
THE LIFE PATH OF THE GREAT IMAM BUKHARI AND HIS WORKS

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Annotation: In this article, The Life Path of the great muhaddis Imam Bukhari and his works, his Hadith, have been considered .

Keywords: Imam Bukhari, hufoz, Hadith , education , fiqh, muhaddis.

Introduction

Imam Bukhari was considered a golden age in the development of the science of Hadith third of the Hijri in the (ninth century AD) century, great successes were achieved in hadithology. Six recognized as the most influential sources in the entire Islamic world the authors of the reliable Hadith collection (as-sihoh as-sitta) lived and created. It is also noteworthy that almost all of these six muhaddis Being Central Asians, they are:

Abu Abdullah Muhammad ibn Ismail al-Bukhari, Imam Muslim ibn al-Hajjoj (206/819 – 261/874), Abu Isa Muhammad ibn Isa at-Termiziy (. 209/ 824 – 279/892), Imam Abu Dawud Sulaiman Sijistani (202/817 – 275/880), Imam Ahmad An-Nasoi (215/830-303/915), Imam Abu Abdullah Muhammad ibn Yazib is a siyma, like ibn Mojja (209/824 – 273/886). These are from within, he was awarded the honorific " Hadith ilmida amir al-Mo'miniyn Imam al-Bukhari is a great scholar of special note.

His full name was Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn almughiyra ibn Bardazbeh al-Juafiy al-Bukhari in the 194 Ah account of Shawwal he was born in Bukhara on the 13th of the month (July 20, 810). Other unlike many scholars, al-Bukhari's date of birth is clearly indicated the reason is that his father Ismail was one of the learned men of his time and that his son at the disposal of paper contemporary scholars who recorded their birthday with their own hands there is no doubt about its accuracy, even in this regard.

825 year sixteen the young al-Bukhari, with his mother and brother Ahmad, heads towards the Hejaz, holy the cities visited Mecca and Medina and lived in the Hejaz for six years, learning from Hadith in order to further increase his knowledge, at that time from major centers of science living in cities such as Damascus, Cairo, Basra, Kufa, Baghdad, he in addition to Hadith, famous scientists from places also receive education from fiqh science, he participates in scientific debates and discussions in the circle of major scientists and tells the Taliban of science he also teaches. Most of Imam al-Bukhari's life is in foreign hands, passes in the alien. About this he himself:

"Two to Egypt, Shom, Mesopathamia Marta, I went to Basra four times. I lived in Hejaz for six years, Baghdad and I do not know how many times I went to the cities of Kufa". He Trip and to increase his knowledge, both during his lifetime and during his stay in a city, the works would transfer the hadiths he had collected to the White. The author writes that in Baghdad at the time of residence, it is often created in the light of the moon and candles on Dark Nights while writing a book in the light. In order to increase the knowledge of al-Bukhari very many receives education from scientists. Al-Hakim of Nishapur (died 1015 he writes that the number of his teachers was around the nineties and they were: Muhammad ibn Yusuf al-Gharyabi, Ubaydulla ibn Musa al-Abasiy, Abu Bakr Abdullah ibn azZubayr al-Hamiydi ibn Rohawiyh popularly known as Imam is'haq ibn Ibrahim, Imam Ahmad ibn Hanbal, Ali ibn al-cultural etc.

In turn, al-Bukhari also mentored many of his students. Is'hoq ibn Muhammad ar-Ramadiy, Abdullah ibn Muhammad al-Masnadiy, Muhammad ibn Mature scholars such as Khalaf ibn Qutayba, Ibrahim al-Militari, Abu Isa at-Termiziy, Muhammad ibn Nasr almarwazi, Muslim ibn al-Hajjoj are his disciples.

The famous muhaddis of termiz, Abu Isa at-Termiziy al-Bukhari, was both an apprentice and being considered a noble, their relationship was instructive. Long years Towards the end of his life after a trip to various Eastern countries, albukhari lived for five (863-868) years in Nishapur and taught Hadith Science in madrasa gave. At the time, Nishapur was one of the largest science centers in the Muslim East as one became one, many famous scholars were gathered in this city. Albuchorius's encounter with at-Termisius is also a face in Nishopur between two famous muhaddis who came out of our land, giving unforgettable, intense scientific debates, much more creative, friendly there are meetings. At-Termisius writes that he is prolific for his works he received the information from his meetings with al-Bukhari. Al-Bukhari at the same time highly appreciated the knowledge of at-Termisi, saying: "the benefit I have received from you is you more than the profits I have made", expressing deep respect for him. At-Termisi honored his mentor and fellow soldier, al-Bukhari, for the rest of his life, in sincere devotion to him. Arab historian Shamsuddin az-Zahabi (1274 – 1374) wrote in his work” Tazkirat ul-Hufoz “(”tazkira on the Hafiz“) that attermizius, deeply saddened by the death of his master, " even cried a lot blinded, he lived blind for many years".

Religious Directorate of Muslims of Central Asia and Kazakhstan in 1974 with the participation of representatives of the entire Islamic world in our republic on the initiative alloma's 1,200-year anniversary was celebrated. His Royal works were counted ” Al-Jome 'as-sahih “and” Al-adab al-mufrad" are reprints in Tashkent became of great importance in the study of al-Bukhari heritage. In Tashkent the name of the religious supreme Ma'had after Imam al-Bukhari dates back twelve centuries the Holy One is a symbol of deep respect for the great scientist, who served immeasurably in the path of science. Alloma's salabatli mausoleum, located in the village of Khartang surrounded as one of the most prosperous and ostentatious steps, the people of Islam and all for visitors, tabarruk is popular as a place of pilgrimage. 1998 in Uzbekistan 1225 years of the great Hadith scholar with the formation of the president of the Republic the birthday is celebrated with great respect and reverence by the general public, his mausoleum was rebuilt.

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