



The issue of education in the hadiths of Imam Al-Bukhari

**Daulanova Sultana
Heydarovna**

Asian International University 1st year graduate in pedagogy and psychology

ABSTRACT

The main source after the Qur'an Karim covering the foundations of the teaching of Islam is Hadith. Collecting Hadiths and giving them a certain order began mainly from the second half of the 8th century, when it was ordered by the most knowledgeable, someone with great life experience (muhaddis) who perfectly learned the basics of various sciences. In the 8th-11th centuries, more than four hundred muhaddis were involved in the science of Hadith. This is a specific area of study of knowledge and was carried out under the name "science of Hadith". In the following years, hadiths containing the life, work of Muhammad Salam and his religious and moral instructions, Imam Ismail al-Bukhari's "Al-jome' as-sahih" ("the convincing collection"), "Al-adab al-mufrad" ("the Adab masterpieces"), Imam Isa Muhammad ibn Isa at-Termizi's "Ash-Shamoil an-nabawiya" were published. The words "hadith" or "Sunna", meaning one, consist of narratives about the life and work of the Messenger and his religious and moral instructions. The main source after the Qur'an Karim covering the foundations of the teaching of Islam is Hadith.

Keywords:

Hadiths, knowledge, Al-jome' as-sahih, Islam, religious doctrine

Bukhari, Imam al-Bukhari (real name Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al Bukhari) (810.21.7, Bukhara — 870.31.8, Hartang village near Samarkand) was a major thinker of the Islamic world. The imam of the muhaddis, is also referred to as the Sultan of Hadith Ilmi. His father Isma'il was a mature muhaddis of his time, a disciple and confidant of Malik ibn Alas, and engaged in commercial affairs. Her mother was a pious, pious, wise woman. When his father died, his upbringing fell to his parents. From the age of 5-6, he begins to study and memorize the Islamic Sciences, the hadiths of Muhammad. Prominent muhaddis learned from Dokhiliy, Muhammad ibn Salom Poykandi, Muhammad ibn Yusuf Poykandi, Abdullah ibn Muhammad Masnadi and others. For a long time, muhaddis could have recorded before going on a trip without leaving a single

hadith from the rovians in their homeland, and only then set out on a trip to another city or country. Bukhari, until he was 16 years old, heard and recorded hadith from the mashaykhs of his home country and headed towards the various provinces of the caliphate. In 825, Bukhari came to Mecca with his mother and brother Ahmad to perform the Hajj prayer. Returning his mother and brother to Bukhara, he himself remains in Mecca. Participates in a scientific gathering of scientists working here. 827 goes to Medina. Of the famous Ulama in Medina, Ibrahim interacted with Ibn Munzir, Mutrif ibn Abdullah, Ibrahim ibn Hamza and others, from whom he learned lessons on Hadith. At this time, the Companions of the Messenger and the followers of the companions had dispersed to different countries. In such conditions, the collection of the hadiths of

Muhammad would entail going to different cities and countries. According to several historians, Imam Bukhari's trips to Hejaz, Mecca, Medina, Toif, Jeddah lasted 6 years. He then travels to Basra, Kufa and Baghdad. Passes to Shom and Egypt. In addition, he visited cities such as Khurosan, Marv, Balkh, Herat, Nishopur, Ray, Jibol, where he learned from scholars in these cities and collected hadiths. The most famous of Imam Bukhari's works is "Al-Jome ' as-Sahih". Besides him, he wrote a number of extremely significant books on the sciences, which provide an in-depth analysis of historical events and personalities, from the foundations of the science of Hadith. Imam Bukhari has classified several works of high scientific importance: " Al-Jome 'as-sahih", " Al-adab al-mufrad", " at-tarih al-kabir", " At-tarih as-SAG'ir", " At-tarih al-Awsat", " At-tafsir al-kabir "" Birrul parent", " Asmo as-sahoba", " Kunyas", etc. Among them, the work " Al-Jome 'as-sahih" is a revered source in the Islamic world as the most important source after the Quran. The work "Al-Jome ' as-sahih" earned the title of "the most reliable Hadith collector" due to the fact that Imam Bukhari's terms on the collection of hadiths were more specific than those of other muhaddis. The muhaddis were satisfied if there was a possibility that they met the Hadith rabbis among themselves, but Imam Bukhari also provided for the confession of a witness who saw separately that the rabbis of the Hadith they had heard met. Such a condition does not occur in other muhaddis. According to the account of Hafiz ibn Hajar al-Asqalani, the number of hadiths in "Al-Jome ' as-sahih" is 7,397. Among these, the number of repetitions is 2602. Notes, rowian discord, and appendices add up to 9,082 hadiths listed in the book.

Collecting Hadiths and giving them a certain order began mainly from the second half of the 8th century, when it was ordered by the most knowledgeable, someone with great life experience (muhaddis) who perfectly learned the basics of various sciences. In the 8th-11th centuries, more than four hundred muhaddis were involved in the science of Hadith. This is a specific area of study of knowledge and was carried out under the name "science of Hadith". In the following years, hadiths containing the

life, work of Muhammad Salam and his religious and moral instructions, Imam Ismail al-Bukhari's "Al-jome' as-sahih" ("the convincing collection"), "Al-adab al-mufrad" ("the Adab masterpieces"), Imam Isa Muhammad ibn Isa at-Termizi's "Ash-SHamoil an-nabawiya" were published. The words "hadith" or "Sunna", meaning one, consist of narratives about the life and work of the Messenger and his religious and moral instructions. Muhammad's instructive works, his expressions of faith, purity, and spiritual and moral qualities inherent in Man, and his pandemics are embodied in the hadiths associated with his name. Muhammad's instructive works, his expressions of faith, purity, and spiritual and moral qualities inherent in Man, and his pandemics are embodied in the hadiths associated with his name. Hadith were not originally recorded. The Prophet Muhammad did not allow the writing of the hadiths, fearing that non-Arabs would confuse the hadiths with the verses of Karim. But the Prophet Muhammad (peace and blessings be upon him) was in the presence of the companions, who recited the hadiths they had heard from his Messenger, Akram. In particular, hazrati Abu Hurayra was one of such great men who memorized the hadiths perfectly. The hadiths recorded by Abu Hurayra were considered correct, plausible (authentic) hadiths. The 8th-9th centuries are considered the "golden age" in the development of Hadith science. By this time, serious studies began to be carried out by Islamic scribes on the extent to which Hadith were correct, on what sources they were collected. Because some false, unreliable hadiths had also begun to appear, examining them, restoring the original Hadiths and recording them in writing had become a contemporary requirement. That is why, firstly, the gradual decline of true, learned, sharp-minded people who know the hadiths by heart, and secondly, in order to preserve the true, convincing, that is, the authentic ones of the hadiths, they were examined and brought to their original state and began to be collected in writing. It was in this way that the science of Hadith began to develop.

The 8th-9th centuries are considered the "golden age" in the development of Hadith

science. By this time, serious studies began to be carried out by Islamic scribes on the extent to which Hadith were correct, on what sources they were collected. Because some false, unreliable hadiths had also begun to appear, examining them, restoring the original Hadiths and recording them in writing had become a contemporary requirement.

That is why, firstly, the gradual decline of true, learned, sharp-minded people who know the hadiths by heart, and secondly, in order to preserve the true, convincing, that is, the authentic ones of the hadiths, they were examined and brought to their original state and began to be collected in writing. It was in this way that the science of Hadith began to develop. In the Islamic world, six authoritative collections (as-sahih as-sitta) are recognized as the most authoritative sources.

Abu Abdullah Muhammad ibn Ismail al-Bukhari 194 (810), - 256 (870)

Imam Muslim ibn al-Hajjaj 206 (819), - 261 (874)

Imam Isa Muhammad ibn Isa at-Termiziy 209 (824), - 279(892)

Imam Abu Dawood Sulaiman Sijistani 202 (817), - 275(880)

Imam Ahmad an-Nasoi (215 (830), - 303 (915)

Imam Abu Abdullah Muhammad ibn YAzid ibn Mojja 209 (824), - 273(886)

The authors of these sources were the following muhaddis who lived and worked in the 9th century.[5]

The "Al-kutub as-sitta" ("the six books"), created by the muhaddis and hailed as convincing sources, consists of the following.

The work "Al-jome' as-sahih" by Abu Abdullah Muhammad ibn Ismail al-Bukhari.

Imam Muslim an is an "as-sahih" work by Nishopuri (Imam Muslim ibn al-Hajjoj).

"Sunnan" written by Imam ibn Mojja.

Imam Abu Dawood Sulaiman is a "Sunnan" work by Sijistani.

The work "Aj-jami al-kabir" by Imam Muhammad ibn Isa at-Termiziy. The "Sunnan" written by Ahmad an-nasawi is Imam Ismail al-Bukhari.

The founder of the " Sahih " line is the most mature and famous muhaddis Abu Abdullah Muhammad ibn Ismail al-Bukhari. Imam Ismail

al-Bukhari was awarded the honorific "Amir-ul-mo'minin", "Imam al-muhaddisiyn" ("the forerunner of all muhaddis") in Hadith science. He was born in Bukhara on May 13, 810 (some sources say July 20, 810) (on the 13th of the month of Shawwal, 194 Ah). As an infant, he was orphaned by his father. The first literate was issued at school, when he was 10 years old, he began to memorize hadiths based on oral hearing from the rovians, using books created in Arabic as well. Alloma studied the science of Hadith with great passion and great interest. Abdullah ibn al-Mubarak memorialized Hadith collected by scholars such as Waqi' ibn Surur, as well as participating in the controversies spoken about the Hadith narrators. Imam Ismail al-Bukhari left a very rich creative legacy. His works such as "Al-jome' as-sahih" ("the faithful collection"), "Al-adab al-mufrad" ("the masterpieces of Adab"), "at-historiya al-kibor" ("the great history"), "At-historiya as-sagiyr", ("the little history"), "Al-qiroatu Khalfa-l-Imam" ("reading behind the Imam"), "VAF'ul-yadini fi-s-saloti" ("raising two hands in prayer") available, their manuscripts have come down to us. But it is also known that there were works entitled "At-tarih al-Awsat" ("middle history"), "At-tafsir al-kabir" ("The Great tafsir"), "Al-jome' al-kabir" ("the great collection"), "Kitab-ul-hiba" ("the gift book"), but they did not reach us. Undoubtedly, the largest of his works, whose names are noted above, is the royal work "Al-jome' as-sahih". The work is also known worldwide as "Sahih al-Bukhari".[5]

Imam Ismail al-Bukhari left a very rich creative legacy. His works such as "Al-jome' as-sahih" ("the faithful collection"), "Al-adab al-mufrad" ("the masterpieces of Adab"), "at-historiya al-kibor" ("the great history"), "At-historiya as-sagiyr", ("the little history"), "Al-qiroatu Khalfa-l-Imam" ("reading behind the Imam"), "VAF'ul-yadini fi-s-saloti" ("raising two hands in prayer") available, their manuscripts have come down to us. But it is also known that there were works entitled "At-tarih al-Awsat" ("middle history"), "At-tafsir al-kabir" ("The Great tafsir"), "Al-jome' al-kabir" ("the great collection"), "Kitab-ul-hiba" ("the gift book"), but they did not reach us. Undoubtedly, the largest of his works, whose names are noted

above, is the royal work "Al-jome' as-sahih". The work is also known worldwide as "Sahih al-Bukhari".

In addition to the hadiths of the Prophet Muhammad-Salam, this book, consisting of 4 volumes, also provides information on Islamic jurisprudence, Islamic rituals, ethics, education, history and Ethnography. It included 7,275 of the 600,000 Hadith most "authentic" as well as 4,000 non-repeating hadiths. The Bó book is the main source of the Qur'an in Islamic doctrine after Karim.

In addition to the hadiths of the Prophet Muhammad-Salam, this book, consisting of 4 volumes, also provides information on Islamic jurisprudence, Islamic rituals, ethics, education, history and Ethnography. It included 7,275 of the 600,000 Hadith most "authentic" as well as 4,000 non-repeating hadiths. The Bó book is the main source of the Qur'an in Islamic doctrine after Karim.

A volume of Imam Ismail al-Bukhari's "Al-jome' as-sahih" summarizes hadiths covering matters of etiquette, while a work entitled "Al-adab al-mufrad" ("the masterpieces of etiquette") provides more detailed information on etiquette to be followed during social marriage and the establishment of interpersonal relationships. This work included 1,322 hadiths set out in 644 chapters.

Muhammad ibn Isa at-Termisi

Another of the famous muhaddis was our compatriot Muhammad ibn Isa at-Termiziy, who was born in 824 in the village of Bug' near Termez (now Sherabad District of Surkhandarya province). There are no records of his family or parents. Some researchers note that his father was originally from Marv.

Muhamad ibn Isa at-Termiziy was interested in learning science from his childhood, especially deepening the science of Hadith.[3]

Muhamad ibn Isa at-Termiziy travels to a number of countries from 850. Hejuz is in the city and visits Mecca and Medina. In Iraq and Khorasan, he studies Hadith, Fiqh, Qiraat, Bayan, history and other sciences. During this journey, Muhamad ibn Isa meets Imam Ismail al-Bukhari, the teacher of at-Termisi. Alloma is in special respect for his teacher, with the help of which he is fully aware of the science of

Hadith. Sources claim that Imam Muhammad ibn Isa was blinded by the heavy mourning caused by the death of his at-Termisi teacher.[2]

Muhamad ibn Isa at-Termiziy travels to a number of countries from 850. Hejuz is in the city and visits Mecca and Medina. In Iraq and Khorasan, he studies Hadith, Fiqh, Qiraat, Bayan, history and other sciences. During this journey, Muhamad ibn Isa meets Imam Ismail al-Bukhari, the teacher of at-Termisi. Alloma is in special respect for his teacher, with the help of which he is fully aware of the science of Hadith. Sources claim that Imam Muhammad ibn Isa was blinded by the heavy mourning caused by the death of his at-Termisi teacher.

Because of the sharpness of Muhammad ibn Isa at-Termizi's mind, memory, and strength of his ability to memorize, Imam Ismail al-Bukhari also revered him not only as a disciple, but also as a collaborator, like-minded and friend.

Muhammad ibn Isa at-Termiziy would gather hadiths that he had read from sources or heard from muhaddis on a long journey and set about interpreting books. He returned to his homeland in 863 and taught the disciples himself, at the same time writing books. Muhammad ibn Isa at-Termiziy would gather hadiths that he had read from sources or heard from muhaddis on a long journey and set about interpreting books. He returned to his homeland in 863 and taught the disciples himself, at the same time writing books.[1]

More than a dozen works are known to have been created by Alloma. These include "Al-jome' as-sahih" ("the faithful collection"), "Ash-shamoil an-nabawiya" ("the special virtues of the Prophet"), "Al-ilal fi-l-hadiys" ("on vices and deviations in the Hadiths"), which are very popular.

The hadiths express the human qualities required for human maturation, and include qualities such as kindness to others, generosity, open volunteerism, kindness to parents, adults, and relatives, caring for them, love for the motherland, glorification of Labor and occupation, honesty, purity, friendship, nobility, compassion, humility, honesty, and conscientiousness.

In addition, the pand-exhortations that a person should refrain from evil vices, strive for good are also reflected, all of which are based on the instructions recorded in the Qur'an and serve as the main criterion for the formation of a perfect person.

Conclusion:

The hadiths express the human qualities required for human maturation, and include qualities such as kindness to others, generosity, open volunteerism, kindness to parents, adults, and relatives, caring for them, love for the motherland, glorification of Labor and occupation, honesty, purity, friendship, nobility, compassion, humility, honesty, and conscientiousness. In addition, the pand-exhortations that a person should refrain from evil vices, strive for good are also reflected, all of which are based on the instructions recorded in the Qur'an and serve as the main criterion for the formation of a perfect person.

Literature used:

1. More from Mozi. Imam al-Bukhari, Tashkent 1998[1]
2. Uvatov U. 1998, Imam al-Bukhari, Tashkent;[2]
3. Madaminov s, definition of Imam Bukhari, Tashkent 1996[3]
4. Imam al-Bukhari-Sultan of the muhaddisis [who prepared for publication Osmanhoji Temurkhan son, Bakhtiyar Nabikhan ugli], Tashkent 1998; [4]
5. Dushan Fayziy Zarafshani, Imam al-Bukhari, Tashkent 1998; [5]