Analysis of the Science of Hadith and its Scientific-Practical and Educational Significance

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ABSTRACT

Researching the invaluable scientific and spiritual heritage of the great scholars and thinkers who lived and created in our country, translating and popularizing the works they left behind, as well as collecting electronic copies of manuscripts stored in libraries and archives in foreign countries and delivering them to our people are becoming urgent issues. The article talks about the emergence of hadiths, the science of hadith, the educational importance of hadiths in the development of Islamic civilization and human development, the scientific and practical importance of using hadiths in the training of hadith scholars, examples of hadiths and their content.

Keywords: hadith, hadith science, Islamic civilization, human perfection, hadith writers, examples of hadith, great scholars, spiritual heritage, oriental education and training.

Introduction

Hadith is the main source after the Holy Qur'an that illuminates the foundations of Islamic teachings. Collecting hadiths and giving them a certain order started mainly in the second half of the 8th century, and it was arranged by the most knowledgeable people (muhaddis) who have perfectly studied the basics of various sciences and had a lot of life experience. In the 8th-11th centuries, more than four hundred scholars were engaged in the science of hadith [1-4]. This is a special direction of studying knowledge, called "the science of hadith". In the following years, the hadiths containing the life and work of Muhammad Alayhis-salam and his religious and moral instructions, Imam Ismail al-Bukhari's "Al-jame' as-sahih" ("Truthful Collection"), "Al- adab al-mufrad" ("Masterpieces of manners"), the works of Imam Isa Muhammad ibn Isa al-Tirmidhi "Ash-Shamail an-Nabawiya" were published. The words "Hadith" or "Sunnah" mean the same thing and consist of narrations about the life and activities of the Prophet and his religious and moral instructions [5-9].

The main part

Prophet Muhammad's exemplary deeds, words and advices expressing faith, purity and spiritual and moral qualities of a person are embodied in hadiths related to his name. Hadiths were not originally written down. Prophet Muhammad Alayhis-salam was afraid that non-Arab people would confuse the hadiths with the verses of the Holy Qur'an and did not allow the hadiths to be written down. However, there were companions in the presence of the Prophet Muhammad, and they memorized the hadiths they had heard from the Holy Prophet. For example, Hazrat Abu Huraira was one of those respected people who memorized hadiths perfectly [10-13].

The hadiths recorded by Abu Huraira are considered to be correct and reliable (sahih)

hadiths. The 8th-9th centuries are considered the "golden period" in the development of hadith science. By this time, scholars of Islam began to seriously investigate the accuracy of hadiths and the sources they were collected from. Because some fake and unreliable hadiths began to appear, it was the need of the hour to check them, restore the original hadiths and record them in writing. That is why, firstly, the number of real, knowledgeable, sharp-thinking people who know the hadiths by heart is gradually decreasing, and secondly, to preserve the authentic, reliable, i.e. authentic, hadiths, they have been verified, and brought to their original state, and written down. This is how the science of hadith began to develop. The 8th-9th centuries are considered the "golden period" in the development of hadith science [13-15].

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- Abu Abdullah Muhammad ibn Ismail al-Bukhari 194 (810), - 256 (870);
- Imam Muslim ibn al-Hajjaj 206 (819), - 261 (874);
- Imam Isa Muhammad ibn Isa at-Tirmidhi 209 (824), - 279 (892);
- Imam Abu Dawud Suleiman Sijistani 202 (817), - 275 (880);
- Imam Ahmad an-Nasa'i (215 (830), - 303 (915);
- Imam Abu Abdullah Muhammad ibn Yazid ibn Mojja 209 (824), - 273 (886);

"Al-kutub al-sitta" ("The Six Books"), created by the Muhaddis and recognized as reliable sources, consists of the following:
1. The work "Al-jame' as-sahih" written by Abu Abdullah Muhammad ibn Ismail al-Bukhari;
2. "As-sahih" work written by Imam Muslim al-Nishapuri (Imam Muslim ibn al-Hajjaj);
3. "Sunnan" written by Imam ibn Mojja;
4. The work "Sunnan" written by Imam Abu Dawud Suleiman-Sijistani;
5. The work "Aj-jami al-kabir" written by Imam Muhammad ibn Isa at-Tirmidhi;
6. "Sunnan" Imam Ismail al-Bukhari written by Ahmed al-Nasa'i.

The founder of the "Sahih" direction is the most accomplished and famous muhaddith Abu Abdullah Muhammad ibn Ismail al-Bukhari. Imam Ismail al-Bukhari received the honourable title of "Amir-ul-mo'minin" and "Imam al-Muhaddisiyn" ("Leader of all Muhaddiths") in the science of hadith. He was born in Bukhara on May 13, 810 (in some sources, July 20, 810) (13th of Shawwal, 194 Hijri). He was orphaned by his father when he was a baby. He learned his first literacy at school, and at the age of 10, he started memorizing hadiths with the help of books created in Arabic and by listening to narrators orally. Allama studied the science of hadith with great enthusiasm and great interest. He memorized hadiths collected by scholars such as Abdullah ibn al-Mubarak and Waqi' ibn Jarrah, and also participated in debates about hadith narrators. Imam Ismail al-Bukhari left a very rich creative heritage. His "Al-jame' as-sahih" ("Reliable Collection"), "Al-adab al-mufrad" ("Masterpieces of Adab"), "At-tarikh al-kibor" ("The Great History"), " At-tarikh as-sagiyr", ("Little history"), "Al-qiraatu khalfa-l-Imam" ("Reading standing behind the imam"), "Waf'ul-yadini fi-s-salati" There are works such as "Raising two hands in prayer", the manuscripts of which have reached us. But "At-tarikh al-awsat" ("Middle History"), "At-tafsir al-kabir" ("The Big Tafsir"), "Al-jame' al-kabir" ("The Big Collection"), it is known that he had works called "Kitab-ul-hiba" ("Book of Gifts"), but they have not reached us. Undoubtedly, "Al-jame' as-sahih" is the greatest of the works mentioned above. This work is also known as

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Another famous muhaddith is our compatriot Muhammad ibn Isa al-Tirmizi, who was born in 824 in the village of Bug near Termiz (now Sherabad district of Surkhandarya region). There is no information about his family and parents.

Some researchers note that his father was originally from Marv.

Muhamad ibn Isa at-Tirmidhi was interested in learning science from his childhood, especially hadith.

Muhamad ibn Isa at-Tirmidhi traveled to many countries in 850 years. He will be in the city of Hijaz and will visit the cities of Makkah and Madinah. In Iraq and Khorasan, he studied hadith, fiqh, recitation, narration, history and other sciences. On this trip, Muhamad ibn Isa al-Tirmidhi met his teacher, Imam Ismail al-Bukhari. Allama has a special respect for his teacher, and with his help, he is fully aware of the science of hadith. According to the sources, Imam Muhammad ibn Isa at-Tirmizi became blind due to crying a lot due to the death of his teacher.

Imam Ismail al-Bukhari respected Muhammad ibn Isa at Tirmizi not only as a student, but also as a partner, like-minded person, and friend due to his sharp mind, memory, and memorizing ability. Muhammad ibn Isa at-Tirmidhi collected the hadiths he read from sources or heard from muhaddiths during a long journey and began to compile books. He returned to his homeland in 863 and taught his students and wrote books at the same time. Muhammad ibn Isa at-Tirmidhi collected the hadiths he read from sources or heard from muhaddiths during a long journey and began to compile books. He returned to his homeland in 863 and taught his students and wrote books at the same time.

It is known that Alloma created more than ten works. Among these are "Al-jame' as-sahih" ("The reliable collection"), "Ash-shamail an-nabaviya" ("Special qualities of the Prophet"), "Al-ilal fi-l-hadees" ("On vices and deviations in hadiths"), which are very popular.

Conclusion
In the hadiths, the human qualities that are required for a person to reach maturity are expressed, among these qualities, showing kindness to others, generosity, openness, being kind to parents, elders and relatives, giving them g qualities such as caring, love for the country, honouring work and profession, honesty, purity, friendship, nobility, compassion, humility, truthfulness and

conscientiousness are introduced. In addition, the advice about the need to refrain from bad vices and strive for good has also been reflected.

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