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## THE LIFE AND BENIGNITY ACTIVITY OF ABU ABDULLAH MUHAMMAD IBN ISMAIL AL - BUKHARI

**Abstract:** In this article, the complex life of Abu Abdullah Muhammad ibn Isma'il al-Bukhari, a great hadith scholar, thinker, was awarded the honorary title of "Amir al-Mu'minin", "Leader of All Hadiths". His services, contributions and innovations in the field of hadith studies, as well as his works in the field of hadith studies, which have contributed to the development of science for 1200 years and will continue to do, well-founded opinions are expressed in.

**Key words:** Bukhari, Imam, hadith, education, upbringing, spirituality, enlightenment, heritage, knowledge, practice.

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### Introduction

Since the independence of the Republic of Uzbekistan, special attention has been paid to our national values. Among the dozens of great scholars who grew up in our country, he began to study the life and rich scientific heritage of Imam Bukhari, the Sultan of Hadith. His four-volume works such as "Al-Jami 'As-Sahih" and "Al-Adab al-Mufrad" were translated into Uzbek, published in copies. Especially in 1998, on the occasion of the 1225th anniversary of the birth of Imam Bukhari, as a great tribute to him, a magnificent complex and a large mosque, museum and other facilities were built on and around the land where Imam Bukhari was buried.

By the Decree of the first President of the Republic of Uzbekistan Islam Karimov No. PF-2110 of 1998, our compatriot was recognized by the whole world and was awarded the honorary title of "Amir al-Mu'min", "Imam al-Muhaddisyin" (Pevasi of All Hadiths) in the Islamic world. The Samarkand branch of the Imam al-Bukhari International Foundation was established in Samarkand region in order to study in depth the scientific heritage of the great muhaddith Imam al-Bukhari, who contributed to the development of science, and to translate it into Uzbek.

In accordance with the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated July 10, 2017 No 483 "Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan" and the Decree of the President of the Republic of Uzbekistan Sh. Mirziyoyev dated April 16, 2018 No PF-5416 For the first time in Uzbekistan, a school of hadith studies was established and training of bachelor's degree students in the field of "Hadith Studies" was started. Uzbek pedagogical scholars have paid special attention to the scholar Imam al-Bukhari and the role of hadith in spiritual and moral education. In particular, Komiljon Jaylaevich's research work "Ideas of Central Asian thinkers on moral education in the IX-X centuries" (on the example of the works of Al-Bukhari and Al-Farabi), the history of hadith science in the works of K. Hoshimov, A. Zununov, if they are focused, The role of hadiths in the formation of the spirituality of young people, the role of hadiths in the formation of the spirituality of young people, the role of hadiths in the formation of the morality of students, In-depth analysis of the essence of the hadiths collected by the hadith scholars, the socio-philosophical aspects of the

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role of hadiths in the formation of spiritual and moral qualities of man by NM Musaeva ilgan [10; 22].

### Analysis of Subject Matters

The complex life and benignity activity of the great muhaddith and great scholar Imam al-Bukhari, as well as the deep and thorough study of the royal works created by him and the use of the content of his hadiths on spiritual and moral education in the educational process is a requirement of the time. Abu Abdullah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughirah ibn Bardizbah ibn Bazazbah al-Bukhari, 2110 A.D. (810 A.D.) He was born on the 13th of Shawwal, 194 AH) in the world-famous city of Bukhara [1;5].

The great poet and thinker Sheikh Abdurahman Jami praised the scientific potential of the great muhaddithin and wrote:

Undoubtedly, this is a true appreciation of the great muhaddith Imam al-Bukhari for his invaluable services in selecting and polishing the hadiths narrated by the Prophet Muhammad (peace and blessings of Allaah be upon him) and making them famous all over the world. It is known from the last two names (ibn Bardizbah ibn Bazazbeh) that the original lineage of Imam al-Bukhari goes back to the non-Arabs (non-Arab Persian-speaking peoples are called non-Ajamis). This idea has been mentioned in many literatures, and many hadith .The famous scholar Imam al-Subki, in his great work *Tabaqat al-Shafi'i al-Kubra* (The Great Shafi'i Shafi'i), described Bardazbeh's father as Bazazbeh. Most of the scholars who wrote about Imam al-Bukhari ended his lineage only by associating it with Bardazbeh.

Imam al-Bukhari's paternal grandfather, al-Mughira, converted to Islam from the ruler of Bukhara, Yaman al-Juafi, and settled in Bukhara. This custom was a sign of allegiance to the accepted religion, and it was customary to call the Arabic ratio *ul-vilo fil-Islam* (the ratio of allegiance to Islam). Since al-Mughirah was not free from this popular tradition at that time, he and his descendants, including Imam al-Bukhari, began to be called Juafi. From the information given by historians about the lineage of Imam al-Bukhari, it should also be noted that the name of his grandfather Bardazbeh is mentioned in some sources as Al-Ahnaf. Ahnaf is usually attributed to the most intelligent and wise people, as if generous, open-handed people are called "Hotamtoy". It follows that although the real name of Imam al-Bukhari's grandfather was Bardazbeh, he was also known by the nickname al-Hanaf because he was a wise and intelligent man. [9-3] It follows that Imam al-Bukhari was of Bukhara descent.

Imam al-Bukhari's father, Ishmael, whose cousin was Abul-Hasan, was one of the leading hadith scholars of his time, one of Imam Malik's disciples and companions, and also engaged in business. According to the sources, the father of

Imam Bukhari, the scholar Ishmael, was a very pious, pious, and honest man, and the writings of the historian Ahid ibn Hafas are a clear proof of this. "When he begged me not to know a single dirham of my wealth, which was found neither in an unclean way, nor in a dubious, impure way, my breath was suffocated, and my whole body felt nothing of its glory," he wrote [6-55].

Imam al-Bukhari's mother was also a pious, pious, and intelligent woman. She was known among the people as a pure woman who prayed to Allah and always recited prayers. It is known that in his youth, Imam al-Bukhari's ability to see was impaired due to eye injuries, and despite his best efforts, the treatment of doctors did not work. When Imam Bukhari's mother saw Ibrahim in a dream, he looked at her and said, "O mother! Because of your many prayers, Allah has restored your son's ability to see completely." Then there is the narration that he said, "When I woke up, the light in my son Muhammad's eyes completely returned and healed" [9-27]. Imam Bukhari was orphaned from his father in infancy and his upbringing was guaranteed only by his parents. Growing up, at the age of 9-10, he began to study with great interest in the Islamic sciences, especially the blessed hadiths of the Prophet (peace and blessings of Allaah be upon him). From a young age, he would memorize hadiths he had heard from various narrators. Abdullah ibn al-Mubarak memorized the hadiths collected by scholars such as Waqi ibn Jarrah, and took an active part in the debates about the narrators of hadith.

### Research Methodology

Imam al-Bukhari's first teacher of hadith was Ad-Dakhili, one of the most famous hadith scholars of Bukhara at that time. One day, al-Dakhili was teaching the science of hadith as usual, and al-Bukhari was listening to the lesson, along with others. Al-Dakhili narrated a hadith isnad and said, "Sufyan is from Abu Zubayr, he is from Ibrahim." Al-Bukhari said, "Abu Zubayr never narrated a hadith from Ibrahim." Ad-Dakhili, who heard the voice of his disciple, was astonished and rude to him. Al-Bukhari said very calmly, "Teacher, if you do not believe, look at the original source." According to the source, al-Dakhili acknowledged the veracity of what al-Bukhari had said, but postponed the correction of that hadith. In fairness, or to try it, he left the question of correcting the document to Al-Bukhari himself.

When he went out, he asked al-Bukhari, "Boy, what will happen to this oil now?" Al-Bukhari replied calmly, "It was narrated on the authority of Zubayr ibn 'Adi from Ibrahim." Then Ad-Dakhili took a pen in his hand and corrected what he had written, and you are right. Al-Bukhari says that he was only eleven years old at that time "[6-35].

According to sources, al-Bukhari was inspired to memorize hadiths from the age of ten, and as he grew

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older, his interest in memorizing the hadiths increased, and he not only memorized the hadiths from an early age, but also made them authentic. Sahih (error, inaccuracy), to identify their faults, to study the narrators of the hadith, whether the narration of them is fair, correct, reliable or unreliable, the lives of the narrators, their places of residence, dates of birth and death, interactions with each other (comparing hadiths narrated by different narrators, their interrelationships and unrelated interruptions, the diversity of hadith science and the highest. From a young age, Imam al-Bukhari worked diligently and compassionately to reach such points, to study their various issues in depth, to compile them, and to study them in close connection with the verses of the Qur'an these noble deeds completely engulfed his whole mind, became stronger and stronger in his heart, and brought him to the level of having the honorary title of "Amir al-Mu'minin" and "Imam al-Muhaddithin" ("Leader of All Hadiths") in the science of hadith [9-42].

Imam al-Bukhari traveled to Hijaz in 825, at the age of sixteen, with his mother and brother. Makkah is in Mukarramah and Madinah is in enlightenment and performs Hajj. He traveled from Kesh, Balkh, Herat, Basra, Kufa, Baghdad, Hume, Damascus, Nishapur, Egypt, and Damascus to study science. During the journey, he learned the science of hadith from hadith scholars, who, as he put it, "wrote hadiths from more than a thousand trustworthy scholars." He met many famous hadith scholars, examined the dates of life of the Companions and the followers one by one, and compared each of their hadiths with the verses of the Qur'an and the lives of our Prophet (S.A.V) [9-40].

As a result, he left us more than twenty works. The great scholar's work can be seen in the fact that he worked alone for 16 years on the book Al-Jame 'as-Sahih (The Trustworthy Collection). The 7,397 hadiths included in it were selected from 600,000 hadiths [1-5].

The scholar stayed in Hijaz for six years and studied hadith with his teachers. At the same time, he teaches jurisprudence from famous scholars in Damascus, Cairo, Basra, and Baghdad. He also participates in debates and teaches science.

In the chapter on hadith, Imam Bukhari was the first to introduce the method of examining the hadiths with all their conditions and dividing them into authentic (reliable) or non-authentic (unreliable) parts.

Imam Bukhari was very talented, resilient, sharp, intelligent, and had a very strong memory. If he thinks of something at night, he lights a candle and immediately writes it down, so that some nights he blows out the candle up to twenty times. The following example shows that Imam Bukhari had a sharp mind and a strong memory. Legend has it that "whatever book he grabs and reads once, everything will be remembered." According to Imam Bukhari, he memorized one hundred thousand authentic (reliable)

and two hundred thousand non-authentic (unreliable) hadiths. Amir ibn Fallas, one of his disciples, said: [8-45].

His teacher, Imam Ahmad ibn Muhammad, said, "None of my disciples was a scholar like Ibn Ismail." He said, "I memorize the hadiths that you write from the mouth of the master," and he recited all the hadiths narrated by the master from one side. Then we would correct the mistakes in the hadiths we had written down by memorizing them"[9-41].

Imam Bukhari is educated by many eminent scholars. Sources indicate that his teachers were close to ninety. Muhammad ibn Yusuf al-Ghartabi, Ubaydullah ibn Musa al-Abasi, Abu Bakr Abdullah ibn az-Zubayr al-Hamidi, ibn Rahawaih, Imam Ishaq ibn Ibrahim, Imam Ahmad ibn Hanbal, and Ali ibn al-Madani are his mentors. "I memorize the hadiths that you write from the mouth of the teacher," he said, reciting all the hadiths narrated by the teacher from one side.

Then we would correct the mistakes in the hadiths we had written down by memorizing them"[9-41]. Imam Bukhari is educated by many eminent scholars. Sources indicate that his teachers were close to ninety. Muhammad ibn Yusuf al-Ghartabi, Ubaydullah ibn Musa al-Abasi, Abu Bakr Abdullah ibn az-Zubayr al-Hamidi, ibn Rahawaih, Imam Ishaq ibn Ibrahim, Imam Ahmad ibn Hanbal, and Ali ibn al-Madani are his mentors. Imam al-Bukhari himself was one of the great and famous scholars Ishaq ibn Muhammad al-Ramazi, Abdullah ibn Muhammad al-Masnadi, Muhammad ibn Khalaf ibn Qutayba, Ibrahim al-Harbi, Muhammad ibn Abu Isa at-Termizi, Muhammad ibn Nasr al-Marwazmi, Muslim ibn Al-Hajjaj was a mentor in his time[2-123]. Imam al-Bukhari was a very humble, humane, unparalleled and generous man. Although he was a mature scholar of hadith, he learned from his contemporaries and disciples when the time came. Imam Bukhari heard hadiths from one thousand eighty muhaddithin, and ninety thousand of them heard reliable hadiths. According to the data, Imam al-Bukhari collected about 600,000 hadiths, memorized 100,000 "sahih" and 200,000 "non-sahih" hadiths.

When Imam al-Bukhari returned to his native Bukhara from a long journey, his student taught the sciences and scholars of hadith and became its propagandist Khalid ibn Ahmad ibn Khalid az-Zuhayli, the viceroy of the Arab caliphs in Bukhara, who was interested in the hadiths of the Prophet, invited him to come to the palace and teach him and his children such works as Sahih al-Bukhari and al-Tarikh. However, Imam Bukhari did not accept this offer and said, "I will not humiliate science and take the sultan to the door of the emirs. If the Amir needs knowledge, let him send the children (in the second narration, those in the palace) to my house or mosque."

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After this answer, the relationship between Al-Bukhari and Amir Khalid ibn Ahmad az-Zuhayli broke down and provoked by some jealous people, who ordered the great scholar to leave the city [5-17].

The great muhaddith set out for Samarkand and settled in the village of Khartang in the present-day Chelak district, 15-20 km from the city, and continued his work. He died at the age of 62 on the last day of the month of Ramadan in 256 AH (September 1, 870 AD) due to illness, and was buried here. Today, the mausoleum of Imam al-Bukhari has become a place of pilgrimage for millions of our compatriots and foreign Muslim tourists. We have inherited from Imam al-Bukhari very rich scientific and creative works: Al-Jame 'as-Sahih, Al-Adab Al-Mufrad, At-Tarikh Al-Kibar ( "Great History"), "At-Tarikh as-Saghir" ("Small History"), "Al-Qiraatu khalifa-l-Imam" ("Reading Behind the Imam"), "Waf'ul-yadini fi-s-Salati "

(" Raising both hands in prayer ") are the main manuscripts that have come down to us. However, Al-Tarikh al-Awsat (Middle History), At-Tafsir al-Kabir (The Great Tafsir), Al-Jame' al-Kabir (The Great Collection), Kitab al-hiba "(The Book of Gifts), but these have not reached us [4-56].

Of course, these works are not inferior to each other, but the most mature of them is Al-Jame 'as-Sahih. This work is also known in the world as Sahih al-Bukhari. This masterpiece consists of 4 volumes and in this book, in addition to the hadiths of the Prophet (peace and blessings of Allaah be upon him), it contains information on Islamic jurisprudence, Islamic rituals, ethics, education, history and ethnography. , consists of 4,000 (thousand) unique hadiths. This book is the second most important source in the Islamic world and teachings after the Qur'an [1-10].

It is known that Islam is a doctrine that leads a person to spiritual, moral, physical and legal perfection. For this reason, good manners and manners are widely propagated in the Qur'an and the hadiths. In addition to the requirements of the Shari'a, the hadiths place special emphasis on spiritual and moral education. Imam Bukhari also collected hadiths on morality in one volume of the four-volume Al-Jame 'as-Sahih. Later, the scholar created a special collection of hadiths called "Al-adab al-mufrad" ("Masterpieces of Adab"), which is devoted to the issues of morality and education of the entire Islamic world. This work consists of 1322 hadiths described in 644 chapters and has been used for thousands of years in the spiritual and moral education of people [7-22].

### Analysis and results

An example of a scholar's hadith on morality is;

#### Greetings:

Sahabah Ammar said: "The faith of a person who has three qualities is perfect: - to be honest and fair; - to greet everyone; "To give alms even in poverty."

A man asked the Messenger of Allaah (peace and blessings of Allaah be upon him), 'What are the best qualities in Islam?' They said, "To feed the hungry, and to greet those who know and those who do not know." Allaah says (interpretation of the meaning): (loves it). Indeed, "Allah loves those who do good."

#### About suppressing anger:

Abu Hurayra narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "It is not the wrestler who knocks down someone, but the wrestler who swallows his anger when he is angry." A man said to the Messenger of Allaah (peace and blessings of Allaah be upon him), 'Admonish me.' He said. The Messenger of Allah, may Allah bless him and grant him peace, said, "Do not be angry."

#### Qualities of an orphan:

Sahl ibn Sa'd narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said, "I and the one who took the guarantor of the orphan and I will live side by side in Paradise." He pointed his index and middle fingers in pairs.

#### On the virtue of science:

Allah the Almighty says in the verse: "Allah will bless those of you who believe and exalt knowledge in this world, and exalt them in the Hereafter, and grant them Paradise in the Hereafter, and Allah is Aware of what you do." In another verse, he says, "Lord, tell me to increase my knowledge." It is said. Allah says in the verse: "O my Lord, ask me to increase my knowledge." He says.

Who has the right to be treated well?

Abu Hurayra narrated that a man came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said, 'O Messenger of Allaah, who has the right to treat me well?' He asked. The Messenger of Allah, may Allah bless him and grant him peace, said, "Your mother!" They said. He said, "Who else?" He asked. Mr. Rasulallah said, "Your mother!" They said. He said, "Who else?" He asked. The Messenger of Allah, may Allah bless him and grant him peace, said, "Your mother!" they said. He said, "Who else?" He asked. The Messenger of Allah, may Allah bless him and grant him peace, said, "Your father." They replied.

A man does not insult his parents. It is narrated on the authority of 'Abdullah ibn' Amr that the Messenger of Allah, may Allah bless him and grant him peace, said, "One of the greatest sins a person commits is insulting his parents." They said. He said, 'O Messenger of Allah, how can a person insult his parents?' The Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever insults his parents has insulted his parents" [6-25].

#### Suggestions and recommendations:

1. To use the life and activity of Imam Bukhari as a lesson for all mankind, as well as his works and hadiths, in the educational process at a time when the youth of our society, especially the youth of the world,



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are experiencing a period of spiritual and moral crisis;

2. The great muhaddiths who have grown up in our country in the subjects of "Etiquette", "Reading" and "Literature", "History of World Religions", "Fundamentals of Spirituality" and "Hours of Spirituality" in general secondary schools. Ahmad Yassavi, Bahauddin Naqshband, Sufi Alloyar and other thinkers on the life and work, as well as spiritual and moral education in schools and the use of their content in the educational process;

3. The introduction of the subject of "Ethics" in general secondary schools and higher education institutions and the enrichment of its content with examples of hadith is a requirement of the time.

4. In the spirit of ensuring the content of the works inherited from our ancestors on the basis of the ideas of the sacred religion of Islam for thousands of years, to instill in students a sense of pride in being the heirs of great ancestors and to pass this invaluable heritage on to future generations.

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