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## COMPARATIVE ANALYSIS OF THE UZBEK TRANSLATIONS OF "IMĀM BUKHĀRĪ'S "AL-JĀMI' AL-ŞAĤĪĤ"

**Abstract:** This study presents a comparative analysis of Uzbek translations of "Imām Bukhārī's "Al-Jāmi' al-Şaĥīĥ", focusing on the translations by six Uzbek Islamic scholars, Shaykh 'Abdulazīz Mansūr, and the "Golden Chain" series. It evaluates the methodologies applied in translating Ḥadīth narrations, including the handling of the chain of narrators, book and Ḥadīth numbering, and jurisprudential perspectives. The paper underscores the translations' contributions to the accessibility and understanding of Ḥadīth sciences in Uzbekistan, reflecting on the scholarly efforts to bridge Islamic heritage with contemporary Uzbek society.

**Key words:** society, Islamic, Uzbek.

**Language:** English

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### Introduction

In Uzbekistan, among the translations of ḥadīth collections carried out, Imām Bukhārī's work 'Al-Jāmi' al-Şaĥīĥ' stands out for its significance and scope. The first translation of this work was conducted by six Uzbek Islamic scholars. This translation, published in four volumes, was released by the Dictionaries chief editorial office (currently the "National Encyclopedia of Uzbekistan" State Scientific Publishing House) with a foreword by Muftī Shaykh Muḥammad Şādiq Muḥammad Yūsuf [1]. The contributions of the translators in this translation are as follows: Volume 1 by Zokirjon Ismā'il; Volume 2 by Khōjā Muzaffar Nabīkhān's ūghli and Khōjā Bakhtiyōr Nabīkhān's ūghli; Volume 3 by Rahmatulloh Qōrī Qōsim's ūghli and Khōjā Bakhtiyōr Nabīkhān's ūghli; Volume 4 by 'Abdulghanī 'Abdullāh. Muftī Shaykh Muḥammad

Şādiq Muḥammad Yūsuf's 4-page foreword provides brief information about ḥadīths and ḥadīth scholars.

The second translation was carried out by Shaykh 'Abdulazīz Mansūr and was published in two volumes in 2008 [6]. The first volume of this translation begins with the "Kitāb al-Waḥy" and ends with the chapter "Faḍā'il al-Anşār", containing translations and brief explanations of 3,948 ḥadīths. This volume combines the contents of the first and second parts of the first translation. The second volume, which includes the third and fourth parts of the first translation's publication, starts with "Kitāb al-Maghāzī" and ends with "Kitāb al-Tawḥīd", featuring translations of a total of 3,615 ḥadīths. The publication systematically numbers the ḥadīths from 1 to 7,563, facilitating the comparison and study of them against the original text.

This publication was printed with an introduction by Muftī Usmonkhān Alīmov, which

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discusses the role of ḥadīths in Islam, their types, the stages of development as a science, famous collections of ḥadīths, the life of Imām Bukhārī, the first translation of his work “Al-Jāmi‘ al-Ṣaḥīḥ” into Uzbek, and the unique features of this translation. The introduction also notes that the first edition is not free from certain shortcomings in translation and editing. It is mentioned that some ḥadīths have been commented on in the second edition.

The collection's third – a complete translation and commentary – was published in eight volumes from 2013 to 2018 by a group of translators led by Shaykh Muḥammad Ṣādiq Muḥammad Yūsuf [7]. This edition begins with a brief overview of the “Golden Chain” (“Oltin silsila”), endorsements by ‘Alī Gomaa, the Mufti of the Arab Republic of Egypt, the World Council of Muslim Scholars, Shaykh Muḥammad Sa‘īd Ramaḍān al-Būṭī, Dr. Wahbah Zuhaylī, and others. It discusses the role of ḥadīth in Islam, the formation and development of its science, the “Golden Chain” project, the life and scientific legacy of Imām Bukhārī, and the source criticism of “Ṣaḥīḥ al-Bukhārī”. Considering the project aims to encompass nine reliable collections, it is natural for the introduction section to span 115 pages. The introduction specifically notes the naming and order of the project: “As we begin translating the ḥadīths of the Prophet Muḥammad, peace be upon him, with good intentions and seeking help from Allah the Almighty, we deemed it appropriate to name this collection, comprising nine of the most respected ḥadīth books, the ‘Golden Chain’. We embarked on translating it based on scientific principles, in accordance with international standards, and with the participation of qualified specialists, aiming to create a unique encyclopedia”.

The first six of these books are the most authentic ḥadīth collections with the highest chain of narration. These are the six original books that have gained great fame within the Islamic community. The Islamic community unanimously recognizes them as the most authentic and respected collections for compiling the noble ḥadīths, because they encompass the most fundamental and valuable information of Sharia. As Imām Nawawī has emphasized, “the entirety of Sharia is in these”. Very few ḥadīths of the Prophet Muḥammad (peace be upon him) are left out of these six original books. Without a doubt, these books contain all that is needed for the well-being in both worlds. The next three books added to these six ḥadīth collections are no less significant. Many scholars have emphasized that each of these three books rightfully deserves a place alongside the six authentic books. These books support and supplement the previous six books with additional content” [11].

Through a comparative analysis of these editions, it is possible to assess the work done on the study of ḥadīth science and the scientific legacy of ḥadīth scholars in Uzbekistan during the years of

independence. For this purpose, a comparative analysis of these three editions will be conducted.

**A) Presentation of the chain of narrators in the editions.** In this regard, the first and second editions are the same, where, as the authors have emphasized, only the names of the most famous narrators in the chain of narration (isnād) have been retained. However, it has not been indicated on what criteria the popularity of the narrators in the isnād was based. As a result, this has caused difficulty for readers in understanding which generation a narrator in the isnād belongs to. In the “Golden Chain”, however, the practice of mentioning the origin of the isnād (whether the narrator is a Companion or a Successor) has been preserved. This facilitates convenience for the reader and rectifies the shortcomings found in the first and second editions. For example,

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدَ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصَيِّبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

In the Arabic editions of the work, the chain of narration for the first ḥadīth is as follows: narrated by Ḥumaydī ‘Abdullāh ibn Zubayr, from Sufyān, from Yahyā ibn Sa‘īd al-Anṣārī, from Muḥammad ibn Ibrāhīm al-Taymī, from ‘Alqama ibn Waqqās al-Laythī.

In the first edition: “Yahyo ibn Said rivoyat qildilar: Umar ibn al-Xattob minbarda turganlarida “Rasululloh sollallohu alayhi va sallamning bunday deganlarini eshitganman”, — dedilar: “Darhaqiqat, barcha amallar niyatga yarasha bo‘lg‘usidir. Kimki hajratdan niyati dunyo topmoq ersa, dunyoga erishgusi, kimki hijratdan niyati xotin olmoq ersa, xotinga nikohlangusidir. Demak, ne niyatda hijrat qilganlig‘i e‘tiborga olingusidir” [1, p. 1].

**Translation:** “Yahyā ibn Sa‘īd narrated: When ‘Umar ibn al-Khaṭṭāb was standing on the pulpit, he said, “I heard the Messenger of Allah, peace and blessings be upon him, say: “Indeed, actions are judged by intentions. Whoever's migration was for worldly gain or to marry a woman, then his migration is for what he migrated for. So, his intention for migration is what should be considered”.

In Shaykh ‘Abdulazīz Mansūr's translation: “Yahyo ibn Said rivoyat qiladilar: “Umar ibn al-Xattob minbarda turganlarida: “Rasululloh sollallohu alayhi va sallamning bunday deganlarini eshitganman”, -dedilar: “Darhaqiqat, barcha amallar niyatga qarab bo‘lur. Har kimning niyati bor. Kimning niyati hijratdan dunyo topish bo‘lsa, dunyoga erishadi, kimning niyati xotin olish bo‘lsa, unga nikohlanadi. Demak, ne niyatda hijrat qilgan bo‘lsa, o‘sha e‘tiborga olinadi”[6, p. 7].

**Translation:** “Yahyā ibn Sa‘īd narrated: “When ‘Umar ibn al-Khaṭṭāb was standing on the minbar, he

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said: "I heard the Messenger of Allah, *ṣallā Allāhu ‘alayhi wa-sallam*, say: "Indeed, actions are dependent on intentions. Everyone has their intention. Whoever's intention in migrating is to gain worldly benefits, they will achieve it, and whoever's intention is to marry a woman, he will marry her. Thus, whatever one's intention in migrating is, that will be taken into consideration".

In the "Golden Chain", Alqama ibn Vaqqos aytdi: "Umar ibn Xattobning minbarda turib shunday deganlarini eshitdim: "Men Rasululloh sollallohu alayhi va sallamning "Amallar faqat niyatga ko'radir. Har kimga niyat qilganigina bo'ladi. Kimning hijrati erishmoqchi bo'lgan dunyosi uchun yoki uylanmoqchi bo'lgan ayoli uchun bo'lsa, demak, hijrati o'sha hijrat qilgan narsasi uchundir", deganlarini eshitdim" [7, p. 117].

**Translation:** "Alqama ibn Waqqās says: 'I heard 'Umar ibn al-Khattāb, while standing on the minbar, say: "I heard the Messenger of Allah, *ṣallā Allāhu ‘alayhi wa-sallam*, say: "Actions are but by intention. And every man will have only what he intended. If anyone's migration is for some worldly gain he seeks or for a woman he intends to marry, then his migration will be for what he migrated for".

The complete or partial omission of the chain of narrators or the exclusion of certain narrators in the first and second translations compromises the integrity and continuity of the isnād. In the above Uzbek translation, Yahyā ibn Sa'īd did not see 'Umar ibn al-Khattāb. Rather, he conveyed a narration that reached him through the route of Muḥammad ibn Ibrāhīm al-Taymī and 'Alqama ibn Waqqās al-Laythī. Moreover, between Imām Bukhārī and Yahyā ibn Sa'īd, there are two narrators, Ḥumaydī 'Abdullāh ibn Zubayr and Sufyān. Although the translation does not indicate that Imām Bukhārī heard it from Yahyā ibn Sa'īd or that he saw 'Umar ibn al-Khattāb, a reader not knowledgeable in Arabic might mistakenly believe so. It is also unclear why Yahyā ibn Sa'īd is considered more notable than other narrators in the chain. This arrangement is maintained throughout all four volumes. The arrangement in the 'Golden Chain,' however, creates convenience for the reader.

**B) Numbering of the book, chapters, and ḥadīths.** In the Arabic edition of the work, the books (e.g., Kitāb Bad'u al-Wahy, Kitāb al-Īmān) are numbered, while the chapters are not. The ḥadīths are sequentially numbered from 1 to the end of each book.

In Shaykh 'Abdulazīz Mansūr's translation, the books (chapters) are not numbered. However, the chapters within each book are individually numbered, and the ḥadīths are sequentially numbered from the beginning to the end of the book in a cumulative count.

In the "Golden Chain," each book, chapter, and ḥadīth is numbered. While the chapters within each book are individually numbered, the ḥadīths are

sequentially numbered in a cumulative count from the beginning to the end of the book.

For example, in the Arabic edition, "Kitāb al-Īmān" is marked with number 2, consisting of 40 unnumbered chapters and ḥadīths numbered from 8 to 58. In the first translation of the four-volume set, "Kitāb al-Īmān" is not numbered, but the chapters are numbered from 1 to 43. No numbers are given for the ḥadīths. In Shaykh 'Abdulazīz Mansūr's translation, "Kitāb al-Īmān" is also not numbered, but its chapters are numbered from 1 to 42. Unlike the first translation, the ḥadīths are numbered from 8 to 58. In the "Golden Chain," "Kitāb al-Īmān" is recorded with number 2, the chapters are individually numbered from 1 to 43, and the ḥadīths are numbered from 8 to 58. Therefore, among the translations, the "Golden Chain" is the closest to the Arabic edition, with only differences in the titles of the chapters. This facilitates the reader's understanding of the Arabic edition alongside the Uzbek translation.

**D) Translation and commentary of the ḥadīths.** To identify the characteristics of these translations and commentaries, the following ḥadīth can be examined. In the Arabic text, the first chapter of the second book, "Kitāb al-Īmān", is titled "The Prophet (*ṣallā Allāhu ‘alayhi wa-sallam*) said, "Islam is built upon five things". Afterwards, Imām Bukhārī explains faith as "it is both qawl (speech) and 'amal (action)", and as proof of this statement, he presents 11 āyāt and their interpretations in the form of narrations.

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ... وَهُوَ قَوْلٌ وَفِعْلٌ، وَزَيْدٌ وَيَنْقُصٌ...»

In the first translation, it is stated: "Rasululloh sollallohu alayhi va sallam bunday deganlar: "Islom 5 dalil asosiga qurilgan. (Islomdan murod iymon demakdir). Iymon so'zda ham, amalda ham bo'lmog'i kerak. Iymon kuchaygaydir va susaygaydir" [1, p. 6].

**Translation:** "The Messenger of Allah, *ṣallā Allāhu ‘alayhi wa-sallam*, said: "Islam is built on five pillars. (By Islam, it means faith). Faith must be both in speech (qawl) and in action ('amal). Faith may increase and decrease." After this, the translations of the verses into Uzbek are provided.

In Shaykh 'Abdulazīz Mansūr's translation, it is stated: "Rasululloh (s.a.v.)ning so'zlari bo'yicha, Islom 5 rukn (ustun) uzra qurilgan. Imon so'zda ham, amalda ham bo'lishi kerak. Imon ko'payadi va kamayadi" [6, p. 11].

**Translation:** According to the words of the Prophet (*ṣallā Allāhu ‘alayhi wa-sallam*), Islam is built upon five pillars. Faith must exist in both speech (qawl) and action ('amal). Faith increases (yazīd) and decreases (yanqūṣ).

The author elaborates on this issue separately, noting, "According to Ḥanafī and Māturīdī creed, faith is affirming with the heart and professing with the tongue. It is not the essence itself that increases or decreases, but its light or strength.

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In the "Golden Chain," the chapter title is named "Faith and the words of the Prophet, ṣallā Allāhu 'alayhi wa-sallam, 'Islam is built upon five things,'" with the text from the Arabic edition presented. Following this, the translation of the text notes, "It (faith) is speech (qawl) and action ('amal), it can increase (yazīd) and decrease (yanqūṣ)." After the translation of the verses, it is stated, "Imām Abū Ḥanīfa, may Allah have mercy on him, said about this matter: 'This debate is about terminology. Because if faith meant only affirmation, then it would not accept increase or decrease. If it includes acts of obedience, then it does accept them.' He then said, 'Acts of obedience perfect the affirmation. All evidence brought to the statement 'faith does not accept increase or decrease' returns to the affirmation, which is the basis of faith. Everything that indicates the statement 'faith does accept increase and decrease' pertains to complete faith, which is made of affirmation and deeds'" ("Umdat al-Qārī, Commentary on Ṣaḥīḥ al-Bukhārī," "Kitāb al-Īmān").

These words are also relevant to chapter 34, "On the Increase and Decrease of Faith." According to Bukhārī and other ḥadīth scholars, a person's faith increases with perseverance in religious acts and decreases with consistent shortcomings. Imām Abū Ḥanīfa also states that faith can increase and decrease. However, it is not the essence of faith itself, but rather its quality that possesses this characteristic [7, pp. 128-130].

In the above translations and commentaries of the same ḥadīth across three editions, it becomes clear that the first edition's translator attempted to explain in line with the Ḥanafī-Māturīdī creed by rendering the phrase **وَهُوَ قَوْلٌ وَفِعْلٌ** as "Faith must be both in speech (qawl) and in action (fi'l)." Additionally, translating its increase or decrease as strengthening or weakening also serves this purpose. Shaykh 'Abdulazīz Mansūr first translated the text literally and then, to avoid potential misunderstandings in interpretation, noted how this issue is viewed within the Ḥanafī-Māturīdī teachings in a footnote. In the "Golden Chain," along with translating the commentary from "Umdat al-Qārī, Commentary on Ṣaḥīḥ al-Bukhārī," the views of Abū Ḥanīfa on this matter are also presented.

E) Presentation of Madhḥab Perspectives in the Translation and Commentary of Ḥadīths. In arabic text:

بَابُ رَفْعِ الْيَدَيْنِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ

736 — حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَ حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ جِئًا بِكَبْرِ اللَّرْكَوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكَوعِ، وَيَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ"

In the first translation, it is stated: "Ibn Umar raziyallohu anhu takbiri tahrima aytib namozni boshlayotganlarida qo'llarini yelka barobarida ko'tarar erdilar. Ruku' qilganlarida ham, «Sami'allohu liman hamidah» deganlarida ham, ikkinchi rak'atdan turganlarida ham shunday qilar erdilar (Ibn Umar raziyallohu anhu buni Rasululloh sallallohu alayhi va sallamga nisbat berg'aydilar)" [1, p. 147].

**Translation:** "Nafi' reports that Ibn 'Umar, may Allāh be pleased with him, would raise his hands to the level of his shoulders when saying the opening takbīr of the prayer. He would do the same when bowing, when saying "Sami' Allāhu liman ḥamidah", and when standing up for the second unit of prayer (Ibn 'Umar attributed this practice to the Prophet Muḥammad, peace and blessings be upon him)".

Shaykh 'Abdulazīz Mansūr translates the ḥadīth as follows: "Nofe' (rz.) rivoyat qiladilar: "Ibn Umar (rz.) takbiri tahrima aytib namozni boshlayotganlarida qo'llarini yelka barobarida ko'tarar edilar. Ruku' qilganlarida ham, "Sami'allohu liman hamidah" deganlarida ham, ikkinchi rak'atdan turganlarida ham shunday qilar edilar (Ibn Umar (rz.) buni Rosululloh (sav)ga nisbat beradilar)".

**Translation:** "Nafi' reported: 'Ibn 'Umar, may Allāh be pleased with him, would raise his hands to the level of his shoulders when saying the opening takbīr of the prayer. He would do the same when bowing, when saying 'Sami' Allāhu liman ḥamidah,' and when standing up for the second unit of prayer (Ibn 'Umar attributed this practice to the Prophet Muḥammad, ṣallā Allāhu 'alayhi wa-sallam)".

In the explanation of this ḥadīth, it is recommended to refer to explanation 735, where it states: "According to this and the following four ḥadīths, in the Shāfi'i school of thought, hands are raised to the level of the ears. In contrast, according to other ḥadīths, in the Ḥanafī school of thought, hands are raised to the level of the shoulders (al-Ḥidāya). The fact that in Abū Dāwūd's Sunan and other ḥadīth collections, it is mentioned that the Prophet (ṣallā Allāhu 'alayhi wa-sallam) raised his hands once when beginning the prayer, serves as a basis for the Ḥanafī school of thought ('Umda)".

Although no separate explanation is provided in the translation, the translation of the mentioned 738th ḥadīth serves as an explanation. In it, 'Abdullāh ibn 'Umar states: "I saw the Prophet (ṣallā Allāhu 'alayhi wa-sallam) performing the prayer: they started the prayer with the takbīr. Those who said the takbīr raised their hands to the level of their shoulders. When saying 'Sami' Allāhu liman ḥamidah,' they did the same. And when saying 'Rabbana lakal-ḥamd,' they said so. Neither when prostrating nor when raising their heads from prostration, they did so" [6, p. 122].

In "Golden Chain", the mentioned ḥadīth is translated as follows: "Nofe' dan rivoyat qilinadi: "Ibn Umar npmozni boshlashda takbi aytar va ikki qo'lini

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ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHIQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

ko'tarar edi. Ruku' qilganda ham ikki qo'lini ko'tarar, "Sami'allohu liman hamidah", deganda ham ikki qo'lini ko'tarar hamda ikkinchi rakatdan turganda ham qo'llarini ko'tarar edi. Ibn Umar buni Nibiyulloh sollallohu alayhi vasallamga nisbat berar edi" [7, p. 569].

**Translation:** "It is narrated from Nafi': "Ibn Umar would say the Takbīr when commencing the prayer and raise his two hands parallel to his shoulders. When he bowed, he would also raise his two hands and when saying 'Sami' Allāhu liman hamidah,' he would also raise his two hands, and when rising from the second rak'ah, he would also raise his two hands.

Ibn Umar attributed this to the Prophet (ṣallā Allāhu alayhi wa-sallam)." Following this translation, reference is made to commentary 736, where it is recommended to look into this ḥadīth. In the commentary of this ḥadīth, it is mentioned: "Shāfi'ī and Ḥanbalī scholars understood and practiced this ḥadīth accordingly. However, Ḥanafīs preferred not to raise their hands in any other place than the Takbīr Taḥrīma. Because they found it stronger to narrate the ḥadīth reported by Abū Dāwūd, Ibn Abū Shaybah, and Ṭaḥāwī from Barā' ibn 'Āzib, which states, 'When the Prophet (ṣallā Allāhu alayhi wa-sallam) said the Takbīr for entering the prayer, he would raise his hands, even his fingertips would come

close to his earlobes, then he would put them down differently.' In 'Bādāye', Ibn 'Abbās is quoted saying, 'Ten people, who were given the glad tidings of Paradise by the Prophet (ṣallā Allāhu alayhi wa-sallam), used to only raise their hands at the beginning of the prayer".

Among the translated collections of ḥadīths carried out in Uzbekistan, the significance and prominence of Imām Bukhārī's "al-Jāmi' al-Ṣaḥīḥ" stands out. This work has been fully translated three times to date, with the first translation being carried out by six Uzbek Islamic scholars. The second translation, on the other hand, was undertaken by Shaykh 'Abdulazīz Mansūr and was published in two volumes in 2008. This translation is considered a revised version of the initial translation with some annotations added. In the publication, which includes an introduction by Mufti Usmonhon Alimov, the importance of ḥadīths in Islamic religion, their types, stages of development as knowledge, famous collections of ḥadīths, Imām Bukhārī's life, the first translation of his "Al-Jāmi' al-Ṣaḥīḥ" into Uzbek, and the unique aspects of this translation are elucidated. The third part of the collection, comprising a complete translation and commentary, was published between 2013 and 2018 in eight volumes by a group of translators led by Shaykh Muḥammad Ṣādiq Muḥammad Yūsuf.

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