

IMAM AL-BUKHARI IS THE SULTAN OF THE SCIENCE OF HADITH, THE CHIEF OF MUHADDIS

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Annotation: *This case provides information about the knowledge and habits of Imam Bukhari, the author of the collection of sahih hadiths. Bukhari had a strong memory and memorized 100000 authentic and 200000 non-authentic hadiths. In Baghdad and Samarkand, the sanad and texts of the hadiths were changed, and when they were examined, they corrected the mistakes with the help of their strong memory, and it was mentioned that they surprised those present.*

Key words: *Imam Bukhari, science, morals, Sayyid al-Muhaddisin, "al-Jame' as-sahih", honesty, truthfulness, honor, shame, modesty.*

IMOM AL-BUXORIY HADIS ILMINING SULTONI MUHADDISLAR SARDORI

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Annotatsiya: *Bu holat sahih hadislar to'plami muallifi Imom Buxoriyning bilimi va odatlari haqida ma'lumot beradi. Asosiy ma'lumotlar uning ijodidan xabardor bo'lgan olimlarning ilmiy merosidan olingan. Buxoriy kuchli xotira sohibi bo'lib, 100 ming sahih hamda 200 ming nosahih hadisni yoddan bilgan. Bag'dod va Samarqandda hadislarining sanad va matnlari o'zgartirilib, imtihon qilinganida kuchli xotirasi yordamida xatolarni to'g'irlab, huzuridagilarni lol qoldirishi haqida to'xtalib o'tilgan.*

Tayanch so'zlar: *Imom Buxoriy, ilm, axloq, sayyid al-muhaddisin, "al-Jome' as-sahih", halollik, rostgo'ylik, or-nomus, sharm-hayo, mehr-oqibat.*

ИМАМ АЛЬ-БУХАРИ-СУЛТАН НАУКИ ХАДИСОВ, НАЧАЛЬНИК МУХАДДИСОВ

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***Аннотация:** В этом кейсе представлена информация о знаниях и привычках имама Бухари, автора сборника достоверных хадисов. Бухари обладал хорошей памятью и запомнил 100000 достоверных и 200000 недостоверных хадисов. В Багдаде и Самарканде исправляли санады и тексты хадисов, а при их рассмотрении исправляли ошибки с помощью своей сильной памяти, и упоминалось, что они удивляли присутствующих.*

***Ключевые слова:** Имам Бухари, наука, нравственность, Саййид ал-Мухаддисин, «аль-Джаме' ас-сахих», честность, правдивость, честь, стыд, скромность.*

Muhammad ibn Ismail ibn Ibrahim ibn Mughira ibn Bardizbah al-Jufi al-Bukhari was born in Bukhara on Friday, the thirteenth of Shawwal, 194 Hijri (AD 810). Al-Mughira, who was the first Muslim among his ancestors, received the nisba of al-Jufi because he converted to Islam under the governor of Bukhara, Yaman al-Jufi.

Muhammad lost his father Ismail at a young age. According to the legend, he was blind in both eyes when he was a baby, and his eyes were opened after receiving his mother's prayers for a long time. Bukhari says that he was inspired to memorize hadith when he was still ten years old, when he was in elementary school, and he started studying hadith. He studied hadith in Bukhara from 205 to 210 AH. At the age of sixteen, he memorized the books of Abdullah ibn al-Mubarak and Waki' ibn al-Jarrah, and went on Hajj with his mother and brother in the same year. This was his first educational trip.

Bukhari, who started his first journey on the way of Hajj in 210 A.H., traveled to Medina, Kufa, Basra, Baghdad, Sham, Humus, Ashkelon, Caesarea, Egypt, Balkh, Ray, Marv and Nishapur without returning home. Bukhari lived in Hejaz for 6 years and in Basra for 5 years. He went to Syria, Egypt and al-Jazira twice, to Basra four times, and to Kufa and Baghdad, too many times to count.

Bukhari had a strong memory and memorized 100,000 authentic and 200,000 non-authentic hadiths. In Baghdad and Samarkand, when the sanad and text of the hadiths were changed and examined, he corrected the mistakes with the help of his strong

memory, surprising those present. At least twenty thousand listeners participated in the scientific meetings in Baghdad. Ninety thousand people listened to "al-Jame' as-sahih" alone.

A month before his death, he personally left the following information about muhaddiths who recorded hadiths in various centers of knowledge: "I wrote down hadiths from 1080 (in some sources 1090485) people, all of whom were people of hadith. They said: "Faith is words and deeds." They used to say that it increases and decreases.

Bukhari's personality and what was said about him. Bukhari's devotion to nafl prayer can be seen from the fact that he recites the Holy Qur'an a lot, saying that "every woman has a supplication that is accepted", and he recites one Qur'an every day during the month of Ramadan and one every three nights after Taraweeh. Some verses about himself show Bukhari's poetic taste and artistic spirit. The poem with the following content is related to Bukhari: "Use free time as an opportunity for prayer, who knows, your death will happen suddenly, how many healthy people have I seen, sick people, healthy souls gone?" "sat holi" .

Scholars who are familiar with Imam Bukhari and his works describe in their works how moral and learned Bukhari was as follows:

Qutayba ibn Sa'id al-Saqafy (d. 240/855): "I thought about hadith and ray separately, I met a lot of jurists, ascetics and obedites at the gatherings of knowledge. I learned that I have not seen a scholar like Muhammad ibn Ismail al-Bukhari. In his time, Bukhari is like Umar among the Companions. Perhaps, if he were among the companions, he would be a person with special advantages";

Ahmad ibn Hanbal (d. 241/855): "The best scholar of hadith among the scribes of Khurasan is Muhammad ibn Ismail al-Bukhari"; Abu Ammar al-Husayn ibn Hurays al-Marwazi (d. 244/858): "I have never seen anyone like Bukhari. As if it was created only for the hadith"; Yahya ibn Ja'far al-Bikandi (d. 243/857), one of the teachers of Bukhara, said: "If I could prolong the life of Muhammad ibn Ismail al-Bukhari by taking my own life, I would definitely do so. Because my death is the death of a person, and his death is the disappearance of knowledge.

It is recorded in the sources that he turned to Bukhari and said: "If you weren't there, I wouldn't have liked living in Bukhara ("لو لا انت ما استتبت العيش ببخاري"; Abdullah ibn Yusuf at-Tinnisi al-Misri, another teacher of Bukhari (d. 218/833) assured him: "Look at my books and check them, and tell me the shortcomings and mistakes you see in them (السقت mn كتابي و اخبرني بما فيخ)";

Amr ibn Ali al-Fallos al-Basri (d. 249/864): "A hadith that Bukhari did not know is not a hadith (حديث لا يعرف محمد بن اسمعيل ليس بحديث)";

Muslim (d. 261/874): "(addressing Bukhari) only those who are envious will be angry and oppose you. I testify that there is no one like you in the world";

At-Tirmidhi (d. 279/892): "I have never seen Khurasan in Baghdad surpass Bukhari in terms of knowledge of hadiths, history and isnad";

Muhammad ibn Ishaq ibn Khuzayma: "I did not see anyone who knew and memorized the hadiths of the Messenger of God, may God bless him and grant him peace, better than Muhammad ibn Ismaildan."

Muhammad Yusuf al-Firabri (d. 320/932): "I saw Rasulullah, may God bless him and grant him peace, in a dream. They asked me: "Where do you want to go?" I replied, "I want to go to Muhammad ibn Ismail al-Bukhari." Then they ordered me: "Say hello to him from me!"

Muhammad ibn Abdurrahman ad-Daghuli (d. 325/937) says:

"The people of Baghdad wrote a letter to Bukhari with the following poem in it: "Muslims are good while you are alive, and after you pass away, there is no good (خير هين) " (خير هين) " ما بقيت لحم و ليس بعدك " tftqd ;

Muslim asked Bukhari some questions on the issue of "ilal" and he kissed his hands because he would get answers quickly and said: "Permit me to kiss your feet, O teacher of teachers, sayyid of muhaddiths and healer of hadith ailments (داني اقبل رجلك (في علمه يعستاد الاستادين و سيد المحدثين و تبييب الحديث 502) ". In terms of the fiqh school, the following sentence of Kashmiri confirms that Bukhari was a mujtahid: "Bukhari is a mujtahid, there is no doubt about it").

Death. Bukhari went to Nishapur in 250 AH and taught there for a while. But due to a disagreement with al-Zuhli on the wording of the Qur'an, he was forced to leave there.

When Bukhari was asked three times about the creation or non-creation of the Qur'an, he said: "The Qur'an is the word of God, not a creation.

The verbs of slaves are creatures. Addressing a person with this question and testing it is bid'ah

Ibn Abu Khatim ar-Razi's father says that he abandoned Bukhari's hadiths after he received the message from al-Zuhli that Bukhari said that "the pronunciation of the Qur'an is created".

Bayhaqi (d. 458/1066), if Bukhari said this sentence, then the actions, voices, professions and writings of servants are created, and the Qur'an, which is recited, written on pages and memorized in the hearts, is considered the word of God and is not created. says that he emphasized.

Muslim considers his teacher Zuhli to be unjust and stops receiving hadith from him, whereas Bukhari received hadith from him.

After returning to his city, the emir of Bukhara, Khalid ibn Ahmad al-Zuhli, asked Bukhari to provide private education for his children in the palace.

In response to this, Bukhari, who said that he would not despise science at the gates of the palace, was forced to leave Bukhara and go to the village of Khartang near Samarkand.

When Bukhari was asked the reason for being expelled from his city, he answered: "It is enough that my religion is healthy, I am not interested in anything else (510)".

After 62 years and 13 days of his life, Bukhari died in the village of Khartang on the night of Eid-ul-Fitr in 256 AH (870 AD).

It is said that the smell of musk spread from his grave for several days.

Teachers. Abu Asim al-Nabil (d. 212/828), al-Humaydi (d. 219/834), al-Musnadi (d. 229/844), Ali ibn al-Madani (d. 234/849), Is' Haq ibn Rohawayh (d. 238/853) and others.

Disciples. Imam al-Tirmizi (d. 279/892), Saleh Jazara (d. 293/906), al-Nasafi (d. 295/908), Ibn Abu Dawud (d. 316/927), al-Firabri (d. 320/931) etc.

Works. "Al-Jome as-sahih", "Al-Musnad al-kabir", "Al-Adab almufraad", "Kitobussunan filfiqh", "Al-Jome' alkabir filhadis", "Al-Jome' assagir filhadis", "Kitab almabsut filhadis", "At-Tafsir alkabir", "Sulosiyot filhadis", "Asmo'ussahoba", "Kholqu af'olilibad warradd 'alalJahmiyya", "Kitab alvahdon", "Kitabulashriba", "Kitabul hibati", "Kitabul Fawoid" , "Birrul volidaini" , "Kitab alkuna" , "Kitab addu'afolkabir" , "Kitab addu'afoisag'ir" , "Kitab alilal" , "At-Tarikh al-kabir" , "At-Tarikh alavsat" , "At -Tarikh as-saghir", "Khayrulkalam filqiraati kholfalimam", "Tanvirulainaynbi raf'ilyadayn fissolat", "Badulmakhluqot", "Kitoburriqaq", "Attavorikh valansob", "Al-Aqida", "Kitobul-akhbar assifat", " Attarikh fi marifati ruvotilhadith va naqolatilasor vassunan va tamyizi siqotihim min duafoihim va history mahimahim" .

Different opinions were expressed about Imam Bukhari in different periods. Mainly, the positive features of his personality and scientific work are mentioned. At the same time, his views are sometimes misunderstood by some groups. The information written down by scholars who knew Imam Bukhari and his works closely is the most correct solution to these controversial situations.

In conclusion, it can be said that the definitions given by the mature scientists of their time are the most accurate and useful information about Imam Bukhari's not only his knowledge, but also his morals and patience. Through this information, historical truth will be revealed and conflicts will be resolved.

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