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THE CONTRIBUTION OF THE GREAT MUHADDITH IMAM AL-BUKHARI TO THE DEVELOPMENT OF HADITH SCIENCE

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ABSTRACT

The article talks about the life, work and great legacy of Imam Al-Bukhari, the Sultan of Hadith science. It is also highlighted that during his lifetime, he served to spread the knowledge of hadith by building circles of knowledge in different countries in order to convey the knowledge he received from his teachers to young students.

KEYWORDS

Hadith, scientific works, muhaddis, scholar, discussion, scientist, science, circles of science, jurisprudence, education.

INTRODUCTION

The great scholar and thinker Imam al-Bukhari, who was born in the land of Uzbekistan, left his invaluable scientific and spiritual - enlightened scientific heritage. The number of written works is more than twenty. Among them are "Al-jame' as-sahih", "Al-adab al-mufrad", "At-ta'rih as-sag'i", "At-ta'rih al-awsat", "At-ta'rih al-kabir", "Kitab al-ilal", "Barr ul-volidain", "Asami us-sahoba", "Kitab al-kuna" are becoming

urgent tasks to study these works more widely and deliver them to our people.

Relevance of the topic

The great scholar and thinker Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al-Maghira ibn Bardazbeh al-Juafi al-Bukhari was born on the 13th of Shawwal 194 Hijri (July 20, 810). Al-Bukhari was raised by his mother after his father died at a young age. From

his youth, he was intelligent, sharp-witted, and had a strong desire for enlightenment, and he studied various sciences, especially the science of hadith, with great interest. From the age of ten, he read and memorized the hadiths he had heard from various narrators in his country, as well as hadith collections of scholars such as Abdullah ibn al-Mubarak and Wakiy, and participated in heated debates about hadith narrators with his teacher Sheikh Dahili. In 825, at the age of sixteen, al-Bukhari went to Hijaz with his mother and brother Ahmad, visited the holy cities of Mecca and Medina, lived in Hijaz for six years, and in order to further improve his knowledge of hadith living in cities such as Damascus, Cairo, Basra, Kufa, Baghdad, which are considered to be major centers of science, he studied hadith as well as jurisprudence from the local famous scholars, participated in scientific debates and discussions in the circle of great scholars, and taught students of knowledge. Most of Imam al-Bukhari's life was spent in foreign countries, traveling [1].

He himself said about this: "I went to Egypt, Syria, Mesopotamia twice, Basra four times. "I lived in Hejaz for six years, I don't know how many times I visited Baghdad and Kufa," he said. He worked tirelessly to improve his knowledge, both during his travels and when he was living in a city. When he lived in Baghdad, he often created in the light of the moon and wrote books by candlelight in the dark nights.

In order to increase his knowledge, al-Bukhari studied with many scholars. According to al-Hakim from Nishapur, the number of his teachers was around ninety. Al-Bukhari, in turn, mentored many of his students. Mature scholars such as Ishaq ibn Muhammad al-Ramadi, Abdullah ibn Muhammad al-Masnadi, Muhammad ibn Khalif ibn Qutayba, Ibrahim al-Harbi, Abu Isa at-Tirmidhi, Muhammad ibn Nasr al-Marwazi, Muslim ibn al-Hajjaj are his students. [1].

Termizli was considered both a student and a companion of the famous muhaddith Abu Isa al-Tirmizi al-Bukhari, and their mutual relations were instructive. After traveling to various countries of the East for many years, at the end of his life, al-Bukhari moved to Nishapur in 863-868 and taught the science of hadith in a madrasa. In those years, Nishapur became one of the largest scientific centers in the Muslim East, so many famous scientists gathered in this city. Al-Bukhari's meeting with al-Tirmidhi also took place in Nishapur, and unforgettable, heated scientific debates and many creative and friendly meetings took place between the two famous scholars from our country. Al-Tirmidhi wrote that he got a lot of information for his works from his meetings with al-Bukhari. [2].

At the same time, al-Bukhari highly appreciated al-Tirmidhi's knowledge and expressed his deep respect for him, saying: "I have benefited from you more than you have benefited from me." At-Tirmidhi respected his teacher and comrade al-Bukhari throughout his life

and was sincerely loyal to him. According to the Arab historian Shamsuddin al-Zahabi in his book "Tazkirat al-Hufaz", al-Tirmidhi was deeply saddened by the death of his teacher, "he cried so much that even his eyes became blind and he died for a long time." He lived blind for years."

Imam al-Bukhari was not only a great scientist, but also distinguished himself from others with his beautiful character, humanity, benevolence and incomparable generosity. He gained great fame among the people due to his sharp mind and strong ability to memorize. It is recorded in the sources that al-Bukhari memorized about 600 thousand hadiths.

After Imam al-Bukhari returned from abroad, he was busy teaching the science of hadith to many students and scholars in his native Bukhara. Many people respected him, but some envious and evil-minded people could not see al-Bukhari. As a result, al-Bukhari's relationship with Khalid ibn Ahmed al-Zuhali, the emir of Bukhara, was broken due to the actions of the envious. For this reason, the emir demands the scholar to come to him and read the books "Al-jame' as-sahih" and "At-ta'rih". But al-Bukhari said, "I will not despise knowledge and take it to the door of governors. Whoever needs knowledge, let him seek it himself. But Allah will forgive me for not hiding knowledge and spending it on the seekers on the Day of Judgment." The Amir did not like the answer, and ordered al-Bukhari to leave the city after interrupting

the conversations of the conspirators and slanderers. After that, al-Bukhari went to Samarkand and after living for some time in the village of Khartang with his students and relatives, he fell seriously ill and died in 256 AH (September 1, 870 AD) at the age of 60. and will be buried here.

Imam al-Bukhari left a rich and valuable scientific legacy to the generations, the number of works he wrote is more than twenty. Among them are "Al-jame' as-sahih", "Al-adab al-mufrad", "At-ta'rih as-sag'i", "At-ta'rih al-awsat", "At-ta'rih al-kabir", "Kitab al-ilal", "Barr ul-Woladayn", "Asami us-sahaba", "Kitab al-kuna" and others can be shown. The most important work of the great scholar is undoubtedly "Al-jame' as-sahih". This work is also known as Sahih al-Bukhari. Its most important aspect is that the muhadiths before Imam al-Bukhari included in their collections all the hadiths they heard. Imam al-Bukhari created a separate book by dividing the hadiths he heard from different narrators into categories and distinguishing their reliable ones. [3].

Allama ibn Salah stated that the number of reliable hadiths included in this work of al-Bukhari is 7275, including repeated ones, and 4000 without repeated ones. Al-Bukhari was the first to start this honorable work, and then a number of scholars followed him and created a collection of hadiths. It has been almost 1200 years since this great work of Imam al-Bukhari was written, and since then it has been highly regarded as

the second most important source of Islamic teachings after the Qur'an. Many copies of this work of Imam al-Bukhari are scattered in different cities [1].

Even for some writers and calligraphers who lived in the Middle Ages, copying copies of this work was a source of livelihood. For example, the famous writer and historian al-Nuwayri (died in 1332) copied eight copies of this work of al-Bukhari and sold each one for a thousand dirhams. A beautiful copy in eight volumes, copied in 1325, is now preserved in Istanbul. Many commentaries have been written on "Al-jame' as-sahih", and it has been repeatedly published as an important source. The hadiths included in the collections of Imam al-Bukhari are not limited to reflecting the general rules of Islamic teachings. They are a set of real human qualities and exemplary procedures, such as love, generosity, open volunteering, respect for parents, women and elders, kindness to orphans, care for the poor and needy, love for the country, hard work, honesty. It contains guidelines, advice and teachings of great educational importance for the people of our current society, especially the young generation, about what is good, what is bad, what should be done, and what should be avoided [2].

In 1974, on the initiative of the Religious Administration of Muslims of Central Asia and Kazakhstan, the 1200th anniversary of the Allama was celebrated in our republic with the participation of representatives of

the entire Islamic world. The re-publishing of his royal works "Al-jame' as-sahih" and "Al-adab al-mufrad" in Tashkent was of great importance in the study of al-Bukhari's legacy. The naming of the religious high school in Tashkent after the name of Imam al-Bukhari is a symbol of deep respect for the great scientist who made an incomparable contribution to science twelve centuries ago. Alloma's salubrious mausoleum located in the village of Khartang is honored as one of the most prosperous and beautiful shrines and is famous as a place of pilgrimage for the people of Islam and all guests. In 1998, by the decree of the President of the Republic of Uzbekistan, his mausoleum was rebuilt in connection with the 1225th birthday of the great hadith scholar.

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