



THE SIGNIFICANCE OF IMAM BUKHARI'S SCIENTIFIC HERITAGE IN THE PRESENT DAY

Rasulova Muslima Ibrohimjon qizi

Andijan State Pedagogical Institute

<https://doi.org/10.5281/zenodo.23232020>

Abstract. This article analyzes the scientific heritage of the great hadith scholar Imam Bukhari, his role in the science of hadith, and its significance in the present day. The 8th-13th centuries were a period of the rise of Islamic civilization in Central Asia, and it was during this period that Imam Bukhari developed the methodological foundations of the science of hadith. The article covers the scholar's life, his scientific development, his teachers, the distinctive features of his works "Al-Jami' as-Sahih" and "Al-Adab al-Mufrad," as well as his contribution to the science of hadith. In the context of modern globalization and spiritual threats, the role of Imam Bukhari's heritage in the education of the younger generation, religious-spiritual security, and the formation of sound religious thinking is substantiated. In conclusion, it is noted that the scientific heritage of Imam Bukhari retains its religious, social, cultural and educational relevance today.

Keywords: Imam Bukhari, science of hadith, "Al-Jami' as-Sahih", "Al-Adab al-Mufrad", Islamic civilization, authentic hadith, spiritual heritage, religious-spiritual security.

The 8th-13th centuries hold a special place in the history of Central Asia as a high stage of cultural and scientific development. This region, which has been one of the major centers of world civilization since ancient times, further strengthened its scientific and cultural position during this period. Especially during this period, the scientific achievements, philosophical thinking, and religious-spiritual research that emerged in the Eastern world, including Mawarannahr and Khorasan, occupied an important place not only in the Muslim world but also in world culture.

This process of revival was directly linked to the emergence of Islam and its rapid spread to various regions, which served to deeply integrate the ideological and moral principles of this religion into social life. In history, Islam, on the one hand, led to the formation of the first centralized Arab state, and on the other hand, gave impetus to the formation of a new ideological worldview. This laid the foundation for the formation of new traditions of statehood, religious, and scientific schools throughout the Muslim East, particularly in Iran, Khorasan, Transoxiana, the Caucasus, and Northern India.

As a result of this historical development, a unique civilizational phenomenon called "Islamic culture" emerged. However, at the initial stage, Islam had not yet formed as a full-fledged religious-philosophical system. It underwent a process of at least four centuries (the 8th-11th centuries) to reach its perfect form. At this stage, the main Islamic sciences, such as fiqh, aqoid, Sufism, and the science of hadith, were systematized, and in this process, the activities of scholars who made a great contribution to the development of science, in particular, great muhaddiths such as Imam Bukhari, were of decisive importance.

The formation of Islamic theology as a perfect system is the product of a multi-stage and complex historical process, and this development is especially evident in the regions of the Muslim world from Iran to Mawarannahr and Khorasan. In the 8th-11th centuries, major scientific centers for religious and jurisprudential activities such as the interpretation of the Quran, the collection of hadiths, and the development of Sharia laws were cities such as Hamadan, Balkh, Nishapur, Merv, Bukhara, Samarkand, and Termez. The scholars who worked in these regions formed the ranks of great thinkers who contributed not only to religious thought but also to the world's cultural heritage.

Islam and the scientific schools formed on its basis also exerted a strong influence on the identity of regional societies during this period. Islam has become not only a spiritual and ideological system but also a driving force for scientific, philosophical, and cultural revival. At the same time, these processes were combined with the independent social thinking of local peoples, particularly their desire to free themselves from foreign influence. This socio-political and cultural foundation served as the basis for the formation of independent states such as the Samanids, Khwarazmshahs, Ghaznavids, and Seljuks in the 9th-12th centuries.

In this environment, alongside prominent thinkers such as Abul Hasan Azarkhuri, Abu Nasr Farabi, Abu Ali ibn Sina, Abu Rayhan Biruni, Ahmad Fergani, Mahmud Kashgari, and Burhanuddin Marghinani, great representatives of Hadith science-Imam Bukhari and Imam Tirmidhi-emerged. In particular, the scientific activities of these two scholars served to perfectly form the theoretical foundations and methodology of the science of hadith.

During this period, Islam became not only a system of belief but also a system of social norms applied in practical life through developed jurisprudential schools. The formation of the four main schools of jurisprudence - Hanafi, Shafi'i, Maliki, and Hanbali - and the development of the fields of tafsir, fiqh, history, Sira, and literature based on the Quran and Sunnah became an integral part of this process. In particular, during the reign of Caliph Ma'mun, the works of Greek, Indian, and Persian scholars were translated into Arabic, profoundly influencing the intellectual landscape of the Muslim world.

Imam Bukhari, who worked on such a historical basis and in an intellectual environment, left an indelible mark on history as the founder of a unique school in the selection, classification of hadiths and the creation of a solid scientific method based on previous traditions. His works, such as "Al-Jami' as-sahih" and "Al-Adab al-mufrad," have become an integral part of not only our religious but also cultural and spiritual heritage.

The 9th-12th centuries became an important stage in the development of the Islamic religion and science, and alongside the formation of political and cultural independence in Transoxiana, Islam acquired a high status on a global scale. During this period, states independent of the Arab Caliphate-the Samanids, Khwarazmshahs, and others-were formed, and the religious and scientific environment within them became significantly more active. The people of Transoxiana profoundly mastered the Arabic language and began to produce mature scholars in the fields of fiqh, tafsir, hadith, and other Islamic sciences. In particular, the city of Bukhara became one of the leading centers for the promotion, teaching, and scientific development of the Islamic religion, becoming known as "Qubbat ul-Islam" - "The Dome of the Islamic Religion.

One of the greatest scholars to emerge from this environment is Imam al-Bukhari. The scholar, whose full name is Abu Abdullah Muhammad ibn Ismail ibn Ibrahim, was born on July

20, 810, on the 13th day of the month of Shawwal in the year 194 AH in the city of Bukhara. His father, Ismail, was engaged in the narration of hadiths and was an honest and respected man. Ibn Hibban lists Ismail among the reliable narrators in his Kitab as-Siqat.[2]

Imam Bukhari was thirsty for knowledge since childhood. Abu Ja'far Muhammad ibn Abu Hatim Warraq narrates that he began memorizing hadiths before the age of ten, and at the age of eleven, he corrected an error in the isnad of the already famous narrator Dāhili. By the age of sixteen, he had fully memorized the works of Ibn al-Mubarak and Wakī. After going to Mecca with his mother and brother Ahmad to perform the Hajj, he decided to stay there on the path of knowledge.

This decision paved the way for Imam Bukhari's great activity in the science of hadith. He developed a unique methodology for analyzing hadiths based on the chain of reliability (isnād) and the text. This approach has led to the stage of evaluating the science of hadith not only on the basis of tradition, but also on the basis of scientific criteria. It was as a result of his activities that the science of hadith was perfectly formed as an independent religious science.

Imam Bukhari's works "Al-Jāmi' as-Saḥīḥ" and "Al-Adab al-Mufrad" are valued as the most reliable and blessed sources throughout the Muslim world to this day. His merits in this field are of great importance not only from a religious but also from a scientific and spiritual-educational perspective. That is why today in Uzbekistan there are scientific centers, academies, and schools of hadith named after Imam Bukhari, and the in-depth study of the heritage of this great scholar has risen to the level of state policy.

The qualities bestowed upon Imam Bukhari by Allah, such as sharp intellect, an exceptionally strong memory (hifz), reflection, and a thirst for knowledge, undoubtedly laid the foundation for his incomparable achievements in the science of hadith. These divine gifts were clearly manifested even in the scholar's childhood. When he was eleven years old, the famous hadith scholar Dohili corrected the mistake in the shame. This situation shows Imam Bukhari's natural ability to the science of hadith, the power of memory and the demand for accuracy in narration.

Imam Bukhari was in contact with such a wide range of teachers in the science of hadith, which is one of the important factors that ensured the reliability of his narratives, the soundness of the chain of hadiths and the depth of his scientific thinking. These sources were later fully reflected in his "Al-Jāmi' as-Saḥīḥ" and other works.

Although the science of hadith has passed through several stages in its history of formation and improvement, it was in the 9th century, during the time of Imam Bukhari, that this science reached its highest stage of development - the "golden age." Because during this period, methodological processes such as not only collecting and narrating hadiths but also reforming them, distinguishing authentic and weak hadiths, and developing scientific criteria based on isnad and text analysis were improved. In this regard, Imam Bukhari, as a mature muhaddith, made an invaluable contribution to the theoretical and practical development of the science of hadith.

At the same time, the innovation of Imam Bukhari compared to his predecessors is that he sorted the hadiths according to reliability criteria, divided them into special chapters, and for the first time classified them in the form of a complete collection of authentic hadiths. This is an important scientific stage that served to improve the methodological foundations of the science of hadith.

Imam Bukhari emphasized the need to study the science of hadith not only on the basis of tradition, but also on the basis of scientific research. He says: "A person cannot become a perfect hadith scholar until he has recorded a hadith from a person who is superior, equal, or inferior to him in knowledge." These words indicate the importance of diachronic connections in the science of hadith, that is, the system of scientific succession.

In the context of today's globalization and spiritual challenges, the hadith heritage left by Imam Bukhari is becoming increasingly relevant not only from a religious but also from a social, educational, and cultural perspective. In particular, authentic hadiths presented in works such as "Al-Jami' as-sahih" and "Al-Adab al-mufrad" today serve as an important source in determining the spiritual and moral norms of Muslim society, strengthening values such as humanism, honesty, justice, family, neighborliness, and kindness.

The strict criteria used by Imam Bukhari in the selection and classification of hadiths are in harmony with the principles of modern scientific approach and information reliability, which teaches the younger generation to distinguish truth from falsehood and to think with common sense in today's era of information attacks. In particular, the importance of educational methods based on authentic hadiths is increasing in forming immunity against radicalism and false religious influences among young people.

Furthermore, the scientific and methodological approach of Imam Bukhari's works serves as a primary source for the modern religious education system. His approach serves as an example and encourages modern analysis and research on hadith science, as well as a deep understanding of the socio-cultural significance of hadiths.

Demak, Imom Buxoriy ilmiy merosi bugungi jamiyatda sog'lom diniy muhitni shakllantirish, ma'naviy yetuk avlod tarbiyasini yo'lga qo'yish, ilmiy tadqiqotlarda dalil-isbotga tayanish madaniyatini rivojlantirish kabi bir qator dolzarb vazifalarni hal etishda muhim manba bo'lib qolmoqda.

Today, against the backdrop of moral decay, religious illiteracy, a spiritual vacuum, and the spread of extremist ideas in society, the in-depth study of the rich hadith heritage of Imam Bukhari is becoming increasingly relevant. It is narrated from the Messenger of Allah (peace and blessings of Allah be upon him): "The best behavior in Islam is to feed the hungry and greet acquaintances and strangers"[3]. Such authentic hadiths, especially the socio-ethical lessons presented in the collection "Al-Adab al-Mufrad", are becoming a practical program calling the younger generation to perfection, kindness, and morality.

The Messenger of Allah (peace and blessings of Allah be upon him) said: Guidance and knowledge sent by Allah are like rain that falls in abundance... only pure land benefits from it. "Whoever receives it and conveys it to others will be saved". This hadith defines the fundamental principles of modern religious and spiritual education: the need to convey knowledge, not just knowledge, but to apply it to life.

This approach is also reflected in the current policy of reforms. In particular, within the framework of the International Islamic Academy of Uzbekistan, established by Resolution No. 466 dated June 22, 2018, highly qualified personnel are being trained in fields such as Quranic science, Hadith, Fiqh, Sufism, Islamic economics, and foreign languages. At the same time, the activities of the Imam Bukhari International Research Center in Samarkand and the Center for Islamic Civilization in Tashkent serve as an important scientific infrastructure for studying, promoting, and applying the heritage of Imam Bukhari to modern life.

In his speech at the UN General Assembly, President of the Republic of Uzbekistan Shavkat Mirziyoyev noted: "Imam Bukhari is recognized as the author of the second most important holy book after the Holy Quran. "We have established a special center to preserve and study the rich heritage of this great personality and to widely disseminate the teachings of enlightened Islam".

This approach shows that today, studying the science of hadith based on deep and modern analysis is not only a scientific necessity but also a priority that strengthens the spiritual potential of the nation and establishes a healthy religious environment in society.

The hadith narrated from the Messenger of Allah (peace and blessings of Allah be upon him): "The acquisition of knowledge for one day is better than forty days of worship," once again reminds us of the priority of knowledge. An educated and confident generation is the strongest foundation of any society. Today, by studying the legacy of Imam Bukhari, we are mastering not only religious literature but also the path of social stability, moral growth, and intellectual progress.

In the context of modern socio-educational reforms, the need for interpreting hadiths in accordance with the spirit of the times and applying them to the educational process based on innovative approaches is increasing. Such an approach primarily serves to instill Islamic values in the minds of young people and to shape their worldview based on stable moral criteria.

The authenticity criteria established by Imam Bukhari, along with approaches based on isnad and text analysis, are being integrated with modern scientific methodologies to create a solid scientific foundation against false religious views. Especially today, in the context of incorrect and superficial interpretation of some religious concepts, the scientific heritage of Imam Bukhari and other great muhaddiths is of great importance in the formation of healthy religious thinking and ensuring stability and harmony in society.

In this regard, the study of the works of Imam Bukhari based on scientific analysis serves as an important methodological tool in strengthening their place in modern religious and educational policy, determining the scientific foundations of reforms supported by the state and society.

References:

1. Buxoroni "Qubbatul islom" qilgan zot. <https://muslim.uz/uz/e/post/27661-buxoroni-qubbatul-islom-qilgan-zot>
2. Melchert C. Bukhārī and early hadith criticism // Journal of the American Oriental Society. - 2001. - C. 7-19.
3. Имом Бухорий. Ал-Адаб Ал-Муфрад: (Адаб дурдоналари) / Тарж. Ш. Бобохонов, Н. Абдулмажид; Масъул мухррир ва биографик маълумотлар, луғат муаллифи А.Самад. -Т.: Фан, 2006.-Б 343.
4. O'zbekiston Respublikasi Vazirlar Mahkamasining , 22.06.2018 yildagi O'zbekiston xalqaro islom akademiyasi faoliyatini tashkil etish va qo'llab-quvvatlash chora-tadbirlari to'g'risida 466-son qarori
5. O'zbekiston Prezidenti BMT Bosh Assambleyasining 78-sessiyasida nutq so'zladi. <https://president.uz/oz/lists/view/6679>