

Imam Al-Bukhari – A Bright Spark In Islamic World

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Abstract: This scientific article describes the characteristics and significance of the religion of Islam. The ideology of Islam is set out in the Holy books of Muslims, the Koran and the Sunnah. The Sunnah according to the creed is a collection of sayings of Muhammad and stories about his life. Imam al-Bukhari, this name is one of the most revered in the Muslim world. His name has been celebrated in the Muslim world for more than 12 centuries and the book "al-Jomi-as-Sahih" is considered the most reliable Muslim book after the Koran. "As-Sahih al-Bukhari" will consist of more than four dozen books, different in volume and number of hadiths covered. For his deep knowledge of hadith, the scholars of the ulama gave him the title "Imam al-Muhaddisin" (Lord of the world according to Hadith).

Keywords: Religion, Religion Islam, Quran, Imam al-Bukhari, Hadith, Sunnah, prophet Muhammad, Mecca, Medina, Basra, Kufa, Egypt, "al-Jomi al-Sahih", Imam al-Muhaddisin, Samarkand region, Payaryk district, Imam Bukhari international research center.

Introduction

Religion, being an integral part of the world culture and history of any nation, has influenced the minds and way of life of people for centuries. It is a tribute to religion that many ethical and universal values, humanistic ideas, moral traditions and customs have survived to our time. The entire centuries -antique history of mankind has immeasurably developed within the framework of national religions over the globe. This applies to morality, customs, rituals, and various types of art: literature, music, architecture, fine and applied arts.

In the religious image of today's world, Islam[4] (translated from Arabic "obedience", "surrender to God") is one of the most widespread religions among the nations. The adherents of Islam are called "Muslims" (from Arabic "Muslim"- "faithful"). A Muslim is a person who believes in Allah, arranges his life as to the reason given to him by Allah, recognizing all the prophets, messengers of Allah, guided by Muhammad.

Main part

Islam is one of the most widespread religions on the planet. Islam is professed by over a billion people (according to some estimates, up to 1 billion 300 million)[5]. In fact, Muslims, whose communities exist in over 120 countries, constitute the majority of the population in 35 states. In addition to this, in 28 countries, such as Egypt, Saudi Arabia, Morocco, Kuwait, Iran, Pakistan and others, Islam is declared as a state belief. The vast majority of Muslims live in West, South and Southeast Asia, and North Africa. On top of that Islam is the religion of the peoples living in the territory of the Central Asian region: Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan, Azerbaijan, and Kazakhstan. The remarkable impact of Islam in Russia is seen in the territory of the Volga and Ural regions with Tatar and Bashkir populations, the North Caucasus, and a number of regions of Siberia. Islam spread to the territory of Uzbekistan at the end of the 7th and early 8th century as a result of the Arab conquests. On the basis of Islamic ideology, Central Asia has become one of the centers of Muslim civilization. Islam, having absorbed most of the local Zoroastrian ideas and values, became the core of the culture and spirituality of the peoples inhabiting in the territory of Uzbekistan. For many centuries, the ancient land of Uzbekistan remained a hearth of education and science, one of the centers of world civilization. In the 9th-12th centuries, immigrants from Central Asia became representatives of the intellectual elite of the Muslim world.

The ideology of Islam is set out in the holy scriptures of Muslims: the Koran and Sunnah [6]. The Koran is handed out by Muslim theologians as the "word of Allah", and the Sunnah is the second source after the Koran. Muslims read the Sunnah, considering it as divine as the Koran.

Sunnah, according to creed, is a collection of sayings of Muhammad and stories about his life. Both the integral semantic sayings of Muhammad and the stories about his life are called hadiths (hadith from Arabic means "story"). Therefore, the Sunnah is also called the collection of hadiths. Muhammad himself is considered the author of the sayings. The authors of the stories about his life are reckoned to be the contemporaries of Muhammad. The Sunnah deeds as a Muslim "sacred endowment". On the basis of the Koran and Sunnah, theologians have developed a set of legal norms of Muslim behavior. These set of rules are called "Shariah" (translated from Arabic, "a clear path") and prescriptions enshrined in the Koran and Sunnah, by which

believers should be guided in all life situations in order to achieve moral perfection and peaceful well-being. In the Sunni environment, it was recognized that the six thematic collections contain reliable material and can be considered as the main sources of the Sunnah, which soon acquired the meaning of sacred books. Of the six such collections of the Sunnah, the most authoritative is still recognized as "Al-Jomi-as-Sahih") - (Reliable collection) al-Bukhari.

In the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev on September 19, 2017 at the 72nd session of the General Assembly of the United Nations [2], it was noted: "We consider the most important task to bring to the broad world community the truly humanistic essence of Islam. We honor our sacred religion as the center of primordial values. We strongly condemn and will never reconcile with those who place our great faith on a par with violence and bloodshed. Islam calls us to goodness and peace, the preservation of a truly human principle. I would like to especially note the invaluable contribution to the development of Islamic and world civilization of a whole galaxy of outstanding representatives of the Central Asian Renaissance. One of them, Imam Bukhari, is recognized all over the world as the author of the second most important book in Islam, after the Koran, "Sahih al Bukhari".

"Imam al-Bukhari", this name is one of the most well-known names in the Muslim world. The greatest hadith scholar managed to put together all the stories related to the Prophet Muhammad, and managed to leave the descendants of valuable knowledge of Islamic studies. His name has been glorified in the Muslim world for more than 12 centuries, and the book "Al-Jomi-as-Sahih" written by him is considered the most reliable Muslim book after the Koran [9].

Abu Abdullah Muhammad ibn Ismail al-Bukhari, known as Imam al-Bukhari, was born on July 19, 810 in Bukhara [7]. Muhammad was shrewd beyond his years, quick-witted, had an extraordinary memory. Already at the age of seven, he studied the holy book of the Koran, and at the age of 10 he knew by heart several thousand Hadith. For ten years he studied the collection of Malik "Al-Muwatto" of 70 thousand hadiths. At the end of the madrasah, sixteen-year-old Abu Abdullah, together with his mother and brother Ahmad, performs the hajj to Mecca. After completing all the rites of the pilgrimage, he went his separate ways from his family and remained in Arabia. Later, he notes in his books that "I set myself a great goal - to collect truly authentic hadith about the Prophet Muhammad". It is not secret that this was important during the period of widespread Islamic religion as the words, deeds and covenants of the Messenger of Allah after his death were spread orally by the companions. In Mecca, Ismail al-Bukhari studied with the great scholars and he visited all the centers of Islamic sciences known at that time. In Baghdad, Ismail al-Bukhari met several times with the hadith scholar Ahmad ibn Hanbal, went to Basra, repeatedly visited the city of Balkh (which is located on the territory of modern Afghanistan) and Egypt. In Damascus, the future leading thinker studied with Abu Mushir, then studied hadiths with the famous Hafiz Yahya ibn Munhari in Nishapur. He noted that he wrote down and accepted hadiths from 1,800 teachers. During a sixteen-year stay in Medina in the Prophet Muhammad's mosque, he read a collection of hadiths about the actions and words of the Prophet Muhammad and his associates. Famous writings of al-Bukhari include such books as Al-Asma wa al-kuni, At-Tarikh al-kabir, as Sunan fi-l-fiqh, Khalq afal al-ibad, and Al-Qira and Khalfa l-Imam. " But his main creation, on which he worked for 16 years, and collected materials for it during his life, is "Al-Jami al-sahih". The title of this book, in a reliable translation, means "A collection of authentic hadiths with a connected chain on issues related to the Messenger of Allah."

The main reason that prompted al-Bukhari to compile "Al-Jami al-sahih", which included only authentic hadiths, was the fact that the collections compiled by his contemporaries included "weak" hadiths along with the authentic ones. This did not please Imam al-Bukhari as he followed the path of Sheikh Ishaq bin Rahavayhi, who dreamed of collecting only reliable hadiths, which he encouraged his disciples to do. Imam al-Bukhari did a colossal work on this path. Studies show that from the mouths of the ulemas of Mecca, Medina, Taifi, Jiddi, and then Basra, Kufa, Sham (Syria) of Egypt, Khorasan and Nishapur [8], he wrote down and checked six hundred thousand legends and sayings of the prophet. Working on the collection for many years, Imam al-Bukhari put the methods of collecting materials on a scientific basis. Isnad (the aggregate of reference to narrators in the hadith collections of the prophet) became his main methods. Additionally, he was engaged in establishing the chain of transmitters of a certain Hadith by the method from the latter to the original source. He also rewrote the persons who wrote the Hadith and passed it on. He determined to be reliable only those whose primary sources were people who directly witnessed the actions of the Prophet Muhammad. In fact, the scholar paid much attention to the moral character of the people who transmitted hadiths. If the legend came from a person who was associated with unseemly deeds, then it was excluded from the number of reliable hadiths of al-Bukhari. So he developed methods that created a reliable barrier for the Sunnah of the Prophet Muhammad. Imam al-Bukhari is one of the founders of the typology of dividing hadiths into rejected and acceptable, and also developed a system of reasons why certain hadiths were rejected. "As-Sahih al-Bukhari entered the history of Islam also by the fact that the principle of "musannaf" was used for the first time in compiling the collection: based on it, the hadiths in this collection were classified according to their subjects. The truly titanic work done by Imam al-Bukhari in criticizing and selecting them led to brilliant results.

Al-Bukhari, included only about one percent of the authentic ones out of the the six hundred thousand hadiths that were known to , that is, seven thousand two hundred seventy-five, but these hadiths came from sources that actually entered into a dialogue with the Prophet Muhammad personally.

As-Sahih al-Bukhari consists of more than four dozen books, varying in length and number of hadiths covered. The main part of the collections is devoted to explaining the doctrine, cult prescriptions, rules of ritual purity. This is evidenced by the titles of the books: "The Book of Faith", "The Book of the Description of Heaven and Hell", "The Book of Divine Providence", "The Book of the Repentance of Apostates", "The Book of Monotheism", "The Book of Prayer", "The Book of Friday ", "The Book of Two Holidays ", "The Book of Fasting ", "The Book of Hajj ".

The collection of hadiths "Al-Jami as-sahih" put its author in the highest place among scholars, and also became the most important phenomenon for the entire religion of Islam. Great scholars and theologians of the Islamic world have recognized it as the most outstanding book after the Koran. The book of al-Bukhari, after careful critical study by famous Muslim ulema-theologians, did not undergo any changes and was unanimously recognized by all muhaddiths as the best book on hadith. For his deep knowledge of hadiths, scholars awarded him the title "Imam al-Muhaddisin" (Lord of the world hadith)

Upon his return to his homeland, Al-Bukhari began teaching. In the ancient city of Bukhara, he began teaching at a madrasah. But enemies and envious people, seeing that al-Bukhari's popularity among the people is growing every day, slandered him before the emir of Bukhara Khalid ibn Ahmed al-Zukhali, after which the scientist was forced to leave Bukhara and move to the village of Khartang near the city of Samarkand. After living here for a short time with relatives, he fell seriously ill. On September 1, 870, Al-Bukhari died and was buried in this village.

In 1998, the 1225th anniversary of Al-Bukhari[3] was widely celebrated in Uzbekistan. In the village of Khartang, on the initiative of the First President of Uzbekistan I.A. Karimov, a majestic memorial complex was built, including a mausoleum, a mosque, a library and a madrasah.

On October 18, 2016 [1], at the opening ceremony of the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation, the President of the Republic of Uzbekistan Shavkat Mirziyoyev put forward an initiative: "In order to study the multifaceted religious and spiritual heritage of our great ancestors who made an immeasurable contribution not only to Islamic culture, but and in the development of all human civilization "- to create the International Research Center named after Imam Bukhari and the school of hadith studies in the Payarik district of the Samarkand region. The choice of the location for the Imam Bukhari International Research Center under the Cabinet of Ministers and the school of hadith studies nearby is motivated by the role of Samarkand as one of the pearls of Muslim culture, as well as by the special spiritual and moral atmosphere of the village of Chelek, where the resting place of the great thinker of the Muslim world, Imam al- Bukhari. The infrastructure of the center includes an administrative and research building, study rooms, an information resource center, a depository for storing manuscripts, a restoration laboratory, an exhibition hall, a large auditorium for conferences, symposia, including international ones, as well as online videoconferences. In the concept of the Imam Bukhari International Research Center, the main activity is the implementation of a wide range of scientific and educational projects.

In-depth study of the religious and spiritual heritage – "tafsira" (Islamic exegesis) of hadith studies, "kalama" (theology), "fiqh" (law), as well as the exact sciences - mathematics, astronomy, medicine, mineralogy, geography, as well as publish a scientific bulletin in Uzbek, English -Arabic-Russian religious journal of the collection "Imam al-Bukhari saboklari" (Lessons of Imam al-Bukhariy) thematic almanacs.

In the organizational structure - the center of the Board of Trustees from among the authoritative domestic and foreign ulema, public figures, patrons of the arts.

The creation of the International Research Center named after Imam al-Bukhari shows how significant in scale and content the work has been done in recent years in the Republic of Uzbekistan in accordance with the principle of "Enlightenment against ignorance". Particular attention is paid to protecting the consciousness and thinking of young people from destructive ideologies. At the same time, the ideas of the genuine peaceful, tolerant, creative and humanistic essence of Islam are widely used in educational and upbringing processes.

Conclusion

Summing up, it can be noted that religion helps in creating ethical framework and also a regulator for values in day to day life and religious heritage of great ancestors as Al-Bukhari has positive impact on people to deeply realize of the principles of morality like justice, honesty, equality, tolerance and others.

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