



## THE ROLE OF THE IDEAS OF GOODNESS IN SOCIO- PHILOSOPHICAL PROGRESS IN THE HADITHS OF IMAM AL-BUKHARI

**Kimsanbaeva Shakhnoza Bakridinovna**

Associate Professor of Tashkent State Agrarian University,  
Doctor of Philosophy (PhD), Associate Professor.

Phone: +998 99 406 00 73

<https://www.doi.org/10.5281/zenodo.8004199>

### ARTICLE INFO

Received: 26<sup>th</sup> May 2023

Accepted: 30<sup>th</sup> May 2023

Online: 31<sup>th</sup> May 2023

### KEY WORDS

*Hadim, goodness, idea, Society, Family, upbringing, parent, child, duty, savings, marriage, spiritual foundations.*

### ABSTRACT

*The article scientifically substantiated the role of the ideas of goodness in socio-philosophical progress in the hadiths of Imam Al-Bukhari. Modern life requires the strengthening of spiritual education of young people, the strengthening of the spiritual foundations of family and marriage, the study of hadiths in increasing the role of the family in the life of society as one of the most pressing problems today. This can be achieved by taking into account all the directions of the national ideology, which is aimed at the formation of a high spirituality of the individual, family and society. It is very important to introduce the Hadith science of Imam al-Bukhari to this day. Today, through Hadith translations from Arabic into Uzbek, the third Renaissance successors enjoy the science of Hadith and its importance in gaining a place in society.*

One of the pressing issues of today is not to leave a harmonious generation in the educational process invaluable from our national and Universal golden heritage. It is important to convey the knowledge of Hadim of Imam al-Bukhari and his invaluable heritage to our youth, who are considered the successors of the third Renaissance.

It was known that Imam al-Bukhari was a gifted person even in his childhood, when he was studying in elementary school. Allah subhanahu wa ta'ala had blessed him with a wide and intelligent heart, memory and a sharp mind. Imam al-Bukhari was inspired by Allah to memorize hadiths and memorized many of them until he was ten years old. In this way, their knowledge increased and they even reached the level of scientific debate with their teachers. By the age of sixteen, many had memorized the books of the scribes, and the people of RA'y and Qiyas (who, relying on their personal opinions from the Qur'an and Hadith, made the fatwaist scribes) were familiar with meditation, law and doctrine [1. 13 p.].

When Imam al-Bukhari was fifteen years old, their mother and brother went on a Hajj trip together with Ahmad. His brothers Ahmad and their mother died in Bukhara after returning to Bukhara from a Hajj trip. Imam Bukhari stayed in Mecca and continued to study



the science of Hadith. This occupation occupied the rest of Imam al-Bukhari's blessed life, and ul kishi went to most of the scientific centers that existed in the Islamic world at that time on the way to that end. Ul kishi recorded hadiths from the mouths of the Shaikh Ulama in those lands. The Prophet, salallahu alayhi, and the Hadith of Sallam, were in vain to gather their Sharifs and spread them among the Muslims.

Historian Muhammad ibn Ahmad ibn Uthman ibn Qaimoz az-Zahabi (R.673-748 ah) and other Ulama wrote that Imam al-Bukhari Hijri began attending Hadith sessions from 205 ah, and from many of the major sheikhs in their lands learned the science of religion, in particular the science of Hadith, and rihlat in 210 CE after memorizing the jamiki hadithis they knew. Staying in Mecca, one of the most important scientific centers of the Hijaz reaches the goals of Mecca and finds an incessant spring, whose science satisfies their thirst for enlightenment. Ul kishi also visits and visits Medina from time to time while they are in Mecca.

Imam al-Bukhari finished some of his treatises in the two sacred Harams (Makkai Mukarrama and Madinai Munawwara) and thus laid the foundation for «Al-Jami' al-Sahih» and its themes. Imam Bukhari said about this: «When I was eighteen years old, I classified the book «The Matter of the Companions and the Followers», and then I wrote my book called «Big History» by killing the blessed souls of the Prophet, may God bless him and grant him peace, on moonlit nights in Madinah. «Although I have information about almost all the people of the past, I did not want my book to be long,» they said.

Al-Hafiz ibn Hajar says: «Imam al-Bukhari's first visit to Makkah was in 210 AH. If he had visited Mecca when he had just begun to learn the science of hadith, he would certainly have reached a higher level in this regard than his peers (here) were!» [2, p. 25].

Hamid ibn Ismail says: «I used to study with Bukhari. We used to write down every hadith. Bukhari did not write. When we asked, O Muhammad ibn Ismail, why don't you write, he said: «Come on, show me what you have written.» When we showed them, they recited from memory the hadiths we had written and 15,000 more hadiths added to it» [3, p. 23].

Imam Bukhari's eyes became weak in his youth and he lost his sight. Their mothers dream of Prophet Ibrahim. That person will say: «Woman, Allah will restore your son's sight because of your many prayers.» After a few days, Imam Bukhari's eyes began to see again.

When the imam reaches the age of 18, they come to Makkah Mukarramah with their mothers and brothers for Hajj. After completing Hajj, they sent their mother and brother to Bukhara and stayed here to collect hadith.

Imam Bukhari asked: «Why did you do this?» When asked, they answered: «One day I dreamed of the Messenger of Allah, with a glove in my hand, and I was holding him. When I told this dream to some interpreters, they said: «You are spreading lies from Rasulullah.»

The Imam learns from a man named Abdullah ibn Yazid al-Muqri in Makkah. Then they collect hadiths from people in Khorasan, Baghdad, Hijaz, Basra, Kufa, Sham, Egypt. Imam Bukhari collected 600,000 hadiths, and memorized 100,000 authentic and 200,000 weak hadiths. They appear in the presence of more than 90,000 people while collecting these hadiths.

Marajja ibn Raja' says: «Imam Bukhari was a miracle of God walking on earth.»



Muhammad ibn Yusuf says: «One day I saw Rasulullah in a dream. They asked him: «Where are you going?» When I answered that I am in the presence of Muhammad ibn Ismail, they said: «Then say hello from me.»

Imam Ahmad ibn Hanbal says: «The memorization of hadith was completed by four people: Abu Zarata al-Razi, Ismail al-Bukhari, Imam Dorimi, Hasan ibn Shuja al-Balhi.»

Abdullah ibn Khalid al-Amiri, one of Imam Bukhari's teachers, said: «I agreed that Bukhari should have hair on his chest.»

Al-Farabi says: «One day I saw Bukhari in a dream. He was following the Prophet. Bukhari used to put his foot in the footsteps of the Messenger of Allah.

Whenever Muslim, one of the scholars of hadiths, came to Bukhari's presence, he would say: «O healer of hadiths! O sayyid of scholars of hadith! If you allow me to kiss your feet, they say.

Bukhari finished writing his book «Jome' Sahih» in 16 years. They say, «Whenever I enter a hadith in this book, I perform a ghusl and pray two rak'ahs.» Scholars considered this book to be the most authentic book after the Qur'an and the books of the Prophet.

Muhammad ibn Yusuf says: «I saw the Messenger of God in a dream, he said to me: «How long will you study jurisprudence? «Can't you read my book?» When I asked: «Which book is yours?», they said: «Muhammad ibn Ismail's books are my book.»

A man named Hokim, one of the scholars of that time, said: «Even if this world is turned upside down, there will not be a person who knows hadith and memorizes it like Bukhari.»

82 commentaries were written on Imam Bukhari's «Sahih» books. The most famous of them are «Fath ul-Bari» by Asqalani, «Kawkab ad-Darari» by al-Karami, «Irshad as-Sari» by Qastalani, «At-Tawshih» by Imam Suyuti, «Umdat al-Qari» by Badruddin al-Aini, Muhammad Anwar «Faizul-Bori» books by Kashmiri.

Imam Bukhari had many teachers, he learned from Ali ibn al-Madini, Ahmad ibn Hanbal, Ishaq ibn Rohawayh, Abu Abdullah Muhammad ibn Ja'far al-Musannadi, Muhammad ibn Salam and others. In addition, Imam Bukhari Hamad ibn Shakir, Ibrahim ibn Muakkal, Tahir ibn Muhammad, Abu Talha Mansur, Muslim, Tirmidhi, Nasa'i, Abu Bakr ibn Ishaq, Abu Fazl Ahmad ibn Salma, Abu Bakr ibn Abu Dunya, Husayn ibn Muhammad al-Qabani, They taught Sahl ibn Shadiweyh al-Bukhari and other students.

Imam Bukhari lives in many cities. Later, they miss their homeland and return to Bukhara. Imam Bukhari is very well received by the people of Bukhara, when he comes here, they sprinkle gold on their heads [3, p. 25].

If Imam Bukhari used to teach hadith in the mosque, the mosque would be full, the number of people would exceed 10,000, sometimes more than 20,000. As in all times, accusers, envious people and gossipers came to the emir of Bukhara at that time, Khalid bin Ahmad, and said: «Bukhari has taken the people to himself, if you do not take action soon, the people will turn away from you.» Khalid advises his relatives in this matter. They advise: «Bukhari is a very popular person, if harm is done to him, the people will rise up, it is better to separate him from the people.» Khalid sent someone to Bukhari and invited him to come to the palace and teach the children of emirs and officials. Bukhari refuses. Khalid sent another messenger and ordered him to quickly come to Amir with his books. And Bukhari answers: «One comes to knowledge, but knowledge never goes away.» The emir, who could not bear



these words, ordered Bukhari to leave the place quickly. Bukhari prays for the loss of the emir and heads towards Samarkand. They come to their relatives in the village of Khartang, two miles away from Samarkand. They stay here for three days. On that day, after reading the night prayer, he said: «O my Lord!» Although the land is wide, it became narrow for me. Call me to your presence,» they pray [5].

Ghalib ibn Jibra'il says: «The people of Samarkand came to Bukhari and asked them to live here.» Bukhari agreed to this and went on a journey. Now, when they took 4-5 steps towards their horses, they suddenly became exhausted and fell down. The imam was brought into the house and he died soon after. The next day, his funeral was read and he was buried. A pleasant smell of musk emanated from his grave for several days. The news of Imam Bukhari's death reached Ibn Tahir, the caliph at that time. Caliph Amir Khalid ibn Ahmed put black on his face, put him upside down on a donkey, ordered him to turn the city, and then release him into the desert. In the desert, he was eaten by wild animals. God punished the ignorant commander in this world.

Abdulwahid ibn Adham al-Tuwawisi says: «One day I saw the Messenger of God in a dream. He and his teammates were there. Rasulullah was looking to one side as if he was waiting for someone. I greeted him: «Who are you waiting for, O Messenger of God?» if I say The Messenger of God, may God bless him and grant him peace, replied: «Muhammad ibn Ismail al-Bukhari.» Two or three days later, I heard that Bukhari had died. When I inquired, they said that they died on the day I dreamed of the Messenger of God.

Yahya ibn Ja'far says: «If I had been able to extend Bukhari's life, I would have saved him even if it cost me my life» [6].

Imam Bukhari died on the night of Eid al-Fitr at the beginning of the month of Shawwal, 256 AH. This breed lived 13 days less than 62 years.

Imam al-Bukhari started writing books from the age of 20. He had more than twenty books besides «Al-jame' as-saheh» and «Al-Adab wal-Mufrad», many of which have not reached us [7, p.204].

As a result of the research of experts who studied the life and work of Imam Bukhari, a list of books written by him was compiled. They are as follows.

1. «Al-Jame' al-Sahih».
2. «Al-Adab al-Mufrad».
3. «At-Tarikh al-Kabir».
4. «At-tarikh al-Aswat».
5. «At-Tarikh al-Saghir».
6. «Kitobuz Zuafo».
7. «Book Sunan Fil Fiqh».
8. «People's welfare worship».

The book «Kholqu Af'olul Ibad» was published in Delhi and Jeddah in 1306 AH.

9. «Al-Asmaa and Kuni». This book is dedicated to the names and surnames of the hadith narrators, and its manuscript is stored in Al-Azhari's library with the number 3518. It was published in India in 1360 AH.

10. «Al-Qiraatu Halfal Imam». From the name of the book, it is clear that it is about the issue of recitation standing behind the imam. This book was published in India and Cairo.



11. «The gift of the book».

12. «Raf'ul yadayni fis-salat».

A book about raising two hands in prayer. Imam Bukhari's book «Raf'ul Yadayni fis-solati» was published in India.

13. «Birrul Volidaini». A book about doing good to parents. According to Kashfuz Zunun, this book is called a book about Imam Bukhari.

14. «Al-Jome' al-Kabir».

15. «Al-Musnad al-Kabir».

There is information only about the names of these two books, these books have not reached us.

16. «At-Tafsir al-Kabir».

Farabri mentioned that Imam Bukhari had a book with this name. A manuscript copy of this book exists in the National Library of Algeria and another in the National Library in Paris.

17. «Kitabul Ashriba».

18. «Asomis Sahoba».

19. «Al-Vahdan».

A book about the narration of only one hadith from the Companions. This book was mentioned by Ibn Hajar in his introduction to «Fathul Bari» «Hadyus Soriy».

20. «Kitobul Mabsut».

21. «Kitabul Ilal».

22. «Kitabul Fawoid».

A book about benefits. Imam Tirmidhi informed about this book.

23. «Kitobul Qazoyos - Sahabati vat-Tobe'iy».

This is the first book written by Imam Bukhari. He was eighteen years old at that time.

24. «Mashikhatul Bukhari».

The rank of «Sahih Bukhari» among the hadith books, all the scholars on earth: Muhaddiths, jurists, Usulis, Mutakallim, Nahwis, etc. agreed that «Sahih Bukhari» is the book of God, the most reliable and authentic book after the Holy Qur'an [4, 5 -p].

The book «Al-Adab al-Mufrad» was published in 1889 in the «al-Khalili» printing house in the Bihar region of India, two years later in Constantine and in 1930 in the «al-Ghaziyya» printing house in Cairo [8, p.55].

In the work «Al-Adab al-Mufrad» there are a number of hadiths and reports that are not found in the works of other authors. According to the words of some of the critics, the hadiths in «Al-Adab al-Mufrad» are closer in terms of reliability to the hadiths in the author's «al-Jome' as-Sahih» and are considered higher than the hadiths in «Alti Kitab» [3, p. 27].

Allah, the Exalted, has

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (سورة  
/27/الأنفال)

that is: "O you who believe! Do not betray Allah and the Messenger (orders), and do not betray your (each other's) trust knowingly!" (Anfal-27).

Our Prophet (peace be upon him) also blesses him in his blessed hadiths:

« آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اتَّعَمِنَ خَانَ »



that is «There are three signs of a hypocrite: when he speaks, he lies, when he promises, he does not keep it, when he makes a deposit, he betrays.»

In another hadith, Prophet Muhammad (pbuh) said:

«لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ» (الجامع الكبير للسيوطي)

that is: «He who cannot keep his deposit has no faith, and he who is unfaithful to his covenant has no religion.»

By this, our Prophet (pbuh) wants to say that faith is also a trust given to a believer. It should be kept carefully without losing it to the devil. A person who cannot protect the entrusted deposits from various calamities will certainly not be able to protect his faith. They want to say that religion cannot be settled in people who do not keep their promises, are liars, and deceivers. All crimes and frustrations arise from failure to keep savings well. People do not know each other's rights well, or even if they know they do not fully observe them, intolerance, quarrels and difficult problems arise.

For example, a bad word spoken about someone's honor. Knowing that he is right, bearing false testimony against him, and making false slanders against him, with a worldly motive, is considered treason.

**Conclusion.** One of the great thinkers said that the essence of man is in the mind, and the essence of the mind is in the character. So, if the only criterion that expresses a person's humanity is the level of intelligence, consciousness and thinking, then the main criterion that reveals their essence, assesses their scale and scope is behavior, attitude to life and environment, inner power in self-control. Relying on this inner power, the people of the East have been preserving the virtues of religion, honor, and shame for centuries as the highest values. It is important to understand how important it is to inculcate them in the minds and hearts of the youth through the legacy of our scholars as the heirs of the Third Renaissance. This gives each young person a unique responsibility and will lead to the emergence of a new generation of young people who are like them and try to do the same.

### References:

1. Lessons of Imam al-Bukhari, 1/2007, page 13.
2. Imam Bukhari Sultan of Muhaddiths, page 25.
3. Imam Bukhari. Al-Adab al-mufrad. Translators: Sh.Bobokhonov, N.Abdumajid. - Tashkent: Movarounnahr, 2006.
4. Sheikh Muhammad Sadiq Muhammad Yusuf and a group of translators. Golden series - Sahihul Bukhari. - Tashkent: Hilal publishing house, volume 1, 2023, 672 pages.
5. Imam Bukhari. Al-Adab al-mufrad (Hadiths on manners. Election). Compilers: Z.Islomov, A.G'Abdullaev. T.: «Tashkent Islamic University» publishing-printing association, 2008.
6. Sheikh Muhammad Sadiq Muhammad Yusuf. A treasury of manners. Imam al-Bukhari's review of the book «Al-Adab al-mufrad». 3 parts. - Tashkent: Sharq, 2008-2009.
7. Masharipova G.K. The role of the hadiths of Imam al-Bukhari on teaching in the fight against ignorance. Collection of materials of the international scientific-practical conference «The role of Bukhara in Islamic civilization and its contribution to it.» - Bukhara, May 20-28, 2020 - B.203-205.



8. Masharipova G.K., Israilov B.E., Diyorova G.Sh. There is no salvation except knowledge - the need to fight «Enlightenment with ignorance.» - Khiva, Bulletin of the Khorezm Academy of Mamun, 2020, No. 4/2. - B. 54-58.