IMAM BUKHARI - THE GREAT HADITH EXPERT

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Abstract
The present research focused about Imam Bukhari, which was the great hadith expert Al-Bukhari left an incomparable legacy to humanity. By the author was proofed that Imam Bukhari was called the "Imam of all Imams in the world", "The Sultan of the Faithful in the science of Hadith". Most of them have survived to our days and have been repeatedly published in many countries of the world. In addition, about a hundred comments and explanations in Arabic were published to Sahih Al-Bukhari.

Key words: Imam Al-Bukhari, Sahih Al-Bukhari, Hajj, Prophet and Muslim.

1. Introduction
Probably, there is no a man among Muslims, in whatever part of the land he lived, who has not heard about the book reliable Hadith of the Prophet Muhammad "Sahih-UL-Bukhari". Hadith learning arose in the second half of the 8th century, developed in the following centuries, becoming soon one of the main sources of Shariah (Islamic law) and historical science in the Muslim East.

Hadith-plural "ahadeeth", literally "news", "the story". It's a science that contains stories about the life and work of the Prophet Muhammad, his sayings, teachings and instructions covering nearly every aspect of the Muslim world. They also give information about relatives, friends and companions of Prophet. People involved in the collection and criticism of Hadith, called Muhadith.

2. Literature Review

3. Analysis and Results
In the view of the overwhelming majority of Muslim scholars the ologians, the book "Sahih-UL-Bukhari" recognized as the most authentic book after the Koran, the speech of Allah and from the very first day of its drafting has become the fundamental work in Islamic right. And still takes the championship among the collections of the Hadith of the Prophet Muhammad. But who was the author of so exalted throughout the Islamic world? Muhammad Ibn Ismail Ibn Ibrokhim Ibn Mughira Ibn Bardizbah, famous later as Imam Bukhari was born in Bukhara city, Uzbekistan in 194 a.h. Genealogy of Imam Al-Bukhari, as can be seen from the names of his ancestors, dates back not to Arabs (Ubaydulla Uvatov, 1998). The great-grandfather of Imam Al-Mughira professed Zoroastrianism had converted to Islam in the 8th century with the assistance of the Arab governor of Bukhara Yamana Al Djufi. According to the customs of the time, whoever took Islam from someone, keep ancestry from this person.

The written sources do not include exact guidance on the ethnicity of Imam Al-Bukhari. However, analyzing them, we can confidently
assume that a distant ancestor of Imam Al-Bukhari was a representative of the local population of Bukhara, Sogdian or Turk. Turks who followed Zoroastrianism. Iranian origin Al-Bukhari is excluded, because the Iranians who came to Bukhara, composed of Arabs already professed Islam and had Muslim names (Shamsuddin Kamaliddinov, 1998).

Imam Bukhari’s father died when he was a little kid and the brunt of education of little Muhammad and his older brother fell on the fragile mother shoulders. But, the woes within the family of the future Hadith expert did not end. Shortly after the death of his father little Muhammad lost his sight and become totally blind. And it became doubly difficult for his mother. The mother of the future Imam was very devout and pious women, who understood everything happens according to the will of Almighty Allah and humbly began asking him ridding the son of blindness. Sincere and constant prayer of loving mother not left unanswered. Bukhari’s mother saw a dream in which the Prophet Ibrahim came to her and said: "thanks to your abundant and Holy prayers, Allah returned your son sight. In the morning, it became clear that the dream was prophetic and the eyes of small Muhammad were cured. Becoming seeing, Muhammad got the opportunity in life. The Secretary of the Imam Al-Bukhari, Abu Jafar Muhammad b. Abu Hatam Al-Warraq writes: "when I heard about how Al-Bukhari spoke of his desire to learn hadiths even during his training in elementary school, I asked him how old he was, and he answered that he was 10 years old or less than" (Al-Isfahani, 1991).

One of his first teachers was the famous scientist of Bukhara, a connoisseur of the science of Hadith Al-Dahili. Before aging 10 years, studying in primary school, Al-Bukhari took an interest in memorize Hadith. In 11 Al-Bukhari began correcting his teacher in the classroom. As he grew older, he not only memorized Hadith by heart, but also classified them. Secretary Ibn Abu Hatam Al-Warraq wrote with the word Al-Bukhari: "when I was 16 years old, at the beginning I memorized the book of Ibn Al-Mubarak and Waqi and only then learned of people who had their own opinions.

Being astute, clever and quick-witted boy, also possessing phenomenal memory, future muhaddith already at the age of seven learned the entire Holy Quran by heart. To 10 years he knew several thousand Hadith of Prophet Muhammad s.a.v., and by sixteen years young Bukhari in knowledge of Islam could have rivaled the famous theologians not only of Bukhara, but also other major neighboring towns. Having exhausted all possibilities of obtaining knowledge in Bukhara, sixteen-year-old boy, accompanied by his brother and mother went to Holy Mecca, home to the last Messenger of Allah Prophet Muhammad.

Soon after performing Hajj, brother with mother returned home, and loving the Hadith of the Prophet Muhammad s.a.v. the young Muhammad Bukhari stayed in the Holy Land, replenish the baggage of Islamic knowledge. The following four years the future Imam was engaged in studying the Hadith of the Prophet Muhammad s.a.v. in Mecca and in Medina, from the most famous expositors of that time. But here, too, the thirst for knowledge of the future Muhaddith could not be fully satisfied, although these towns are the main shrines of all Muslims, which always focused great Islamic centers of education. One day, after leaving home in search of knowledge, Bukhari has not stopped its journey until the end of his days. In search of knowledge he has traveled to many major cities in Muslim thought at the time. Once heard Hadith or read a book as Bukhari remembered it for the rest of the life and paying tribute to for this great gift of God, a scientist with great diligence and aspiration began to search for and record the Hadith of the Prophet Muhammad s.a.v. The first long journey in search of knowledge Bukhari took in 210 a.h. at the age of sixteen and since then searches of Hadith continued until the end of his life. Desire to learn all new sayings of the Prophet Muhammad s.a.v. led the young scientist at that time to the capital of the Caliphate - Baghdad. Repeatedly went to the large Muslim cities as Balkh, Basra, Cairo, Damascus, Nishopur, Samarkand, Kufa visited the main Muslim shrine - Mecca and Medina and several other cities in Arabia and the Middle East. Wanting to hear Hadith from the first source Bukhari could, no matter what
difficulties, take the long journey. So, much was his desire to know the great prophet Muhammad’s s.a.v Sunna. Visits to such major cities of Islamic sciences gave to Bukhari an opportunity to draw knowledge from greatest Islamic scholars of his time. His teachers were counted not in dozens, but in hundreds. Teachers of Bukhara youngster had such great scientists as Muhaddith Ahmad Ibn Hanbal, the founder of his own Madhhab and the greatest expert on Hadith, Ali Ibn Al-Madini, the Hadith collector Iraqi Basra, Ibn Ishaq Rahueli, one of the prominent Hadith scholars and theologians and many others. In total, according to Bukhari himself, during his life he studied six hundred thousand Hadith from one thousand eighty Muhaddises of his time. The scientist carefully kept the obtained knowledge in the bins of his memory, subjecting him to careful analysis and study. Bukhara scientist Salim b. the Mujahid reports: “Once I went to visit my friend Muhammad B. Salam Al-Baykandi, who told me that if I had come earlier, I would have found a young man who knew by heart 70 thousand Hadith”. At that moment I went back and, having overtaken that young man, asked: “Is it you who knows by heart 70 thousand hadiths?” to which he replied to me: “Yes, I know more.” And then he continued: “I do not tell about the Hadith until I establish the exact date of birth and death of the Companions of the Prophet and their followers, as well as their habitat. In the same way, I tell about the Hadiths of the Companions of the Prophet and their followers, based on their correspondence with the Hadiths of the Quran and the Prophet Muhammad” (Ibn Hajar al-Askalani, 2004).

It was during this period, when the fame of Bukhari, as a person who knew hundreds of thousands of Hadiths by heart and was able to list the whole chain of their transmitters without a single error, began to spread everywhere, the scientist underwent such a serious test, which put at stake the entire authority of the young scientist. When Bukhari stopped temporarily in the capital of the caliphate of that time Baghdad, people who had heard about his numerous achievements and qualities decided to check out the young theologian. To do this, they chose a hundred different sentences of the Prophet Muhammad and swapped the chain of transmitters and the texts of the Hadith themselves, chose ten people who read them to the young theologian. To see the results of this experiment, a large number of people gathered from all over the city and from other places. It was interesting for everyone to see how it would all end. When the altered Hadith was read, Imam Bukhari replied monotonously: “I don’t know such a Hadith”. When Bukhari said that he did not know such a Hadith, the scientists understood the essence of what was happening, but the common people thought that Bukhari simply did not recognize the Hadith and in fact it really was a modified Hadith that actually did not exist. But soon, Bukhari proved to everyone his status as a great expert on the Hadith of the Prophet Muhammad s.a.v. After the scientists had read all the Hadiths, Imam Bukhari took the floor: “The Hadith that you told was not transmitted by this transmitter, but by that one. This excerpt is not from this hadith, but from that”. So, Al Bukhari put all the hundred Hadiths and the names of their transmitters in their places, and it was never wrong. After that, everyone recognized the scholarship of Bukhari and he rose in the eyes of both scholars and ordinary people. They were convinced that he is rightly called Imam Bukhari. With honor passed through such difficult trials and proving to everyone that it was not for nothing that he, as a Hadi expert of the second century of the hijra, was called the master of the faithful in Hadistic studies, Imam Bukhari began compiling books, which in his entire life had accumulated more than twenty.

Al-Bukhari left an incomparable legacy to humanity. He was called the "Imam of all Imams in the world", "The Sultan of the Faithful in the science of Hadith". Imam Al-Bukhari received worldwide recognition from his titanic work Al-Jami Al-Sahih, a collection of authentic hadiths. In addition to this major work, Imam Al-Bukhari created 23 treatises and books. Most of them have survived to our days and have been repeatedly published in many countries of the world. In addition, about a hundred comments and explanations in Arabic were published to Sahih Al-Bukhari.

Speaking about the number of Hadiths included in the work of Sahih Al-Bukhari, Ibn
Hajar Al-Askalani, who edited this work, reports that the total number of Hadiths included in the main work of Imam Al-Bukhari, along with the repetitive ones, was 9087. Hadiths about the Companions and Followers of the Prophet Muhammad are not included in this number” (Ibn Hajar Al-Askalani, 2005).

In 869, Imam Al-Bukhari returns to his homeland and actively glorifies this city. The governor of Bukhara from among the supporters of Tahirid for personal reasons, begins to turn the inhabitants of Maverennahr against Al-Bukhari, accusing him of heresy. He became a victim of envious and detractors. Famous orientalist Sh. S. Kamoliddin dedicated his article specifically to this topic, in which he summarizes: “Although Imam Al-Bukhari had great services to science and society, he became a victim of fanaticism, conservatism, fundamentalism, deftly used for personal purposes by his high-profile detractors”. Learning about the intrigues of the rulers against him, not wanting to oppose believers, his supporters and opponents, Al-Bukhari said the following prayer: "O Allah, even though the world is great, but he became cramped for me, and I ask him to accept me." Soon he became seriously ill and in 256 y.h. On the evening of Ramadan (id al-Fitr), August 30–31, 870, he died in the village of Hartang (Chelak district), 25 km north of the city of Samarkand.

4. Conclusions

The time for the restoration of historical justice in relation to the glorious heritage of Imam Al-Bukhari came with the achievement of independence and justice by Uzbekistan. On April 29, 1997, the Government of the Republic of Uzbekistan issued a decree “On the celebration of the 1225th anniversary of the birth of Imam Al-Bukhari according to the Hijr-lunar calendar”. In November of the same year, the General Conference of UNESCO adopts a resolution on participation in 1998 in the celebration of the memorial date of the 1225th anniversary of the birth of the scientist Ismail Al-Bukhari. As part of the preparation and celebration of the anniversary, the Al-Sahih collection was published in Uzbek, Russian, English, Arabic languages (Ubaydulla Uvatov, 1998).

President of Uzbekistan Sh. Mirziyoyev spoke in 2016 at the 43rd session of the Council of Ministers of Foreign Affairs of the Organization of Islamic Cooperation in Tashkent with the proposal to create a research center at the Imam Bukhari memorial complex.

In January 2019, the construction of the Hadith School at the Imam Bukhari Research Center was completed in Samarkand.

Imam Bukhari will forever remain in the memory of millions of Muslims.

4. References