

Scientific and pedagogical activity of Imam al-Bukhari

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Abstract: In this article, the content of the works of Imam al-Bukhari, the founder of the stages of the development of the science of hadith, is explained.

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The great scholars and thinkers who lived and worked in our country made a worthy contribution to the development of world science with their invaluable scientific and spiritual heritage. Imam al-Bukhari, the sultan of hadith science, should be recognized among such great figures.

Imam al-Bukhari (real name Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al-Bukhari 810-870 years) is a great thinker of the Islamic world. It is called the Imam of Muhaddis.

His father, Ismail, was one of the most accomplished scholars of his time, a student and close friend of Malik ibn Anas, and was engaged in commercial affairs. His mother was a pious, devout, intelligent woman. After the death of his father, he was brought up by his parents. From the age of 5-6, he started studying and memorizing Islamic sciences and hadiths of Muhammad (pbuh). He learned from well-known muhaddiths - Dakhiliy, Muhammad Salam Poikandi, Muhammad ibn Yusuf Poikandi, Abdullah ibn Muhammad Masnadi and others. From time immemorial, muhaddiths could write down a hadith from the narrators of their country without leaving a single hadith before going on a journey, and only after that they could go on a journey to another city or country. Before Bukhari reached the age of 16, he heard and wrote down hadiths from the elders of his country and traveled to different regions of the caliphate. 825 Bukhari came to Mecca with his mother and brother Ahmad and performed the Hajj prayer. He returned his mother and brother to Bukhara and stayed in Makkah. He participates in the scientific gathering of scientists working here. He goes to Medina in 827. He communicates with Ibrahim ibn Munzir, Mutrif ibn Abdullah, Ibrahim ibn Hamza and others from the famous scholars of Madinah and learns hadith from them. At that time, the companions of the Prophet and the followers of the companions were required to go to different countries. Some

historians say that Imam Bukhari's trips to Hijaz, Mecca, Medina, Taif, Jeddah lasted for 6 years. Then he travels to Basra, Kufa and Baghdad. Goes to Syria and Egypt. In addition, he learned from scholars in cities such as Khurasan, Marv, Balkh, Herat, Nishapur, Ray, and Jibal and collected hadisar. Among Imam Bukhari's works, the most famous is "Al-jame' al-Sahih". In addition, he wrote a number of very important books on the sciences that are the foundations of the science of hadith, which deeply analyze historical events and personalities. Imam Bukhari classified several works of high scientific importance: "Al-jame' al-Sahih", "Al-adab al-mufrad", "At-tarikh al-Saghir", "At-takhir al-awsat", "Al-tafsir al-kabir", "Birrul volidayn", "Asma al-Sahoba", "Kunyalar" and others. Among them, the work "Al-Jame' as-sahih" is considered the most important source after the Qur'an in the Islamic world. Because Imam Bukhari's conditions for collecting hadiths are more precise than the conditions of other muhaddiths, the work "Al-jame' as-sahih" was named "The most reliable collection of hadiths". If there is a possibility that the narrators of the hadiths met each other, the Muhaddis were satisfied with that, but Imam Bukhari also made it a condition for the confession of a witness who personally saw the narrators of the hadiths he had heard meet each other. This condition is not found in other muhaddis. According to the calculation of Hafiz ibn Hajar al-Askalani, the number of hadiths in "Al-jame' as-sahih" is 7397. Among them, 2602 are unique. The number of hadiths in the book reaches 9082 if the comments, differences of narrators and appendices are added. Thanks to Imam Bukhari, many schools of hadith studies were formed and successfully operated in the Movarounnahr region in the 9th-12th centuries. Nowadays, the scientist's works are used in many scientific studies of the world. That is why it can be understood that Imam al-Bukhari had a significant impact on the development of not only religious but also worldly knowledge. Imam Bukhari's creative heritage is amazing with its size and the fact that it fully covers the religious and social sciences of his time. After returning to Bukhara after traveling abroad, he began to promote the science of hadith. His efforts are considered in Bukhara at this time. This work was published in India and Cairo. Al-Bukhari created "Kitab al-Fawoid" ("The book about useful objects"), "Al-Jami al-Kabiy" ("The big support"), "Khalq af al-alibad" ("The nature of the deeds of the servants of Allah"), "Al-Musnad al-Kabiy" ("The big support"), "Attafsir alkabiy" ("Big Tafsir"), Kitab alkhiba ("Book about Khayrehsan") and some other works have not reached us, and there is information that some of them are kept in libraries of different countries of the world. Among Bukhari's other works, the book "Tafsir al-Qur'an" ("Tafsir al-Qur'an") should be noted. Imam Bukhari was not only a great scientist, but also distinguished himself from others with his beautiful character, humanity, kindness, diligence and incomparable generosity.

Bukhari's works are the main textbook and guide on the Sunnah of the Prophet in all madrassas and Dorilfunun of the Muslim world. Public figures, scholars and religious leaders rely on Bukhari's works. With the honor of independence, Bukhari's immortal legacy returned to the bosom of Elurut. Based on the decision of the Cabinet of Ministers of the Republic of Uzbekistan "On the celebration of the 1225th anniversary of the birth of Imam al-Bukhari according to the Hijri-lunar calendar", he is working hard to study and promote the scientific heritage of Bukhari and perpetuate his memory.

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