

# Imam Bukhari Is A Great Hadith Scholar With Unique Qualities

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**Abstract:** Allah Almighty had endowed Imam Bukhari with a sharp intellect, a strong memory, and the ability to perform every task meticulously. The signs of these divine blessings began to be evident from his childhood. The fact that, when he was only eleven years old, his teachers corrected a mistake made by Dahili is proof of this.

**Keywords:** Imam Bukhari, Sahih al-Bukhari, Sahih, Asar, Bukhari narrators, Firabri.

**Introduction:** Imam Bukhari used to listen to Sufyan's book "Jame'" from Abu Hafs Ahmad ibn Hafs in his father's classroom. Abu Hafs had made a mistake in one letter, he returned it. The second time he made a mistake, he returned it again. The third time he made a mistake, he returned it again.

He made a mistake for the third time, and he repeated it again. He remained silent for a while, then said, "Who is this?" They said, "Ibn Ismail ibn Ibrahim ibn Bardizbah." "What he said is true. Remember! One day he will be a great man," said Abu Hafs.

The following text is quoted in Tabaqat al-Shafi'iyya and other books: "Salim ibn Mujahid said: 'I was with Muhammad ibn Salam Paykandi. He said to me: 'If you had come a little while ago, you would have seen a boy who had memorized seventy thousand hadiths.'"

I searched for it and found it and said, "Are you the one who said I know seventy thousand hadiths by heart?" "Yes, more than that. When I narrate hadiths to you from the companions and followers, I know the places of birth, death and residence of most of them."

"If I narrate a hadith from the Companions and followers, I will certainly remember its original from the Book of Allah and the Sunnah of the Messenger of Allah, may God bless him and grant him peace," he said.

## METHODS

By the age of sixteen, Imam Bukhari had memorized the books of Ibn Mubarak and Waqi', and had mastered the sayings of the people of opinion. He began to

classify books at the age of eighteen. In his youth, Imam Bukhari would attend the lessons of the Shaykhs of Basra with his peers, but he would not write down the lessons. After several days passed in this way, his companions said to him, "You attend class with us, but you don't write. What's the point of doing that?"

Sixteen days passed. Imam Bukhari said to them, "You have talked a lot and you have stood firm. Please read to me what you have written." They had written down what they had written, more than fifteen thousand hadiths. He recited them all from memory. And they corrected their mistakes in writing from what he said from memory. Then he said to them: "So, am I attending classes in vain and wasting my days?" said. Then everyone knew that no one could get to him.

It is written in "Tahzibul-Kamal" and other books that the famous scholar Ishaq ibn Rahawayh brought the book "Tarikh" that Bukhari had classified to the emir of Khorasan and a great scholar, Abdullah ibn Tahir, and said: "O emir! Shall I show you magic?" Abdullah ibn Tahir examined the book and said: "I do not understand how it is written."

## An exam organized in Samarkand to test Imam Bukhari

Muhammad ibn Abu Hatim narrates from Abul Azhar in his own tradition: "Four hundred of those who heard hadith gathered in Samarkand for seven days and tried to mislead Bukhari. They included the Sanad of Sham into the Sanad of Iraq. They included the Sanad of Iraq in the Sanad of Sham. The Sanad of the Haram was

included in the Sanad of Yemen. The Sanad of Yemen was included in the Sanad of Haram. But they could not mislead that person either in the sanad or in the text."

### **The exam held in Baghdad to test Imam Bukhari**

The following is written in "Wafayatul-A'yan" and other books:

"When the people of Hadith in Baghdad heard that Bukhari had arrived, they gathered. They took a hundred Hadiths and changed their texts and chains of transmission. They put the text of one chain of transmission on another chain of transmission, and the chain of transmission on another chain of transmission. Then they gave ten of them to ten people and told them to tell Imam Bukhari when he came. A time was set for the meeting. Hadith scholars from Khurasan and other places were also present at this meeting. As soon as the meeting began, one of the ten people asked about one of the hadiths. Bukhari said, "I do not know that."

Then he asked about another hadith. Bukhari said, "I do not know that." He asked about ten hadiths one after the other. Bukhari continued to say, "I do not know that."

The knowledgeable people present in the gathering would say, "This man knows." The others would attribute weakness, deficiency, and lack of understanding to Imam Bukhari. Then another of the ten stood up and asked about another of the hadiths that had been swapped. Al-Bukhari said, "I do not know that." He asked about another. Al-Bukhari said, "I do not know that." He asked about another. Al-Bukhari said, "I do not know that."

He asked about ten hadiths one after the other. Bukhari kept saying, "I don't know about that." Then the third, fourth, and all ten people asked about their hadiths that had been exchanged. Bukhari said nothing but, "I don't know about that."

When Bukhari knew that their questions were over, he turned to the first person and said, "Your first hadith is like this, your second hadith is like this, your third hadith is like this, your fourth hadith is like this..." and he narrated the entire hadith correctly, first the corrupted text, then the original text. He put each text in its chain of transmission, and the chain of transmission in its text. He did the same with the others. He put all the texts in their chain of transmission and the chain of transmission in their text. Then the people acknowledged his protection and acknowledged his virtue.

Imam Bukhari was famous not only for his memorization of hadiths, but also for his knowledge of them. When Abu Ali Salih ibn Muhammad Asadi was

asked about Bukhari, Abu Zura', and Abdullah ibn Abdurrahman, he replied: "The one who knows hadith best among them is Muhammad ibn Ismail. I have never seen a person with a greater understanding than him."

Imam Bukhari used to say: "I do not have a hadith whose chain of transmission I do not know. I have a story for every name in history."

One day, Bukhari was present in the assembly of Ishaq ibn Rahawayh in Naisabur. Ishaq mentioned one of the hadiths of the Messenger of Allah (peace and blessings of Allah be upon him).

In it, after the companions of the Prophet (peace and blessings of Allaah be upon him), Ata al-Kayharani was mentioned. Ishaq said, "O Abu Abdullah! What is Kayharan?" "A village in Yemen. Muawiyah ibn Abu Sufyan sent this man from the companions of the Prophet (peace and blessings of Allaah be upon him) to Yemen, and Ata heard two hadeeths from him," said Bukhari.

"O Abu Abdullah! It is as if you were among those people!" said Ishaq. Abu Isa al-Tirmidhi said: "I have not seen anyone in Iraq or Khorasan like Muhammad ibn Ismail in understanding the meaning of signs, history, and narrations."

### **CONCLUSION**

Allah Almighty bestowed great grace and honor upon Imam Bukhari. As a result of his services in the cause of knowledge, his fame spread throughout the world. Imam Bukhari has been honored with praise and veneration by the hearts of believers and Muslims for centuries. It is probably impossible to cite all that was said and written in his praise. We will suffice by presenting some of them. Imam Ahmad ibn Hanbal said: "No one has emerged from Khorasan like Muhammad ibn Ismail."

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