

Scientific Heritage of Imam Bukhari in the Researches of Ubaidullah Uvatov

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Abstract: The article focuses on the contributions of Professor U. Uvatov in the research of promoting our national spiritual values, especially the research on the scientific heritage of the great scholar Imam Bukhari.

Key words: Islamic religion, science of hadith, great scholar Imam Bukhari, professor U. Uvatov, scientific heritage, research

Independence has given us the opportunity to reclaim our valuable assets. Our religious values and holy sites, which were particularly abused under the totalitarian colonial government, have been restored. The resurgence of Islam, which is a vital component of our national spirituality, is the glory of independence. New studies on Islam have emerged, particularly Bukhari studies (the study of Imam Bukhari's scientific legacy). There is no doubt that Ubaidullah Uvatov was the pioneer of Bukhari studies, a diligent scholar and enthusiastic explorer of our national spiritual values who established his own scientific school.

The ancestor's historical qualities after independence were to restore an objective attitude to Imam Bukhari's scientific inheritance, to objectively highlight its historical value. While researching Imam Bukhari's scientific heritage, U.Uvatov thoroughly studied the works of Arab scholars relevant to the ancestor's scientific heritage and translated them into Uzbek. For instance the works of the Syrian Shaykh Muhammad Jalaluddin al-Qasimi al-Dimishki entitled *Hayat al-Bukhari* (Life of al-Bukhari) and *Tahzib al-Asmai wal lugat* (Reformation of Names and Languages). Abu Zakariya Muhyiddin ibn Sharaf an Nawawi. These works by Arab scholars contained refutations of the scholarly legacy of a scholar like Imam Bukhari and the unjust relations in his homeland.

The scientific heritage of Imam Bukhari, who has been serving mankind with his scientific legacy for twelve centuries, has been treated differently in different eras. As is known, this great thinker, famous throughout the Islamic world, was exiled from his native city of Bukhara because of intrigues and jealousy. The scholar was not even permitted to enter Samarkand. During the

Timurid, Shaybanite, and Ashtarkhan periods, as well as the Bukhara Emirate time, the academic was not recognized even at the level of Sufi feasts. What is the reasoning for this?

The answers to these questions can be found in the works of Arab scholars translated by U. Uvatov. For example, "Hayat al-Bukhari" by Sheikh Muhammad Jalaluddin al-Qasimi al-Dimishki says: "The author of the commentary to the book "Kashful-asrar" about the Hanafi school is Abul Barakat Abdullah ibn Ahmad ibn Mahmud al-Nasafi (died in 710 AH) in the preface at the end of the section says: "Muhaddis is not a prophet. He often makes mistakes. For example, this is what has been narrated about Imam al-Bukhari. He will be asked: "What is the judgement if two infants suck milk from one sheep?" The Imam replied, "A mahram will be established between them." That is, they cannot marry as if they were born together. Because of these wrong answers that man was expelled from Bukhara, because mahram is fixed on account of the unity of the mother. And animals cannot be the mothers of mankind"[1;34].

A patriot of Imam Bukhari an Nasafi accuses the scholar of ignorance of the science of jurisprudence. The Syrian scholar Ash-Sheikh Muhammad Jalaluddin al-Kasimi al-Dimishki, translated by U. Uvatov in his work "Hayat al-Bukhari", mentions in detail that this accusation against Imam Bukhari is erroneous. Dimishki explains that this accusation is baseless slander as follows: "We could not write a refutation of this slanderous narration because nonsense is not worth publishing, but we were afraid that some naive and uneducated people would believe it. I wonder what made Imam Nasafi give such crude narrations! However, there are nine defects in it"[1;35].

In fact, such an attitude towards the heritage of the great muhaddis, i.e. a groundless accusation, existed in his homeland until the 20th century. An example of this is Abu Tahirkhodja's work "Samaria". Abu Tahirkhoja, describing the holy places of Samarkand and its neighbourhood, gives the following information about the mausoleum of Imam Bukhari: "It is said that while in Bukhara, he issued a fatwa stating that if two small children breastfeed the same mother, they will get married. The Imams of Bukhara opposed this and expelled him from Bukhara. After he came to Samarkand, Samarkand scholars also opposed him. The helpless Khartang came. Here he was blessed with truth," writes Abu Tahirkhodja[2;58].

Dimishki presents his nine-point rebuttal to An-Nasafi's accusations against Imam Bukhari in six pages. Dimishki substantiates that it is totally wrong to accuse Imam Bukhari of ignorance of the science of jurisprudence. U. Uvatov, who translated this work into Uzbek and offered it to a wide readership, was able to show that injustice to Imam Bukhari's legacy is groundless.

The article by U. Uvatov's article "The chair of Imam al-Bukhari in Lebanon" is also noteworthy. The article presents information about a tradition that is still preserved in the Lebanese town of Taroblus. It is about the closing ceremony of Imam Bukhari's "Sahih al-Bukhari", which has been regularly held since ancient times. In the Muslim East, Imam Bukhari's Sahih al-Bukhari, like the Holy Quran, was read from beginning to end, i.e. memorised by heart. This custom now survives only in Taroblus, Lebanon. Perhaps this is why Sheikh Nadim al-Jisr, Mufti of Taroblus in Lebanon, who visited the former USSR in 1956 and was a member of the country's parliament at the time, demanded that he begin his journey by visiting the mausoleum Imam al-Bukhari prays in his mosque[3;85-93]. This article itself shows the respect and attention paid to the scholarly legacy of Imam Bukhari in the countries of the Muslim East.

To summarise, the hard-working scholar U. Uvatov literally laid the foundation for restoring an objective attitude to the scientific heritage of the great scholar Imam Bukhari. First of all, he translated into Uzbek works exposing the injustice of Imam Bukhari's legacy and refuting the injustice. In addition, U. Uvatov in his numerous articles emphasises the high respect for the scientific heritage of Imam Bukhari in foreign Muslim countries. Therefore, U. Uvatov's research serves as an important theoretical source in promoting our national spiritual values and educating competent youth in today's complex globalisation environment.

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