

## THE SULTAN OF HADITH SCIENTISTS - IMAM AL-BUKHARI

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### ABSTRACT:

**This article provides information about Imam al-Bukhari and his work Al-Jame 'as-Sahih, who achieved great success in the science of hadith in the ninth century and was awarded the title of "Amir al-Mu'minin" in the Muslim world.**

**KEYWORDS:** Imam al-Bukhari, Bukhara, science of hadith, Sahih Bukhari, exile, Hijaz, Mecca, Medina, Samarkand, Khartang, monument, international center, ethics, family.

### INTRODUCTION :

Imam al-Bukhari, the founder of the authentic direction in the science of hadith, a mature and well-known hadith scholar, has earned respect in the Muslim world through his knowledge among talented, intelligent scholars, teachers and friends, described as "Amir al-Mu'minin" and "Imam al-Muhaddithiy". considered to have a sharp mind. Imam al-Bukhari's real name is Muhammad, his surname is Abu Abdullah, his nickname is sometimes Imam al-Muhaddasi (imam, leader of the muhaddiths), sometimes Amir al-mu'minin fi-l-hadith (Amir of the science of hadith), and his nephew Muhammad ibn Ismail ibn Ibrahim ibn al-Mughirah ibn Bardazbeh ibn Bazazbeh.

Imam al-Bukhari was born in Bukhara, which has long been famous for its scientific and cultural development. In this magnificent city, Bukhara, on the 13th day of the month of Shawwal, 194 AH, after the salawu-ul-Jumu'ah (July 21, 810 AH), the Imam of all the hadith scholars, the Prophet (peace and blessings of Allaah be upon him) , Imam al-Bukhari, who

gave them eternal life, was born. Imam al-Bukhari began studying hadith at the age of 10. At the age of 11, he began to find fault with some of his teachers. Abu Ja'far Muhammad ibn Abu Hatamal al-Warraq writes, "When I heard al-Bukhari say, 'The inspiration for memorizing the hadiths came to me when I was in primary school,' I said, 'How old were you then?' I asked. 'I was 10 years old, maybe even younger,' he said. It is clear from this example that Imam al-Bukhari memorized the hadiths from a very young age and took a special interest in them.

### MAIN PART:

Al-Bukhari first studied the science of hadith in Bukhara. He studied the science of hadith from the hadith scholars Muhammad ibn Sallam al-Poykandi (777-839) and Abdullah ibn Muhammad al-Masnadi al-Jufi (died 843) who lived in this city and memorized many hadiths.

According to sources, al-Bukhari studied all the famous books of his time until he reached puberty, and at the age of 16 he went on Hajj with his brother Ahmad and his mother. He studied Islamic teachings, more hadith, from prominent scholars in major cities such as Balkh, Basra, Kufa, Baghdad, Homs, Damascus, Cairo, Mecca and Medina. Al-Bukhari spent most of his life as a foreigner in Mecca and Medina. Here, while studying, he began to gather information for his works. The Syrian scholar Jamaliddin al-Damashqi, in his book The Life of Al-Bukhari, wrote: "When I was eighteen, I wrote The Problems of the Companions and Subordinates, and later The Great History. At that time, I was living near the tombs of the Prophet in Madinah. I used to

write mostly on moonlit nights. There were very few names in history that I didn't know. But I didn't want the book to be long ... " This information testifies to al-Bukhari's great zeal and courage in the path of science. Wherever Al-Bukhari went, his main goal was to study science, and he was there with the sheikhs, scholars and nobles. For example, al-Bukhari visited Baghdad, the capital of the Arab Caliphate, eight times, each time with the jurist Imam Ahmad ibn Hanbal, where he studied hadith. Imam al-Bukhari recalls in one of his works, "I wrote the hadiths from 1,080 hadith scholars." Years later, he returned to his native Bukhara. The people of Bukhara also welcomed the great muhaddith. Here al-Bukhari taught students the science of hadith. Abu Tohirhoja Samarkandi writes about the last days of the great muhaddith in his book "Samaria": "He came to Khartang (now Poyariq district). It was here that the mercy of Allah was bestowed ... Imam Muhammad died in 256 (869 AD) on the night of Eid al-Fitr after the night prayer. In honor of independence, a monument to Imam al-Bukhari will be erected in the village of Khartang, Chelak district of Samarkand. This monument was erected on the site of the mausoleum of the scholar in accordance with the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated April 29, 1997 "On the celebration of the 1225th anniversary of the birth of Imam al-Bukhari according to the Hijri-Lunar calendar." The complex was opened in 1998. The memorial complex will serve first as a shrine, a shrine, and then as a place for daily, Friday and Eid prayers. The total area is 10 ha. The complex includes a mausoleum, an administrative building, a mosque, a library, a research room and other ancillary rooms. Up to 1,500 people can pray in the mosque and on the porch. On the right side of the altar inside the mosque hangs a piece of kiswa-kabapush, presented to the First

President of the Republic of Uzbekistan Islam Karimov by the King of Saudi Arabia Fahd ibn Abdul Aziz.

The Imam Bukhari International Center was established on November 4, 1998 to study and promote Bukhari's rich heritage. Imam al-Bukhari has left a valuable and rich scientific legacy for generations, and he has written more than 20 works. In the library of the Muslim Religious Board, the scholar's "Al-Jam as-Sahih" ("Reliable Collection"), "At-Tarikh al-Kabir" ("Great History"), "At-Tarikh as-Saghir" ("Little History"), "Al-Qiraatu khalfa-l-Imam" ("Reading behind the Imam"), "Raf'ul-yadani fis-Salati" ("Raising both hands in prayer"). ancient copies are available.

Imam al-Bukhari's At-Tarikh al-Awsat (Middle History), At-Tawsir al-Kabir (The Great Tafsir), Al-Jame al-Kabir (The Great To ' It is known from history books that he wrote a number of books, both large and small, such as "Kitabul-Khiba" ("The Book of Gifts"). Imam al-Bukhari's most famous work in the Islamic world was undoubtedly Al-Jame 'as-Sahih (The Trustworthy Collection), also known as Sahih Bukhari. Bukhari has been writing this work for 16 years. The most important aspect of it is that the hadith scholars before Imam Bukhari did not selectively include all the hadiths they heard in their collections. Imam Bukhari, on the other hand, divided the hadiths he heard from different narrators into sections, divided them into believers, and created a separate book. Al-Bukhari's disciples say that he memorized one hundred thousand sahih (trustworthy) and two hundred thousand inaccurate (doubtful) hadiths and selected Al-Jame 'as-Sahih from about six hundred thousand hadiths. The scholar Ibn Salah (d. 1245) states that the number of authentic hadiths included in this work of al-Bukhari is 7,275, including repeated ones, and 4,000 hadiths that are not repeated.

Al-Bukhari's Al-Jame 'as-Sahih is the first Sunni-recognized Sihahi Sitta (Six Sahih Books). According to Islamic scholars, Al-Jami 'al-Sahih is more eloquent than previous collections of hadith. The author has compiled not only hadiths concerning the laws and customs of his contemporaries, but also hadiths on the biography of Muhammad and his Companions, and even on the historical and ethnographic aspects of the period in which the Prophet lived. In Al-Jame 'as-Sahih, the hadiths of the Prophet (peace and blessings of Allaah be upon him) include "Faith," "Purification," "Prayer," "Zakat," "Hajj," "Marriage," "Divorce," and the Book of Trade. It is divided into 100 chapters, such as the Book of Peace, the Book of Testament, The First Creation (ie, The Origin of the Universe), Jihad, The Angels, and The Wisdom of Water. In each chapter, the hadiths on the subject are narrated with a reliable source of narrators. The hadiths included in Imam Bukhari's collections are not limited to reflecting the general rules of Islamic teaching. They are a set of true human qualities and exemplary disciplines such as love, generosity, openness, respect for parents, women and adults, kindness to orphans, compassion for the poor, love of country, diligence and honesty. They provide guidance, advice and advice on what is good, what is bad, what to do, what to refrain from, which are of educational value to the people of our modern society, especially the younger generation.

In Sahih Bukhari, there are many exemplary hadiths about the family - the relationship between husband and wife, parents and children, brothers and sisters. In particular, Book of Manners, Chapter 2. Who deserves to be treated well? Abu Hurayra narrated that a man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "O Messenger of Allah, who has the right to treat me well?" They asked. The

Messenger of Allah, may Allah bless him and grant him peace, said, "Your mother!" They said. He said, "Who else?" They asked. The Messenger of Allah, may Allah bless him and grant him peace, said, "Your mother!" They said. He asked, "Who else?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Your father." They replied.

Chapter 3. He does not jihad unless his parents agree. It is narrated on the authority of 'Abdullah ibn' Amr that his brother said to the Prophet, may Allah bless him and grant him peace, "I want to fight." The Messenger of Allah, may Allah bless him and grant him peace, said, "Do you have parents?" He said, "Yes." The Messenger of Allah, may Allah bless him and grant him peace, said, "Serve your parents and please them, and then strive." They said.

Chapter 11. About the sin of a man who is ungrateful to his relatives. Jubayr Ibn Mut'im heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, 'A person who does not harm his relatives will not enter Paradise.

Chapter 24. The virtue of a person who takes care of an orphan. It is narrated on the authority of Sahl ibn Sa'd that the Messenger of Allah, may Allah bless him and grant him peace, said, "I and the one who took the guarantor of the orphan and I will live side by side in Paradise." The great thinker and hadith scholar Imam al-Bukhari has extensively addressed the issue of human morality in his works.

While enumerating the qualities that are necessary for a person to reach moral maturity, the scholar also clearly shows the flaws that everyone should maintain and that lead to degradation. It is a mistake to say that the ideas of human morality in the legacy of Imam al-Bukhari are only acts of worship or religious practice, because the qualities he enumerated are universal values that are recognized by all mankind and necessary for every human being.

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