *tarājim al-abwāb*.⁴² First, *al-tarājim al-zāhirah* and second, *al-tarājim al-khafiyyah* (*al-istinbāṭiyyah*). *al-Tarājim al-zāhirah* (clear interpretation of the titles) contains twelve methods like *al-tarjamah bi al-laḥẓ al-ḥadīth* (interpret the title with the hadith's sentences), *al-tarjamah bi ba'd laḥẓ al-ḥadīth* (interpret the title with certain words of hadith text), *al-tarjamah bi ma'nā al-ḥadīth* (interpret the title with the meaning of hadith), *al-tarjamah bi ṣiḡḥah khabariyyah āmah* (interpret the title with general saying style), *al-tarjamah bi ṣiḡḥah khabariyyah khāṣṣah* (interpret the title with specific saying style), *al-tarjamah bi ṣiḡḥah istifhām* (interpret the heading with question style), *al-tarjamah bi āyah al-qur'āniyyah* (interpret the title with qur'ānic verses), *al-tarjamah bi ḥadīth laysa 'alā shartīhi* (interpret the title with other hadith), *al-tarjamah bi ḥadīth sābiqā takhrijīhi* (interpret the title with verified hadith), *al-tarjamah bi āthār 'an al-ṣaḥābah aw ghayrihim* (interpret the title with sayings of the companions or others), *al-tarjamah bi mā ḍahaba ilayhi ba'd al-'ulamā' fī al-masā'il al-khilāfiyyah* (interpret the title with scholars' opinions on disagreements), and *al-tarjamah bi 'ibarah shartīyyah maḥfūzah al-jawāb ikhtiṣār* (interpret the title with summarized question and the answer is concealed).⁴³

al-tarājim al-khafiyyah or *al-istinbāṭiyyah* has four different methods such as *al-tarjamah tatadammamu ḥukm zā'id 'alā ḥadīth al-bāb* (the heading of hadith discussed with a juristic addition), *mutāba'ah al-tarjamah li aḥādīth al-bāb bi ṭarīq al-istinṭāṭ* (heading of hadith related with al-bukhārī's conception), *mutāba'ah al-tarjamah li aḥādīth al-bāb bi al-'umūm wa al-khuṣūṣ* (heading of hadith related with al-bukhārī's general and specific conceptions), and *mā yakūnū ḥukm al-tarjamah maḥmūmān min al-ḥadīth bi ṭarīq khafiyy wa fahm daqīq* (understanding of hadith's verdict via ambiguous method and deep understanding).

Finding

This section discusses one principal hadith text which is hadith number 39. Based on the principal text, the authors explore other texts which are similar to the former. They are the hadith number 384 in *Kitāb al-Ṣalāh* and hadith number 4126 and 4132 in *Kitāb al-Tafsīr* respectively (See Table I). Before proceeding discussion in detail, a brief description on the result of *takhrij al-ḥadīth* on hadith Bayt al-Maqdis is presented.

Hadith Pertaining to Bayt al-Maqdis in al-Jāmi' al-Ṣaḥīḥ

It is discovered that there are twelve hadith related to Bayt al-Maqdis in *al-Jāmi' al-Ṣaḥīḥ* (See Table II). The hadith are located in nine books and thirteen chapters. It is interesting to note that al-Bukhārī includes one of his chapters as *Bāb Masjid Bayt al-Maqdis*. Yet there is no phrase in the texts of hadith that has the word Bayt al-Maqdis.

Table I. The Principal Hadith and Number of Related Hadith

⁴¹ Al-Shamali adds that there are four features which make al-Jāmi' al-Ṣaḥīḥ unique compared to others. The four features are; *tarājim al-abwāb* (the understanding of the chapters or headings), *al-ta'liq* (hadith without chain of narrators), *al-takrār* (repetition) and *al-ikhtiṣār wa taqṭī' al-ḥadīth al-wāhid* (this method links to the method of feature of *al-takrār* where a hadith containing many

interpretations and juristic conclusions is summarized either the chain of narrators or part of the texts. See Al-Shamālī, *Al-Wāḍiḥ fī Manāḥij al-Muhaddithīn*, 101.

⁴² al-Bukhārī's interpretations based on the headings or themes of his chapters

⁴³ Al-Shamālī, *Al-Wāḍiḥ fī Manāḥij al-Muhaddithīn*, 101.





No	Principal Hadith	Number of hadith; Book; Chapter
1	Al-Barrā' reported that: When the Prophet came to Madinah, he stayed first with his grandfathers or maternal uncles from Ansar. He performed his prayers facing Bayt al-Maqdis for sixteen or seventeen months, but he wished and preferred that he would pray facing the <i>Ka'bah</i> (at Makkah). The first prayer which he offered facing the <i>Ka'bah</i> was the <i>'aṣr</i> prayer in the company of some people. Then one of those who had performed the prayer with him came out and passed by some people in another mosque and they were bowing during their prayers (facing Bayt al-Maqdis). He said addressing them, "By Allah, I testify that I have prayed with Allah's Messenger facing Makkah (<i>Ka'bah</i>). 'Hearing that, those people changed their direction towards the <i>Ka'bah</i> immediately. Jews and the people of the scriptures used to be pleased to see the Prophet facing Bayt Maqdis in prayers but when he changed his direction towards the <i>Ka'bah</i> , during the prayers, they disapproved it.	Number of hadith 39; <i>Kitāb al-Īmān</i> ; <i>Bāb al-Ṣalāh min al-Īmān</i> . Similar/repeated hadith in other book and chapter: 1- Number of hadith 384, <i>Kitāb al-Ṣalāh, Bāb al-Tawajjuh Naḥw al-Qiblah ḥaythu Kānā</i> . 2- Number of hadith 4126, <i>Kitāb al-Tafsīr, Bāb Tafsīr 2:142</i> . 3- Number of hadith 4132, <i>Kitāb al-Tafsīr, Bāb Tafsīr 2:143</i> .

Table II. Hadith on Bayt al-Maqdis in *al-Jāmi' al-Ṣaḥīḥ*

No	Number of Hadith	Name of Book (Kitāb)	Name Of Chapter (Bāb)
1	39	<i>Kitāb al-Īmān</i>	<i>Bāb al-Ṣalāh min al-Īmān</i>
2	142	<i>Kitāb al-Wuḍū'</i>	<i>Bāb Man Tabarraza 'ala Labintain</i>
3	145	<i>Kitāb al-Wuḍū'</i>	<i>Bāb al-Tabarruz fi al-Buyūt</i>
4	384	<i>Kitāb al-Ṣalāh</i>	<i>Bāb al-Tawajjuh ḥaythu Kānā</i>
5	-	<i>Kitāb Faḍl al-Ṣalāh fī Masjid Makkah wa al-Madīnah</i>	<i>Bāb Masjid Bayt al-Maqdis</i>
6	3940	<i>Kitāb al-Jizyah</i>	<i>Bāb Mā Yuḥḍhar min al-Ghadr</i>
7	3596	<i>Kitāb al-Manāqib</i>	<i>Bāb Ḥadīth al-Isrā'</i>
8	3599	<i>Kitāb al-Manāqib</i>	<i>Bāb al-Mi'rāj</i>





9	4126	<i>Kitāb al-Tafsīr</i>	<i>Bāb Qawluhu Ta'ālā: Sayaqūlu al-Sufahā' min al-Nās Mā Wallāhum</i>
10	4132	<i>Kitāb al-Tafsīr</i>	<i>Bāb Qawluhu Ta'ālā: Wa Likullin Wijhatin Hurwa Muwallīhā Fastabiqū al-Khayrāt</i>
11	4341	<i>Kitāb al-Tafsīr</i>	<i>Bāb Qawluhu Ta'ālā: Asrā bi 'Abdihī Laylan min al-Masjid al-Ḥarām</i>
12	6123	<i>Kitāb al-Qadar</i>	<i>Bāb Qawluhu Ta'ālā: Wa Mā Ja 'alnā al-Ru'yā allatī Araynāka illā Fitnah</i>
13	6711	<i>Kitāb Akhbār al-Aḥād</i>	<i>Bāb Mā Ja 'a fī Ijāzah Khabar al-Wāḥid</i>

Al-Bukhari's Theological Conception on Faith

The report of al-Barrā' states that when Prophet Muhammad arrived in Madinah, he prayed facing Bayt al-Maqdis for sixteen or seventeen months, but then changed the direction of the qibla to face the Ka'bah during the 'Asr prayer, causing the Jews and people of the scriptures to disapprove.⁴⁴ This hadith is placed under the heading of *Kitāb al-Īmān, Bāb al-Ṣalāh min al-Īmān*. The hadith is also reported in other books and different headings as presented in Table I.

In the introduction of *Kitāb al-Īmān*, al-Bukhārī began his argument by stating that *al-Īmān qaulun wa fi'lun* which means the belief system of Muslims consists of testimonial of faith or pillar of iman which include the belief in Allah, the Prophets and day of Judgement prayer and so on. The indication of belief is then portrayed through the implementation of pillars of Islam or religious obediences like prayer and anything related to prayer like changing of qiblah direction.

The narration itself provides further interpretation on the verse 143 and the reason of

the revelation of the verse (*asbāb al-nuzūl* of the verse) and reason of utterance of the hadith (*asbāb al-wurūd al-hadīth*) indicate an occasion when a *ṣaḥābah* asked the prophet about the rewards of good deeds of those who passed away before the ruling of praying toward Makkah.⁴⁵

The Messenger of God offered his prayers facing **Bayt al-Maqdis** for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah). The first prayer which he offered facing the Ka'bah was the 'Asr prayer in the company of some companions. Then one of them came out and passed by some people in a mosque who were bowing during their prayers (facing Bayt al-Maqdis). He said to them, By Allah, I testify that I have prayed with Allah's Messenger facing Makkah (*Ka'bah*). After hearing that, those people changed their direction towards Ka'bah immediately. *The Muslim who used to face Bayt al-Maqdis and then died before the Qiblah direction was changed is promised the reward from Allah as the revealed in verse (al-Baqarah: 143)*. Bayt al-Maqdis is depicted as a unique place in the eyes of worshipers and fused in Muslims

⁴⁴ Hadith no. 39, *Kitāb al-Īmān, Bāb al-Ṣalāh min al-Īmān*. See Muḥammad ibn Ismā'īl Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dar al-Fikr, 1981), Vol. 1, 15.

⁴⁵ Al-'Aini also provides the reason of the revelation of the verse 2:143. He quotes al-Wahidi says in Book of *Asbāb al-Nuzūl* (Reasons of Revelations) a narration from Ibn 'Abbas that a number of companions who some of their family members like Sa'ad b. Zararah, Abu Umamah of al-Najjar tribe, al-Barra' b. Ma'rur, died in the period of

praying toward Bayt al-Maqdis. Their family met Prophet Muhammad pbuh after the *Qiblah* was changed to the *Qiblah* in Makkah. The Prophet was asked about the prayers and conditions of the late of their families members. The verse 2:143 revealed to clear their inquiries. Badr al-Dīn Abū Muḥammad Maḥmūd ibn Aḥmad Al-'Ainī, *Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, 4 (Beirut: Dar al-Kutub al-Ilmiyyah, 2001), Vol. 17, 26.





mind as one of the sacred places to begin the devotion to God. In the past, Bayt al-Maqdis was the first direction of prayer.

Narrated by al-Barrā': When Allah's Messenger arrived at Madinah, he prayed toward **Bayt al-Maqdis** for sixteen or seventeen months. But he wished that he would be ordered to face the *Ka'bah*. The following texts of hadith provide a detailed explanation on (a) the history of prayer ruling toward *Ka'bah* chronologically. Also it provides (b) juristic ruling on the direction of prayer.

Narrated by al-Barrā': When Allah's Messenger arrived at Madinah, he prayed toward **Bayt al-Maqdis** for sixteen or seventeen months. But he wished that he would be ordered to face the *Ka'bah*. So Allah revealed: "Verily! We have seen the turning of your face towards heaven; surely we shall turn you to a prayer direction (*qiblah*) that shall please you." (2.144) Thus, he was directed towards *Ka'bah*. A man prayed the 'asr prayer with the Prophet and then went out, and passing by some people from the Ansar, he said, I testify that I have prayed with the Prophet and he (the Prophet) has prayed facing the *Ka'bah*. As a result, they, who were bowing in the 'Asr prayer, turned towards the *Ka'bah*.⁴⁶

The major theme of the hadith above is the historical-juristic implementation of the new ruling of direction of *qiblah*. It is reported that one of the men from al-Ansar tribe, his name is Abbad bin Bashar. He was walking and saw a group of Muslims praying toward Bayt al-Maqdis.⁴⁷ He then announced about the changing of the *qiblah*. Consequently the rest of the Muslims who were praying toward Bayt al-Maqdis changed their *Qiblah* direction toward

Ka'bah.⁴⁸ When the Prophet arrived at Madinah, he found that the Jews also prayed facing Bayt al-Maqdis. The Jews questioned about Muhammad's message which is different from Judaism. Yet they claimed that Muslims followed their direction of prayer toward holy land. An account quoted from Mujahid who claims that it was the reason why Prophet Muhammad preferred to pray toward *Ka'bah* in Makkah.⁴⁹ Despite his personal preference, Prophet Muhammad's priority was to follow the command of Allah.⁵⁰

384 - Narrated by al-Barrā': When Allah's Messenger arrived at Madinah, he prayed toward Bayt al-Maqdis for sixteen or seventeen months. But he wished that he would be ordered to face the *Ka'bah*. So Allah revealed: "Verily! We have seen the turning of your face towards heaven; surely we shall turn you to a prayer direction (*Qiblah*) that shall please you." (2.144) Thus, he was directed towards *Ka'bah*. A man prayed the 'Asr prayer with the Prophet and then went out, and passing by some people from the Ansar, he said, I testify that I have prayed with the Prophet and he (the Prophet) has prayed facing the *Ka'bah*. As a result, they, who were bowing in the 'Asr prayer, turned towards the *Ka'bah*.

Through the heading of the book and chapter, al-Bukhārī understands that Bayt al-Maqdis is part of religion. By placing the texts of hadith on Bayt al-Maqdis in *Kitāb al-Imān* and *al-Ṣalāh*, al-Bukhārī intends to respond and clarify theological disagreements brought by *al-Murji'ah* sect who declined all the good deeds and religious obligations like prayer as part of belief.⁵¹ During his period, Muḥammad ibn Karrām (d.255 HE) preached *al-Karrāmiyyah*

⁴⁶ Hadith no. 348, *Kitāb al-Ṣalāh, Bāb al-Tawajjuh Nahw al-Qiblah haythu Kāna*. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. 1, 104. See also hadith no. 6711, *Kitāb Akhbār al-Aḥad, Bāb mā Jā'a fi Ijāzah Khabar al-Wāḥid*. Vol. 8, 134.

⁴⁷ Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 1, 661.

⁴⁸ Al-'Ainī, *'Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 4, 200-201; Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 1, 650-651.

⁴⁹ Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol.1, 650-651.

⁵⁰ Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 1, 129.

⁵¹ Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 1, 132.





ideology in al-Aqsa Mosque who rejected any good deed and belief as part of faith.⁵²

Moreover, al-Bukhārī not only understands that the two *qiblah* directions are closely connected through the performance of prayer. But, also Bayt al-Maqdis was the migration location of the previous prophets. The belief in the previous prophets is another pillar of religion.⁵³

The heading of the chapter *Bab al-Tawajjuh Nahw Qiblah haythu Kāna* as provided by al-Bukhārī indicating the act of obedience of *ṣahāba* who were performing prayer. First, their act of changing direction without delay portrays authentic declarations of faith without doubt. The hadith is also related to another two headings in *Kitāb al-Tafsīr* in *Al-Jāmi' al-Ṣaḥīḥ* as presented in Table I and II.

In *Kitāb al-Ṣalāh*, al-Bukhārī exercises his *ijtihād* in providing juristic ruling based on the hadith. For him, the ruling of facing *Qiblah* in Makkah for prayer during traveling or sojourning is compulsory. Therefore, every faithful Muslim must obey what is compulsory. The heading title includes a phrase *haythu kāna* which means wherever sojourn or travel. In relation to the occasion in hadith where the companions of Prophet Muhammad changed their direction when they were praying, Al-Bukhari intends to underline the permissible ruling of changing prayer direction during the performance once inaccuracy is recognised or exists.⁵⁴

The hadith in the previous chapters is also linked to heading chapter in *Kitāb al-Tafsīr* concerning the verse 143 in *Surah al-Baqarah* that refer to disapproval of people of the books among the Jews who invalidate Muslims' prayers and their obedience to the new ruling; facing *qiblah* toward al-Haram in Makkah.⁵⁵

Hadith no. 4126, *Kitāb al-Tafsīr*, *Bāb al-Baqarah: 143*: The Messenger of God offered his

prayers facing **Bayt al-Maqdis** for sixteen or seventeen months, but he wished that he could pray facing the *Ka'bah* (at Makkah). The first prayer which he offered facing the *Ka'bah* was the 'Asr prayer in the company of some companions. Then one of them came out and passed by some people in a mosque who were bowing during their prayers (facing Bayt al-Maqdis). He said to them, By Allah, I testify that I have prayed with Allah's Messenger facing Makkah. After hearing that, those people changed their direction towards *Ka'bah* immediately. The Muslim who used to face Bayt al-Maqdis and then died before the *Qiblah* direction was changed is promised the reward from Allah as the revealed in verse (Q. al-Baqarah: 143).

Hadith no.4132, *Kitāb al-Tafsīr*, *Bāb al-Baqarah: 148*: Narrated by Al-Barrā': We prayed along with the prophet facing Bayt al-Maqdis for Sixteen or seventeen months. Then Allah ordered him to turn his face towards *Qiblah*.

The heading of the chapter starts with *Bāb Qawluhu Ta'ālā: Sayaqūlū al-sufahā' min al-nās mā wallāhum. al-Sufahā'* in the heading of the chapter and in the verse of Quran referred to the Jews who disapproved and mocked Prophet Muhammad and his Muslim companions who had obeyed Allah by obeying in changing prayer direction from Bayt al-Maqdis to Makkah. It also further interprets *Kitāb al-Tafsīr*, heading chapter *Qawluhu Ta'ālā: Wa li kulli wijhatun hurwa muwallihā fastabiq al-khairāt*.

Al-Bukhārī aims to emphasise that the new ruling of prayer direction is a test from Allah who owns every corner of the world; including the east and the west. He assigned the direction of prayer toward Bayt al-Maqdis only to distinguish those who would remain faithful to Prophet Muhammad and those who would lose faith. Therefore, when the Muslims changed their direction whilst performing prayer they

⁵² Al-Dhahabī, *Siyar A'lām al-Nubalā'*, Vol. 11, 523-524.

⁵³ Al-'Ainī, *'Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 4, 26.

⁵⁴ Al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 1, 650-651; Vol. 4, 200-201.

⁵⁵ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. 5, 152.





had shown their readiness and faithfulness to the message of Islam. The people of Books (*ahl al-kitāb*) like Jews were given with scriptures and they knew they were from Allah. Yet they refused to receive the message of Islam. As for the Muslims who accept Islam and rulings from Allah and his messenger, they are described as those who were competing one another in doing good and becoming faithful servants.

It is discovered that al-Bukhārī utilizes both *al-tarājim al-zāhirah* and *al-tarājim al-khafīyah* or *al-istinbāṭiyah* in expounding the objective of hadith through the book and chapter headings where the hadith are placed. By placing the texts of hadith repetitively in different places in his *al-Jāmi' al-Ṣaḥīḥ*, al-Bukhārī aims to clarify the importance of prayer as part of Muslim pillar of Islam and at the same time provides answers for theological debates and disagreements among the people of his time. Moreover, through the four similar texts of hadith yet they are located in different books and chapters, Al-Bukhari underlines his outstanding outlook and conception on the subject of faith whilst alluding to the significance of Bayt al-Maqdis as part of Muslims' belief.

Conclusion

As we go deeper into the information related to the texts of hadith and the headings of the hadith concerning Bayt al-Maqdis in al-Bukhārī's work, it is found that al-Bukhārī possesses profound knowledge and a unique pattern of thought regarding interconnection between the texts. It appears he explains the history of the prescription of prayer facing the Qiblah. At the same time in the *tarājims*, he elucidates the related rulings and conceptions. A deeper examination reveals the steadfast faith of the companions of Prophet Muhammad and their readiness to obey the command of Allah and His Prophet. By focusing on the term Bayt al-Maqdis in those selected texts, al-Bukhārī directly and indirectly highlights the significance of the holy land to every Muslim, in the past and in future. Although all hadith discussed in this article is

authentic, there are some narrations concerning Bayt Al-Maqdis which are considered forged hadith and yet passed through from generation to generation. Western researchers from the orientalist's camps underline the issue of authenticity of the narrations. In fact, they claimed some of those narrations were invented to achieve political ends of Muslim sovereignty in Bayt al-Maqdis. On the other hands, there are some Muslim radical groups who advocate for their political rights and mileage through textual understanding of hadith narrations on Bayt al-Maqdis which to some extent resulting in their involvement in suicide attacks and bombings. This study suggests that research on hadiths concerning Bayt al-Maqdis should be continued to resolve issues raised by both of those extreme groups.

Acknowledgements

The authors gratefully recognize all those who contributed to this work.

Competing Interests

The authors declare no financial or personal relationships that could have influenced the study.

Author's Contributions

All authors listed have made contributions to this article.

Ethical Considerations

This study adhered to ethical standards and did not involve direct interaction with human or animal subjects.

Funding Information

No specific funding was received from any public, commercial, or nonprofit organization for this research.

Data Availability

There are no new data generated or analyzed in this study, so data sharing is not applicable.





Disclaimer

The opinions and conclusions expressed in this article are solely those of the authors and do not necessarily represent the views of any associated institution

References

- Abu-halabiyah, Ahmad. "تخريج أحاديث فضائل بيت المقدس والمسجد الأقصى" / Hadith Authentication on The virtues of Jerusalem and Al-Aqsa Mosque." *Journal of Islamicjerusalem Studies* 1, no. 2 (1998): 51–94.
- Al-'Ainī, Badr al-Dīn Abū Muḥammad Maḥmūd ibn Aḥmad. 'Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī. 4. Beirut: Dar al-Kutub al-'Ilmiyyah, 2001.
- Al-'Asqalānī, Aḥmad ibn 'Alī Ibn Ḥajar. *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*. Riyad: Dar al-Salam, 1997.
- . *Tahdhīb al-Tahdhīb*. Beirut: Muassasah al-Risalah, 2001.
- Al-A'zami, Muhammad Mustafa. *Studies in Early Hadith Literature*. Kuala Lumpur: Islamic Book Trust, 2000.
- . *Studies in Hadith Methodology and Literature*. Kuala Lumpur: Islamic Book Trust, 1992.
- Al-Bukhārī, Muḥammad ibn Ismā'īl. *Al-Adab al-Mufrad*. Beirut: Dar al-Fikr, 1985.
- . *Kitāb Tārīkh al-Kabīr*. Beirut: Dar al-Kutub al-'Ilmiyyah, 2001.
- . *Ṣaḥīḥ al-Bukhārī*. Beirut: Dar al-Fikr, 1981.
- Al-Dhahabī, Shams al-Dīn Muḥammad ibn Aḥmad ibn Uthmān. *Siyar A'lām al-Nubalā'*. Beirut: Muassasah al-Risalah, 2001.
- . *Tahdhīb Siyar A'lām al-Nubalā'*. Beirut: Muassasah al-Risalah, 1992.
- Al-Qaraḍāwī, Yūsuf. "Al-Quds fī al-Wa'y al-Islāmī." *Journal of Islamicjerusalem Studies* 1, no. 1 (1997): 7–17.
- Al-Shamālī, Yāsir. *Al-Wāḍiḥ fī Manāhij al-Muhaddithīn*. Amman: Matba'ah al-Jammi'ah, 1998.
- Al-Taḥḥān, Maḥmūd. *Uṣūl al-Takhrīj wa Dirāsāt al-Asānīd*. Beirut: Dar al-Kutub al-'Ilmiyyah, 1997.
- Amran, N.N. *The Concept of Bayt Al-Maqdis in Hadith Literature: A Study of Al-Bukhari, Muslim and Abu Dawud's Approaches and Understandings. (M.Lit Dissertation)*. University of Aberdeen, 2005.
- Anees, Munawar Ahmad. *Guide to Sira and Hadith Literature in the Western Language*. London: Mansell Publishing Limited, 1986.
- Duri, Abdul Aziz. "Jerusalem in the Early Islamic Period 7-11th centuries AD." In *Jerusalem in History*, edited oleh K.J. Asali. Essex: Scorpion Publishing, 2000.
- Dzulraidi, Dzulfaidhi Hakimie, Norazam Khair Mohd Ithnin, Muhammad Taufiq Amat Famsir, dan Danial Hazim Ayub. "The Virtues of Bayt al-Maqdis According to The Quran and Hadith: Analysis of the Work Faḍā'il Bayt al-Maqdis by Ibn Al-Jawzī." *International Journal of Al-Quran and Knowledge* 3, no. 2 (2023): 56–78.
- El-Awaisi, Abd al-Fattah. "Islamic Jerusalem Studies: New Definitions." In *Winter Postgraduate Research Workshop*, 2005.
- . "The Significance of Jerusalem in Islam: An Islamic Reference." *Journal of Islamicjerusalem Studies* 1, no. 2 (1998): 47–71.
- Kāfī, Abū Bakr. *Manhaj al-Imām al-Bukhārī fī Taṣḥīḥ al-Aḥādīth wa Ta'līlīhā*. Beirut: Dar Ibn Hazm, 2000.
- Khalaf, Marwan Abu. "The Significance of Jerusalem to Muslims." *Journal of Islamicjerusalem Studies* 2, no. 2 (1999): 75–79.
- Khalek, Nancy. "Jerusalem in Medieval Islamic Tradition." *Religion Compass* 5, no. 10 (Oktober 4, 2011): 624–630.
- Khan, Muhammad Muhsin. *The Translation of the Meanings of Sahih al-Bukhārī*. Beirut: Dar al-'Arabiyah, 1985.
- Khattab, Mustafa. *The Clear Quran series with Arabic Texts: A Thematic English Translation*. USA: Furqaan Institute of Quranic Education, 2016.
- Nor, Mohd, dan Mohd Roslan. *The Significance of Jerusalem in Islam*. Kuala Lumpur: University of Malaya Press, 2017.
- Ṣālīḥ, Ṣubḥī. *Ulūm al-Hadīth wa Muṣṭalahuhu*. Beirut: Dar al-'Ilm al-Malayin, 2000.
- Shawqī, Abū Khalīl. *Aṭlas al-Aḥādīth al-Nabawīyyah min al-Kutub al-Ṣiḥḥ al-Sittah*. Damascus: Dar al-Fikr, 2003.
- Siddiqi, Muhammad Zubayr. *Hadith Literature Its Origin, Development and Special Features*. Cambridge: Islamic Text Society, 1993.
- Wensinck, Arnold John. *Al-Mu'jam al-Mufahras li Alfāz al-Hadīth al-Nabawī*. Leiden: E. J. Brill, 1937.

