



ABU ABDULLAH MUHAMMAD IBN ISMAIL AL-BUKHARI IS A GREAT MUHADDITH AND THE FOUNDER OF ENLIGHTENMENT

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Article history:

Received: 11th August 2023
Accepted: 10th September 2023
Published: 11th October 2023

Abstract:

In this article, "Amir ul-mo'minin" "Imam al-muhaddisiyn", who was born and raised in the land of Uzbekistan and who made an unparalleled contribution to the development of world science, who surprised the scientists of the world with his knowledge, intelligence, and strong unique memory, in the Islamic world "Leader of all Muhaddiths", he thought about the life activity, scientific heritage and contribution to the development of world science of our compatriot Imam al-Bukhari, and the use of these sources of scientific, educational and spiritual-ethical education in the education of the current generation it is stated that it is one of the urgent problems of the day.

Keywords: Science, science, scientific heritage, muhaddis, Islamic religion, spirituality, enlightenment, morality,

Imam al-Bukhari's name is Muhammad, his nickname is Abu Abdullah, his nickname is sometimes "Imam al-Muhaddisiyn" (Imam, Leader of Muhaddiths), sometimes Amir ul-Mo'miniyn fi-l-Hadith (Emir, Sultan of Hadith Science), and his surname is Muhammad ibn Ismail ibn Ibrahim. ibn al-mughira ibn Bardazbeh ibn Bazazbeh. The last two names - Ibn Bardazbeh Ibn Bazazbeh show that the original lineage of Imam al-Bukhari goes back to the Arabs and the Persians. The thinker Abdurahman Jami highly evaluated the scientific and creative potential of the famous Muhaddith and wrote that "the polish of the coin made in Batkha (Makkah) and Yasrib (Madina) was perfected in Bukhara."

This opinion is recorded in historical literature, and according to many muhaddiths, "Bardazbeh" means "zori" in Arabic (a person engaged in farming)[13].

In the first years of independence, in order to restore the priceless spiritual heritage left by our ancestors, which was forgotten for hundreds of years and tried to be completely destroyed at the request of foreign leaders of that time, with the Decree of the first President of the Republic of Uzbekistan Islam Karimov No. PF-2110 of 1998, the great Muhaddith Imam al-Bukhari in order to study Bukhari's scientific heritage and translate it to a large readership, a branch of the Imam al-Bukhari International Foundation was established in Samarkand region[19].

In accordance with the Resolution No. 483 of the Cabinet of Ministers of the Republic of Uzbekistan dated July 10, 2017 "The activities of the Imam Bukhari International Research Center under the

Cabinet of Ministers of the Republic of Uzbekistan were established" and by the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoyev No. PF-5416 dated April 16, 2018 in Uzbekistan the first Marotiba school of hadith science was established and the training of personnel at the bachelor's level in the field of "Hadith studies" was launched. And in addition, the Decision of the President of the Republic of Uzbekistan "On measures to establish the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan" dated March 27, 2017 No. PQ-2855 was adopted[14].

In order to ensure the implementation of these decisions and orders of the President, the professors and teachers of the Termiz State Pedagogical Institute, in the direction of pedagogic theory and history, are conducting scientific and research work on the study of Imam al-Bukhari's scientific, spiritual and moral heritage.

It is known to the researchers studying the history of hadith science and its educational importance that the founder of the "Sahih" direction, the most mature and famous muhaddith, is Abu Abdullah Muhammad ibn Ismail al-Bukhari. Imam Bukhari received the honorific title of "Amir ul-mo'minin" and "Imam al-Muhaddisiyn" (the poet of all muhaddiths) in the science of hadith. Imam Bukhari was born on May 13, 810 AD (13th of Shawwal, 194 Hijri) in the intellectual house of Bukharai Sharif, who is known in the world with scholars, scholars and sheikhs. His father, Shaykh Ismail ibn Ibrahim, was more involved in commerce, knowing the science of hadith. It can be concluded from Imam al-Bukhari's



father's surname and his genealogy in general that Imam al-Bukhari's lineage goes back to Ibrahim Khalilullah and Prophet Muhammad.

When Ismail was sick in bed, his friends came to him and said: "Hey Ismail, how did you raise such a wise and intelligent child, what is the secret of this?" he answered briefly. "I haven't thought of anything suspicious, let alone something impure." He says the idea that I fed my children with halal bread. From this it can be concluded that their father was also a very educated, wise, pious and dieter. According to historical sources, Imam al-Bukhari became blind for unknown reasons in his childhood. The mother prays at night and asks God to heal her child's eyes. This situation indicates that his mother was also a pure, pious and learned woman. He knew Arabic and Persian-Tajik languages well and recited the Qur'an at night[18].

One night, the mother prayed for a long time and prayed for the healing of her son Abdullah's eyes. In a dream, Ibrahim sees Khalilullah, who says: "O mother, hold on, God has accepted your prayers and restored your child's sight." When the mother stood up happily and looked at her child, Abdullah's eyes were wide open and he was smiling at the mother.

He was orphaned by his father since childhood. He was literate at school and began to study the science of hadith with great interest from the age of 10. Since his youth, he used to memorize the hadiths he heard from different narrators. He memorized hadiths collected by scholars such as Abdullah ibn al-Mubarak, Waqi' ibn Jarrah, and actively participated in debates about hadith narrators.

Imam al-Bukhari traveled to Hijaz with his mother and brother in 825, at the age of sixteen. He is in Makkah Mukarrama and Madinat Munawwara and performs the Hajj prayer. He was in Balkh, Basra, Kufa, Baghdad, Hume, Damascus, Egypt, Mecca and Medina, and during his travels, he learned the science of hadith from muhaddis. He stayed in Hijaz for six years and studied the science of hadith from teachers. At the same time, he studied jurisprudence from famous scholars in Damascus, Cairo, Basra, and Baghdad, participated in debates, and taught talibi sciences[15].

Imam Bukhari was very talented, capable, sharp minded and had a very strong "phenomenal" (unique) memory.

According to sources, during his stay in Baghdad, he often created under the light of the moon and wrote books by candlelight in the dark nights. If an idea suddenly comes to mind at night, he lights a

candle and immediately writes down his thoughts on paper, in this way he turns the candle on and off up to twenty times during the night.

Imam Bukhari's sharp mind and strong memory can be seen from his example.

According to the narrations, "If he picks up any book and reads it once, he will remember everything." According to Imam Bukhari, he memorized one hundred thousand sahih (reliable) and two hundred thousand non-sahih (unreliable) hadiths. Amir ibn Fallas, one of his students, says: "A hadith not known to Muhammad ibn Ismail al-Bukhari is certainly not a reliable hadith." His teacher, Imam Ahmad ibn Muhammad, says: "No scholar like Ibn Ismail has appeared in the Islamic world."

Imam Bukhari has a sharp mind and a strong memory: "Hashid ibn Ismail, one of his companions who studied Hadith with Imam Bukhari in Basra, says: "Imam Bukhari used to listen to the teacher's lesson with us. We used to write down the hadiths narrated by the teacher, but Bukhari would only sit and listen. How many days passed in this way, and in the meantime, the teacher became old and narrated 15 thousand hadiths. Then we asked Bukhari, "Why don't you write the hadiths?" When we asked, he said: "I am memorizing the hadiths you are writing down from the teacher's mouth", and the teacher recited from memory all the hadiths he had narrated that day. After that, we corrected the mistakes in the hadiths we wrote down from what he memorized."

Imam Bukhari received education from many great scholars. In the sources, his mentors are indicated as about ninety. Muhammad ibn Yusuf al-Ghartobi, Ubaydullah ibn Musa al-Abasi, Abu Bakr Abdullah ibn az-Zubayr al-Hamiidi, Imam Ishaq ibn Ibrahim known as ibn Rahawayh, Imam Ahmad ibn Hanbal, Ali ibn al-Madiniyy are his teachers[17].

Imam al-Bukhari himself is a great and famous scholar, Ishaq ibn Muhammad al-Ramazi, Abdullah ibn Muhammad al-Masnadi, Muhammad ibn Halaf ibn Qutayba, Ibrahim al-Harbi, Muhammad ibn Abu Isa at-Tirmidhi, Muhammad ibn Nasr al-Marwazi, He mentored Muslim ibn Al-Hajjaj in his time.

Imam al-Bukhari was a very humble, humane, and generous person. Although he was a mature scholar of hadith science, he also learned from his contemporaries and students when the time came. Imam Bukhari heard hadith from one thousand and eighty muhaddith. Ninety thousand people heard his convincing hadith.

When Imam al-Bukhari returned to his native Bukhara from a long trip, he taught his students and



scholars about the science of hadith and became his propagandist. According to reports, Khalid bin Ahmed bin Khalid al-Zuhali, the Caliph's deputy in Bukhara, invited him to come to the palace and give him a lesson in the science of hadith. But Bukhari does not accept this proposal and says: "I will not take the sultan to the door of the emirs by despising knowledge. "If the emir needs knowledge, he should send his children to my house or to the mosque," he replied. The relationship between Al-Bukhari and the emir of Bukhara, Khalid ibn Ahmad al-Zuhali, is strained. The reason for this is that some of those who are jealous and enmity towards Imam Bukhari use it to create a conspiracy between Imam Bukhari and the Amir by adding to the words of Imam Bukhari and conveying it to the Amir. Amir orders the great scholar to leave Bukhara. The ulama of Samarkand heard this and sent a representative to invite them to their country. Imam Bukhari leaves. A place close to the city of Samarkand (old Haftang) is the village of Khartang of the current Poyarik district. He did not live long in the place and became ill and died here on the last day of Ramadan 256 AH (September 1, 870 AD) at the age of 62 and was buried in the same village of Hartang[16].

For thousands of years, the tomb of Imam al-Bukhari has become a place of pilgrimage for millions of Muslim peoples living all over the world.

During the time of the former USSR, the shrine was left out of the sight of the leadership and the people and turned into a ruin. For example, in 1956, the leaders of the former USSR invited Sheikh Nadim al-Jisr, one of the prominent political and public figures of Lebanon, a member of the Lebanese parliament, to Moscow in order to strengthen diplomatic relations with Lebanon, which is rich in oil reserves. The real purpose of this respected person is not to see Moscow, but to visit the grave of the great scholar Imam al-Bukhari.

According to the plan of the Kremlin, it is intended to take the sheikh to higher educational institutions in Moscow, as well as in the cities of Kiev, Yalta, Sochi. But the guest refused the invitations and said that his real purpose was to visit the grave of Allama Imam Bukhari. No matter how much the official circles say that the events are fixed, the guest will not deviate from his intention, otherwise he will return. Afraid that the return would lead to the collapse of diplomatic relations, the government leaders are looking for a way to meet the demands of the distinguished guest.

It is planned to immediately obtain information about Imam Bukhari from the Academy of Sciences of the USSR and take Sheikh Nadim to Uzbekistan. And the leadership of Uzbekistan will be given an urgent task about this. If the person named Imam Bukhari, the leader of Tashkent at that time, is from Bukhara, he calls the leaders of Bukhara region and orders them to put the shrine in order as soon as possible. The leaders of the Bukhara region at that time sent the message to Tashkent that "the grave of Imam Bukhari is in Samarkand." The graves of the leaders of Samarkand region will be searched. When they found out that the grave is about 15-20 kilometers away from the city of Samarkand, in the village of Khartang of the present Payariq district, when they went to see it, it turned into a ruined and abandoned place. It was not a matter of one or two days to put the shrine in order. Samarkand informs Tashkent and Tashkent informs Moscow. The leaders knew that no matter how hard they tried, it would not be possible to put the place in order in a day or two. Therefore, they come up with a measure to extend the time. That is, it will be possible to save time and organize the pilgrimage site due to the fact that the train will arrive from Moscow to Tashkent in 4 days.

Even if hundreds of people work day and night for four days, they cannot organize the shrine to the level of visitors. Samarkand's outcry in this regard scares Tashkent. Sheikh Nadim will be detained for another day under the pretext of a pilgrimage to Tashkent. The next day, the sheikh will be brought to Samarkand by plane in the morning and will be shown the city for a day. It is said that the guest was really fascinated by the monuments and in Shahi Zinda he stood for a long time on top of the grave of Hazrat Qusam bin Abbas and recited the Qur'an with tears in his eyes[20].

Tired of visiting, the guest asks after evening, "When will we go to the grave of Hazrat Imam Bukhari?" The hosts happily took the opportunity to take him to Imam al-Bukhari shrine in the dark night[12].

As soon as he got out of the car when he approached the shrine, Sheikh Nadim was very excited. After knowing the remaining distance to the grave, the guest kneels at his feet, kisses the ground and kneels towards the grave of Hazrat Imam. When he reaches the grave, he kisses the ground again. Then, with tears in his eyes, he recites the Qur'an until dawn[11].

When the morning dawns, Sheikh Nadeem realizes why he was deliberately brought at night, and



tears in his eyes at the ruined state of the tomb and the mosque[21].

According to the poet Khurshid Davron, who studied this incident, "Sheikh Nadim did not talk to anyone until Tashkent. When he arrived in the capital, he asked to meet with the head of Uzbekistan. According to reports, the sheikh said during the meeting: "Please allow us to take away the soil of Imam Bukhari, in return I promise to bring gold equal to the weight of that soil." The leadership of Uzbekistan, knowing the value of Imam Bukhari's land, refuses[10].

After this global event, in 1986, the Prime Minister of Sudan, Sadiq Mahdi, the Deputy Secretary General of the World Islamic Organization, Muhammad Nasser al-Abbudi, in 1987, the Prime Minister of Malaysia Mahathir Muhammad, the Minister of Religious Affairs and Waqf of Afghanistan, Abduljamil Zarifi, in 1988, the Minister of Islamic Affairs and Waqf of Morocco, Abdulkabir al-Alviva al-Maghribi, the director of Kuwait Islamic Monuments Center, Mrs. Sheikh Hessa al-Sabah, are dear guests who came to visit the grave of Indonesian President Suharto Imam Bukhari in 1989[9].

Imam Bukhari left a very rich scientific legacy. His "Al-Jome' as-sahih", ("Reliable collection"), "Al-adab al-mufrad", "At-tarikh al-kibor", ("The Big History"), "At-Tarikh as-sagiyr", ("Small history"), "Al-Qiraatu khalfa-l-Iman", ("Reading standing behind the imam"), "Waf'ul-yadini fi-s-Saloti" ("Raising two hands in prayer") have reached us came But "At-Tarikh al-awsat", ("Middle history"), "At-Tafsir al-kabir", ("big commentary"), "Al-Jome' al-kabir" ("big collection"), "Kitab -ul-hiba" ("Book of Gifts"), which have not reached us[22].

Undoubtedly, the most mature, royal work of these works is "Al-Jome'-as-sahih". This work is also known as "Sahih al-Bukhari" in the world. In addition to the hadiths of the Prophet, may God's prayers and peace be upon him, this book contains information on Islamic jurisprudence, Islamic rituals, morals, education, history and ethnography. It includes 7,275 most "authentic" hadiths out of 600,000 hadiths and consists of 4,000 unique hadiths. This book is considered the second source of Islamic teachings after the Holy Quran[8].

It is known that Islam is a teaching that leads a person to high spiritual maturity. For this reason, good manners and manners are widely promoted in the Holy Qur'an and hadiths. "Parents cannot leave a better legacy to their children than good manners" (Hadith). Imam Bukhari also collected hadiths about morals in

one volume of his 4-volume work "Al Jame' as-sahih". Later, the scholar created a special collection of hadiths entitled "Al-adab al-mufrad" ("Masterpieces of Manners") devoted to the issues of morals and education of the entire Islamic world. This work is described in 644 chapters and contains 1322 hadiths related to spiritual and moral education[23].

Therefore, the hadiths are the Sunnah of the Prophet Muhammad, and in essence, they strengthen the faith and belief of every believer and thus call a person to spiritual maturity. Because Islam is based on enlightenment, it consists of belief and faith in bringing every person to perfection mentally, physically, morally, serving goodness, being noble, walking cleanly, eating one morsel halal, not allowing ignorance and ignorance of one's brother, protecting the values of relatives, nation, and homeland consists of protection. Therefore, hadiths are an important source in the formation of a perfect person, and in the current process of globalization, using them in the spiritual and moral education of the young generation is one of the most urgent tasks of the day.

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