

THE GLOBAL SIGNIFICANCE OF THE SCIENCE OF HADITH SULTAN IMAM BUKHORI'S WORKS

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Annotation

In the article, preserving the purity of Islam, revealing its true essence, promoting pure faith is related to the life and spiritual heritage of the great scholar Imam Bukhari, Imam Bukhari's attitude to the science of hadith, dividing them into sahih (true, reliable) and non-authentic, and their evil, identification, study and research of hadith narrators, the fairness of their narrations, researching various issues of the science of hadith, their interest in issues such as summarizing and studying them in connection with the verses of the Quran, and during the analysis of the works, the great educational value of the spiritual heritage of scholars was studied.

Basic phrases (key words): authentic hadiths, hadith studies, Islamic culture, hadiths about manners, starting good with relatives, educating in the spirit of manners.

Introduction

In the world Researches within the framework of Islamic studies, which justify the place of Imam Bukhari in Islamic culture and the uniqueness of the method of selection of authentic hadiths, are being carried out in many directions. Before and after Imam Bukhari, no scholar or scholar in the Islamic world wrote a work on this basis. Hadiths of the Prophet of Islam are considered the main sources of Islam along with the Quran, Imam Azam said, "If there was no Sunnah, no one would know the Quran." [1] Imam Bukhari separated authentic hadiths from the narrations of his companions and subordinates based on a special method and "cleaned" the hadiths from fake narrations. Imam Bukhari's personal and historical mission was to protect and preserve the traditions of the Prophet of Islam, and he fulfilled "this sacred duty" with excellence. In this sense, studying the spiritual heritage of Imam Bukhari, researching the features of syncretization of religious ideas with national values from a scientific and practical point of view is of urgent importance.

Equality, social justice, peace and brotherhood, which are the main ideas of tradition and cultural values, have a stable place in Islam. In Islam, human dignity and respect for the individual are relevant not only for its followers, but also for representatives of other religions. This has been shown many times in the behavior of religious leaders. In particular, Imam Bukhari showed an example of high humanity in his life and teachings. Islam's attitude towards other religions is based on tolerance. From here, introducing the Islamic religion, particularly Imam Bukhari 's spiritual, moral and religious views, serves as a step to strengthen the dialogue between Islam and other religions and civilizations.

As President Shavkat Mirziyoyev emphasized: "We believe that the most important task is to convey the true humanitarian essence of Islam to the whole world community. We highly value this holy religion as the embodiment of our ancient values... The religion of Islam calls us to goodness and peace, to preserve and preserve the original human qualities." [2]

The Muslim Ummah has a great and valuable cultural heritage. Historically, universal Islamic culture has embodied the best cultural results of various nations and peoples by protecting the essence of religious authenticity and monotheism. The Islamic community consisting of different nationalities converted to Islam, relying on the protection of their cultural identity. The Muslim Ummah was formed on the basis of religious unity and cultural diversity. Based on the principle of monotheism, Islam gave a single direction to the self-knowledge and development of Muslim peoples. The attitude of Muslims to the culture of Islamic nations is based on the principle of cultural tolerance. Islamic affiliation does not mean denying the cultural affiliation of Muslim nations. Allah Almighty created his servants with different natures. To not accept this principle is to deny the wisdom of creation.

The Main Part

Imam Bukhari contributed immeasurably to the spread of Islam among non-Arab peoples. Undoubtedly, the tolerance of his school of hadith studies led to the conversion of many nations to Islam. Therefore, it can be said that Imam Bukhari replaced the "sword of Islam" with Islamic culture and the people found Islam easy and tolerant and flocked to it. The recognition of this great person, whose nationality is related to the Uzbek people, is never related to our national pride and religious prejudice. But in this way, to be respected and to introduce oneself to each other, as mentioned, Allah considers it necessary. Imam Bukhari ensured respect for the cultural identity of other peoples based on this Quranic principle.

Zahabi, a scholar nicknamed Hafiz, says: "As for Bukhari's work called Jamius-sahih, it is one of the most glorious books of Islam." It is the best book after the book of Almighty Allah. Even if a person travels a thousand miles to listen to him, it is not a

waste of time." Imam Bukhari was born in the house of Ismail ibn Ibrahim in the city of Bukhara on July 19, 194/810, after the Friday prayer.[3]

Muhammad ibn Ismail Bukhari was born in the city of Bukhara in a cultured and rich family. Imam Bukhari's father, Ismail Ibn Ibrahim's cousin, Abul Hasan, was considered one of the mature scholars of his time. Imam Bukhari provides information about the biography of his father in his book "al-Tarikh al-Kabir" (The Great History). Imam Bukhari's mother was also a pious, devout and intelligent woman. Many stories have come down to us about this woman who has various blessings.

Muhammad ibn Ismail al-Bukhari's father died early and he was raised by his mother.[4] A mother spends a lot of effort in raising her children. Muhammad memorized the Quran from the age of 7, and at the age of 10 he memorized more than a thousand hadiths. In this work, he achieved such success that he was known not only as a Quranic scholar, but also as "Hafiaz" [حافظ] was awarded the title, wherever he was, he would correctly interpret the hadiths of our Prophet (pbuh).

Imam Bukhari went to perform Hajj with his mother and his older brother. He said: "...After we performed Hajj, my brother Ahmad took my mother and returned. "I stayed to study hadith"[5], he said. He was in the cities of Kufa, Baghdad, Damascus, Medina, Mecca, which were considered centers of knowledge at that time.

According to his sources, Imam Bukhari was a very talented, intelligent, sharp-witted and capable scholar. According to Imam Bukhari, he memorized one hundred sahih (reliable) and two hundred thousand non-sahih (unreliable) hadiths. According to some narrations, when Imam Bukhari was 16 years old, he memorized the books of Abdullah ibn Mubarak Marwazi (736/118 – 797/182) and Waki ibn Jarrah (746/130 – 812/195). He also kept in his memory the text of hadiths he had memorized and the narrators in his sanad, as well as their biographies.[6]

During his 16-year journey, Imam Bukhari traveled to important scientific centers, which included major scholars of the Islamic world, where he recorded many hadiths from mature scholars of hadith science. Al-Bukhari "I recorded hadiths from one thousand and eighty scholars. There is not a single person among them who does not know the science of hadith. I wrote down hadiths only from those who say that Iman should be in words and deeds." [6] So, the Sultan of Muhaddis set himself the goal of preparing the most accurate collection of hadiths.

Imam Bukhari was an incredible scholar. So, he chose "Sahih Jami" from the six hundred thousand hadiths he knew by heart. Imam Bukhari wrote every hadith he collected in this work after praying two rakats of Istikhara. By this, he wanted to protect the work as an authoritative source. The purpose of writing the book was to compile not weak, but authentic, well-known hadiths narrated from the Prophet, may God bless him and grant him peace, with complete chain of transmission. He devoted his work not to a specific field, but to every subject of religion. At the same time, he drew conclusions on issues of fiqh from the hadiths and collected narrations reflecting

the life of the Prophet, may God bless him and grant him peace. This work of his, which everyone recognized as authoritative, became an incomparable masterpiece. Shaykh Muhammad ibn Bashhar, who narrated his hadiths, says: "There are four types of memory in the world. These are Abu Zuratu who lives in the city of Rai, Muslim ibn Hajjaj from Neysobur, Abdullah ibn Abdurrahman al-Dorimi from Samarkand, and Muhammad ibn Ismail al-Bukhari from Bukhara. In another place, he said: "No one has stepped on our side like Bukhari."

Discussion and Results

Imam Bukhari wrote many works. Including: "al-Asma' wa-l-kuno" (First history), "at-Tarih al-kabir" (Great history), "as-Sunan fi-l-fuqaho" (Sunnahs of the Jurists), "Halk af al al -ibad" (Creation of such actions), "al-Adab al-Mufrad" (Etiquette of the Special) and "al-Qira'a hala-l-imam" (Recitation behind the Imam), "Al musnad al-kabir" (The Great Musnad), "At-tafsir al-kabir" (Commentary of the Great), "Kitab-ul-ashrib" ("Book of Drink", "Kitota"). "Basma as sahoba" ("The Book of the Names of the Companions", "Kitab-ul-Vahdan-" ("The Book of Ones"), "Kitab-ul-Mabsut" ("The Book of Explanations"), "Kitab-ul-ilal" ("The Book of book"), Kitabul"). "Fawoid" ("The Book of Benefits", "Kitab al-Zuafa as Sag'ir" ("The Little Book of the Weak"), "Kitab Qazaya as Sahoba wa t-Tabayn" ("The Book of the Circumstances of the Companions and Subain").

At-Tarikh al-Kabir ("The Great History"). The author created this work at the age of eighteen in al-Masjid al-Nabawi ("Mosque of the Prophet") in Medina. In the book, the hadiths narrated by the companions and the followers of the followers and their names are arranged in alphabetical order;

"At-Tarikh al-awsat" (Middle History). Imam al-Bukhari Abdullah ibn Abdusallam al-Haffaf and Zanjaviyh ibn Ahmad al-Lubad narrated from the companions in this book; "At-Tarikh al-Saghir" (The Little History). This work is a valuable work on the history of hadith , which contains the genealogies, years of death, interactions and reforms of the famous companions, subjects and followers of the subjects. tell me. Al-Bukhari arranged this work by year, and if he finished one date, he mentioned the famous people who died on that date and other important events, and then started the next date;

"Asami al-sahoba" ("The Book of the Names of the Companions"). It is not known that any author wrote a book about the Companions before Imam al-Bukhari. In this book, the author wrote about the names of a number of companions, their stories and their annals. This book is a very important subject, and its scientific value is great;

"Kitab ul-Vuhdan" ("The Book of the Ones"). Imam al-Bukhari mentions the Companions who were among the first to create a work in this field and narrated only one hadith in this work;

Muhaddith's work "Al-Adab al-mufrad" ("Masterpieces of manners") ranks high among the works of hadith. This work contains 1322 hadiths and reports in 644 chapters. This work, which contains the most authentic hadiths of Imam al-Bukhari on manners and ethics, has a wide educational value.

The works of Imam Bukhari are widely studied by scientists of Uzbekistan. In particular, the first Uzbek translation of the work "Al-Adab al-mufrad" ("Masterpieces of manners") by the muhaddis was published by the scholar Sh.Bobokhonov.[7] Although only a part of the work was included in the publication, it took its rightful place in scientific circles. Later, our scientists Z.Islomov and A.Abdullaev filled in the parts that were not included in the first edition of "Al-Adab al-Mufrad", and in order to make it easier for readers to use the work, the hadiths on similar topics in the work were combined, and a selection of hadiths related to manners in the work was published.[8]

In the following years, a commentary on Imam Bukhari's "Al-Adab al-Mufrad" was published under the name of Shaykh Muhammad Sadiq Muhammad Yusuf's work, The Treasure of Manners. The commentary, which begins with Imam Bukhari's poems and biography, and consists of 4 parts, provides information about the brief description of Bukhari's works, as well as the Uzbek translation of the original work. As Sheikh Muhammad Sadiq Muhammad Yusuf noted, "... after studying in detail the books of Imam Bukhari, one of the most respected scholars in the Islamic world, who was nicknamed the "prince of the believers" by the science of hadith, entitled "Al-adab al-mufrad" as far as God allows. .. We named it "Treasure of Manners" with good hopes. Indeed, it contains a large set of Nabawi manners." [9,3-7]

Etiquette is an integral part of the cultural life of the peoples of our country, it is one of our noble values. It is inevitable that morals influence the formation and development of the spirituality of every citizen. Etiquette follows specific laws, customs and traditions. " If they ask what the meaning of these words is, it means that when a person reaches someone superior to him, he should remain politely silent and learn from him. When he reaches someone lower than himself, let him warm his heart by saying the right words and guide him to the truth, and let him benefit with good behavior. When he reaches a person equal to him, let him follow the path of mercy and kindness." [10]

Therefore, it is necessary for every citizen to understand the importance of manners. This responsibility is to follow the commandment of common sense, to consider honesty as the law of life, to take into account the attitude of ethics in economic and social activities, to be the owner of high manners and culture, to give pleasure and good mood to fellow citizens, to always be fair and truthful, to speak sweetly and politely, being humble and generous, never harming the people of the neighborhood, staying away from vices such as gossip, envy, slander, envy, pride, and avoiding alcoholism and drug addiction.

Imam al-Bukhari 's work "Al-Adab al-mufrad", we can witness that he has a great spiritual abode. For example, it is said about the duty of children to their parents: "“O Messenger of God! Whom shall I do good for?” I said. "To your mother", they said. "Whom shall I do good for?" I said. "To your mother," they said. "Whom shall I do good for?" I said. "To your mother", they said. "Whom shall I do good for?" I said. "To your father. Then to the relatives and again to the relatives"[9,186] - they said". [9,65] Parents, of course, are great for every child. But the role of the mother is emphasized, because the mother bears the burden of her child from the moment she is pregnant. Therefore, the mother's right to the child is especially great.

In the 30th chapter of "Al-Adab al-mufrad" it is said about starting good deeds with loved ones. That is: "I heard the Messenger of God, may God bless him and grant him peace, say: "Surely, God recommends you to do good to your mothers. Then again he advises you to do good to your mothers. Then he advises your fathers to do good. After that, he recommends doing good to his relatives, starting with the nearest." [9,186] So, in this hadith, it is said to do good to the mother first, then to the father, and after them to the relatives.

In fact, every parent should raise their children in the spirit of manners, first of all teach them manners, starting with greetings, to respect elders, to learn to follow their advice, to introduce them to manners, to speak the right words, to be kind, and to help the weak, should teach to be a salve to the hearts of the needy. When they grow up, they should be taught to take a worthy place with honesty and hard work, decency and modesty, friendship and humanity. Let's learn all this from the holy Quran and hadiths, which are the source of morals, and make our children grow up with the best qualities. Then our faces will be bright in front of humanity, prosperity, harmony and peace will settle in the neighborhood.

Conclusion

In conclusion, Imam Bukhari's work "Al-Adab al-mufrad" is important for all of us today. In particular, it can be recognized that this work contains many wisdoms and teachings that will serve as an example and example for humanity today, that will lead it to the right path and goodness, and that the issue of manners, morals, education and training are defined as the main criteria that make a person human. In a time of sharp globalization, in which our youth are attacking the spiritual world, in a situation where the manifestations of "mass culture" are becoming more and more widespread, in preserving our spiritual values, in establishing and strengthening universal human qualities such as morals, honesty, truthfulness, and goodness in people, it is important to open the eyes of humanity. gives, alerts him, is of actual importance as a work.

A deep and comprehensive study of the personal life of our great grandfather and his rich spiritual heritage is of great importance both scientifically and practically. The life

and work of Imam Bukhari, the spiritual heritage left by them, the royal works, have been studied without losing their value over time.

Allama collected hadiths throughout his life and put them into a system, dividing them into authentic and non-authentic. This work was carried out by the muhaddith in connection with the study of the lives of hadith narrators, places of residence, dates of birth and death, and their interactions with each other.

The global importance of Imam al-Bukhari's hadiths teaches humanity, humanitarianism and love for the Motherland, and embodies the feelings of goodness and beauty in the young generation. The hadiths of Imam Israel al-Bukhari, who is unanimously recognized as the "Emir of Hadith Science" in science, are kindness, generosity, good luck to parents and elders, kindness to orphans, love for the Motherland, hard work, honesty, mutual friendship and peace between different peoples. human qualities such as living in harmony have great educational value for the mature generation.

The more mastery of many intellectual masterpieces of Israel al-Bukhari's hadiths by young people, in accordance with the needs of today's independent Uzbekistan, the study of moral qualities, i.e. teaching of social and humanitarian sciences, awakens wonderful inner experiences and emotions in young people. So, the hadiths of Imam Israel al-Bukhari give young people a great opportunity to instill hard work and self-discipline, strong will even in any difficult situation, act with restraint and efficiency, respect for the future, traditions and traditions, as well as personal scientific outlook.

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