

THE DEVELOPMENT OF THE SCIENCE OF HADITH IN HISTORICAL ANALYSIS

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Abstract. *This article provides information about the history of the emergence of the science of hadith, its development and widespread dissemination. Our ancestors made a great contribution to the development of the science of hadith. Among them, Imam Al-Bukhari occupies a special place.*

It is our duty and honor to study the life path, good deeds, and legacy of such a great person, and to apply his hadiths to our lives.

Key words: *Islam, religion, hadith, spiritual heritage, science, reliable, unreliable, Imam Bukhari, pedagogical idea, upbringing, education, upbringing of children.*

Introduction: Hadith is the second sacred source in Islam after the Kur'an, containing the life and work of our Prophet Muhammad, his religious and moral teachings. The word "hadith" comes from Arabic and means "word", "speech", "word of the prophet", "story", "narration". In religious and scientific books, when the word "hadith" is used, it refers to the sayings and deeds of the Prophet Muhammad. Therefore, "hadith science" refers to the type of activity related to the study, compilation, classification, and interpretation of the sayings and deeds of the Prophet Muhammad. If the Prophet Muhammad said something, showed someone doing something or saw someone doing something and did not forbid it, these three cases are considered sunnah. Such actions or instructions are called hadith[1].

In the hadiths, along with the laws and regulations of Islam, human qualities are also broadly classified, and bad qualities that tarnish the honor of humanity are condemned. That is, the hadiths promote friendly relations, the rights of relatives, parents and children, kindness, honesty, purity, justice, and fairness.

A hadith consists of two parts: the text and the chain of sanad. Hadith is divided into two types - hadith qudsi (hadiths whose meaning is from Allah, narrated by the Messenger of Allah) and hadith nabawi (prophetic hadith).

Imam al-Bukhari was born on July 20th, 810, in Bukhara. Imam Bukhari's father died when he was young, and he was raised by his mother. From a young age, he was intelligent, sharp-witted, and had a strong desire for knowledge, and he studied various sciences, especially the science of hadith, with great interest. In 825, sixteen-year-old Bukhari traveled to the Hijaz with his mother and older brother Ahmad to perform the Hajj pilgrimage. He visited the holy cities of Mecca and Medina, lived in the Hijaz for 6 years, and then lived in cities such as Cairo, Basra, Kufa, and Baghdad, which were considered major centers of learning at that time, in order to further his knowledge of the science of hadith[2].

Imam al-Bukhari's most famous work is undoubtedly "Al-Jame' as-Sahih." The four-volume collection of hadiths entitled "Al-Jame' as-Sahih" is the most reliable and complete of any collection compiled by other hadith scholars in the Islamic world. This book is also known as "Sahih al-Bukhari", and its most important feature is that Imam al-Bukhari divided the hadiths he heard from different narrators into categories, separated the reliable ones, and created a separate book.

The hadiths included in Imam Bukhari's collections do not merely reflect the general principles of Islamic teachings. They are a collection of true human virtues and exemplary practices, such as love, generosity, respect for parents and elders, kindness to orphans, compassion for the poor and needy, love for the homeland, hard work and a call to honesty[3].

In today's world, the scholar's works have been translated into many languages of the world, and his work is used in many scientific studies in the Islamic world. Therefore, it can be understood that Imam al-Bukhari was able to have a significant impact on the development of not only religious, but also secular knowledge. Imam Bukhari's creative legacy is striking in its scope and the complete coverage of the religious and social sciences of his time. There is also information that some of the works created by Bukhari, such as "Kitab al-favoid", "Al-Jami' al-Kabir", "Al-Musnad al-Kabir", "At-Tafsir al-Kabir", "Kitab al-Khiba" and others have not reached us and some are kept in libraries in different countries of the world.

Imam Bukhari honored knowledge and did not allow it to be degraded. The relationship between al-Bukhari and the emir of Bukhara, Khalid ibn Ahmad az-Zuhali, was drifted apart. For this, the emir demanded that the scholar come to him and read the books "Al-Jami' as-Sahih" and "At-Tarih". But al-Bukhari replied, "I will not degrade knowledge and take it to the doors of rulers, whoever needs knowledge should seek it himself.

But Allah will forgive me on the Day of after death for not hiding knowledge and spending it on the seeker". It is clear from this that, Imam Bukhari is a person who can serve as an example for the younger generation. The hadiths included in the collections of Imam al-Bukhari are a set of true human qualities and exemplary practices, such as love, generosity, respect for parents, women and the elderly, kindness to orphans, compassion for the poor and needy, love for the homeland, industriousness and an invitation to honesty[4].

I would like to say that, while bad deeds, vices, and bad actions are condemned as sins in the Hadiths, good, noble deeds and activities done for the well-being of man and the development of society are praised as praiseworthy. Studying the life and work of Imam Bukhari leads a person to perfection, guides the younger generation on the right path in today's globalization process, further increases the love for knowledge and teaches us deeds that are useful for this world and the hereafter.

It is an honor for us to study the legacy of such a great person, preserve it and pass it on to the younger generation after us. As far as

I am concerned that, it is our duty as educators to teach the hadiths and teachings of Imam Bukhari to the future generation and to cultivate scholars like Bukhari in the future[5].

Conclusion

In conclusion, Imam Bukhari has maintained his value for a thousand years, also because he strictly adhered to the principles of scientific objectivity, sincerity, and direct approach to the issue throughout his life, because he earned the attention and respect of all scholars for the credibility and clear indication of the source of his writings.

Imam al-Bukhari is the pride and honor not only of the Uzbek people, but also of the entire Muslim world. His life is a true symbol of scientific and human courage.

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