

The Manifestation of Constructive Scientific Thinking in Hadiths

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Abstract--- *This article describes the scientific progress of the Muslim East, its contribution to world civilization, the philosophy of Islamic philosophy, the rich spiritual heritage of our people and the socialization of scientific thinking in Hadith. Especially in the traditions of al-Bukhari, philosophical reflections on the way of scientific thinking, a call for knowledge, a reward for science and a level of science are mentioned. In particular, the Hadiths said: "Worship is better than worship", "Knowledge is true for every believer and Muslim" in the Islamic world. Imam Bukhari, not only as an expert on Hadith, but also as a great scholar, gave valuable information about people and the spiritual and moral world. He is a good person, educating himself in the process of life, recognizing himself and respecting himself, allowing him to explore himself as an exalted, perfect person. Imam al-Bukhari can also be considered a lesson regarding respect for science, respect and esteem. This is a demonstration of self-respect and science and respect for science. Moreover, the expression "science does not go to science" refers to the essence of the self-knowledge of man and the universe, the path of scientific thought. Thus, Islamic philosophy and Hadith provide an objective assessment of the social significance of science. As a logical continuation of Islamic philosophy, Hadith argues that the formation of human qualities, which essentially create moral qualities, moral perfection, spiritual and physical purification, creates ideological immunity in the process of globalization. It is especially important to emphasize that the holy Islamic religion as a "moral code" of the Hadith is a vital spiritual weapon in the fight against religious propaganda, ignorance and popular culture.*

Keywords--- *Independence, Style of Thinking, Constructiveness, Innovation, Inheritance, Scientific Style of Thinking, Objectivity, Reflective Analysis, Science, Hadith, Science.*

I. INTRODUCTION

It is not surprising that the period of specific Awakening (renaissance) in the countries of the East is marked by a cultural-spiritual burden in the history of the peoples of Central Asia, with its renewal in the style of contemplation. After all, the contribution of philosophical and scientific ideas of our great ancestors to the development of human thinking was great.

In the conditions of the formation of the first wave of Renaissance in the Muslim East, wonderful examples of the style of scientific thought were developed in the teachings formed by Central Asian thinkers. The study of these teachings on the basis of a new innovative approach remains one of the urgent tasks.

The role and role of spiritual perfect people in the development of any enlightened society is incomparable, it is a fact that does not prove. Our fathers, great wonders, who follow these principles, have widely used the hadiths of

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our Prophet Muhammad and the Holy Quran, in particular the religion of Islam, the sources of his status in the education of a perfect person with high qualities.

Many examples from history can be cited that Islam, which has been a strong religion of our people for thousands of years, occupies a leading place in the way of life and thinking of young people, especially in the broad masses of the human essence and its life-giving ideas. An important aspect of these works is that each person from the proverbs quoted in these miraculous sources gives a powerful spiritual-spiritual feed to his soul, has a positive effect on their consciousness and thinking. That is why the gilded ideas of the era of globalism, in particular, require life itself to increase the effectiveness and efficiency of work in this direction in order to prevent actions that promote immorality.[1, 3-4].

The renewal of the style of scientific thought in philosophy and science is not only a general spiritual environment, but also a change in the social image, spiritual world, goals and needs of each member of society. In this regard, the formation of the scientific worldview and way of thinking is the main task of our national philosophy, in which we can see the dialectics of the processes of ideological succession and innovation.

At present, there are great creative opportunities and prospects for development in the formation and development of our national philosophy. In particular, the formation of a new scientific and philosophical, historical way of thinking, the achievement of the unity of our unique spiritual values and achievements of modern science, the development of the latest scientific and philosophical directions, the metaphorical interpretation of them are among the urgent tasks facing our philosophy.

Great attention is paid to the development of Science and culture in Uzbekistan. This thing has risen to the level of Public Policy. The content of this policy is that the priority is the comprehensive development of fundamental scientific directions, taking into account the international division of labor in the field of scientific research.

Modern civilization does not develop without the development of Science and technology. We have been reached by great scientists and scientists in our country. So we have a traditional scientific heritage, schools. At the moment, the conditions for the development of this tradition are being created. Honoring science, understanding its importance is also characteristic of our people.

The collection "Al-Jame'as-sahih", recognized as a reliable source of the collection of the hadiths of our Prophet Muhammad alaihissalom in the Islamic world, is the result of many years of selfless search for Imam Bukhari, who is the master of all the muhaddis, - said President Shavkat Mirziyoyev, - for the twelve centuries, this work remains the second reliable written source about the religion of Islam after [2, 28]. Under these circumstances, the role and importance of critical reflection in the field of comprehensive study of Islamic philosophy will increase. The development of the science of Hadith studies in the Islamic world necessitated an objective response to many secular and religious issues.

II. MAIN PART MATERIALS AND METHODS

Hadiths are invaluable masterpieces of our spirituality. Their educational significance cannot be overemphasized for the future generation. In particular, the service of our compatriot al-Bukhari Hadiths to the development of Science, the rise of the scientific worldview and way of thinking is incomparable.

In particular, hadiths such as "**science prefers prayer**", "**do business if you marry this world, pray if you marry this world, engage in science if you marry the two worlds**", "**knowledge acquisition is obligatory for every believer and Muslim**" show the rise of a scientific way of thinking in the Islamic world.

So what is the style of scientific thought? In what ways does it manifest itself?

The style of scientific thought goes through the stages of development, formation and change as a developing intellectual phenomenon. In this regard, it is undergoing evolutionary and revolutionary renewal processes. Scientific knowledge, which is the basis for the style of contemplation, is an expression from perception, explanation by the development of concepts, theories and teachings in contemplation of the properties of things in the universe, the essence of action and existence of laws.

The principle of historicism, which in the style of thought has its own ideological-conjoined place, gives a general direction, a general picture in relation to the objects of the search for intent. As a style of thinking, historicism creates a Horizon, an atmosphere for the scientist. On the day of the object yesterday, it takes into account that there is a bug and the next.

A feature characteristic of this or that mode of thinking first arises within the framework of some areas of scientific and philosophical research, and then goes to other areas of theoretical activity. An example of this is the formation of religious, philosophical, scientific, environmental styles of thought, the transformation of the modern spirit into a leading form of theoretical thinking, including.[3, 39]

And the hardening of thinking leads to an inertia of thought. Inertia in thought intellectual inaction means that one is not ready to change the existing views. Inertia in this kind is the source of fanaticism, the opportunity and predisposition to it. The religion of Islam is called upon to study continuous knowledge and to search for incessant knowledge, especially in the hadiths.

N.Shermukhammedova believes that the inertia of thought leads scientists to dogmatic, scholastic and conservative thinking [4,106]. Innovative thinking against the inertia of thought is a process that leads to renewal and change in the way of thinking. And in the hadiths, it is emphasized that man's thinking is going to change constructively. That is, the call "Look for knowledge from the cradle to the grave" is proof of this. And this does not allow a person to be hardened, given dogmatism.

Analyzing social, spiritual and philosophical problems through a reflexive approach gives an opportunity to reveal dogmatic qualities that are absorbed into the minds of people. Hence, the role of critical reflection and scientific thinking in the proper understanding of our spiritual heritage and the philosophical essence of Islam is great.

Unfortunately, at a time when the period of living in the new millennium demands perfection, perfection, maturity as a person, dogmatism and Animal Ambition are not only a mistake, but also an avenue for the future. From this point of view, the blind analysis or making fatwas of Qur'anic verses, which serve the perfection of human perfection, morality, is evidence of narrow thinking, destructive ideas. However, history shows that Islam is the main factor in goodness and goodness.

Religious fanaticism differs from secular fanaticism. features of dogmatism: from blind faith in the authorities, relying on outdated opinions, believing is an expression from doing business, depending on the rules and principles that always stand in the same line. Such a way of thinking and activity hinders the development of scientific thought, creativity. This situation leads to the formation of the style of thinking, which is characterized by intellectual stereotype, the illusion of fanaticism. Inertia of thought leads to dogmatism. Dogmatism is a method of assessing, imagining events, relying on concepts and rules that have become "hardened" by the content, without taking into account new knowledge of Science and practice, its place and concrete conditions, and on this basis it is a method of carrying out this or that activity. But in the hadiths it is emphasized that a person's self-awareness of the hunger will look at the world through the eyes of knowledge.

It is precisely these ideas that propagate the science of the religion of Islam and the Hadiths are propaganda of enlightenment, which has not lost its relevance not only for the Middle Ages, but also in the present time.

The role and influence of thinking in a dogmatic way, the transition from one social system to another, if any, is evident in the period of drastic changes. This is due to the fact that the economic, spiritual and ideological positions that exist in some social groups go from hand to hand, from the inability to change the conditions that are absorbed into the consciousness, but have changed, to the correct perception of the situation, to the inability to replace the remaining visions with the concepts of a new meaning. [5, 18]. In analyzing the difference between true Islamic ideas and false religious extremist currents, the hadiths, which also incite science, serve as spiritual and educational weapons. And this is a period requirement to give an understanding of the importance of Islam and hadiths in the minds of people on a scientific basis, to prepare them for innovative processes.

In fact, it is important to study his philosophy as soon as the religion of Islam encourages purity, promotes goodness, raises spirituality, serves spiritual perfection.

In the Muslim world, the idea of the formation of the Renaissance period, calling for knowledge in the hadiths, the reward of Science, the high level of scientists, served as a spiritual and social ground [15].

Our compatriots who have contributed a great deal to the development of Islamic culture and the style of scientific thinking, have also contributed to the teachings of such great scholars as Imam Al-Bukhari (810-870), Imam Motrudiy (870-944), Hakim at-Termiziy (820-932), Burhoniddin Marginani (1117-1137), Abduhalik Gijduvani (1103-120), Bahouddin Naqshqshband, Najmiddin Kubra and others. his philosophy was reflected and served as the basis for his formation.

Considered as an important source in Islamic philosophy as the criterion of the spiritual perfection and way of thinking of man, hadiths have embodied many innovative and constructive ideas that enrich the spiritual and spiritual world of Man and lead to perfection. Ideas and views in hadiths have been shaped over the years. Muhammad after the time of the Prophet, true and false hadiths began to multiply.

The reason is that every people and individuals have taken sides of the hadith that serve their own interests, and fake Hadiths are overthrown. As a result, it is important to distinguish between credible and weak hadiths that the

perceptions and seriousness of the muhaddis, such as Imam Al-Bukhari and Imam Termiziy, have become incredibly important in this regard [16].

In Islamic philosophy, knowledge is considered one of the foundations of spiritual tranquility. A spiritually calm person is stability. The vision is broad and the belief is idol. On the contrary, the ignorance, ignorance of Man, the sin and mistakes made by him through this, lead him to the unrest, confusion of the soul. In this regard, it is necessary that everyone lives with a sense of reading, studying, striving for science, enriching his worldview and scientific way of thinking. God is so blessed in this regard: "read! Your Lord (to mankind) is a very noble creature who taught the pen (that is, to write, the letter). He taught man things he did not know" [7, 3-4-5]. In this sense, the Hadith is encouraged as "**Go and learn even though ilmu Hunar is in China**". [8, 51-60].

The position and service of our compatriot Abu Abdullah Muhammad Ibn Ismail al-Bukhari was great in collecting the correct and correct Hadiths and interpreting the existing hadiths. He added that the person summed up 600 thousand Hadiths and included the most reliable of them in his work called "Al-Jome'as-sahih" ("convincing collection").

When we examine the hadiths presented in this philosophical work, it is said that he is not truly a Muslim unless man makes his heart pure and pure: "it is necessary to see and recognize Allah with his heart's eyes (that is, to believe is not only to bring the word, but also to make a heart to Allah)" [9, 12]. This is the heart e'tiqod and belief begins with the fact that a person knows his own, that is, knowledge.

As a logical continuation of Islamic philosophy, the hadiths form human qualities that, in its essence, encourage a person to moral maturity, spiritual perfection, spiritual and physical purity. The remarkable aspect is that in the hadiths, too, a person receives knowledge. It is repeated that he will be able to understand himself, to perfection with his mature moral qualities. In the hadiths, the spiritual and spiritual stability of man is determined by knowledge and faith. That is, every person seeks perfection, necessarily take knowledge and acquire worldly knowledge sooner or later. Get away or away. Anyway, it is said to learn to read [10, 47].

The fact that the Hadith, in its essence, is used as a "**moral code**" in social relations is also the embodiment of stability and self-realization, contemplation of the universe, through which a person perceives Allah and his ideas. Consequently, the characteristics that characterize the human faith. Truly human qualities are nothing but qualities [11, 13-24].

Imam Bukhari, not only as a hadith scholar, but also as a great scholar, expressed valuable thoughts about the existence of Man and his spiritual and spiritual world. He himself also educates himself in the process of life, realizing himself, and living in self-esteem, leaving a name as a good person, his scientific way of thinking allows him to study as an ascendant, perfect person. There are hundreds of narratives, a series of stories about his perfection, goodness and wisdom, as well as accurate scientific, historical data.

III. RESULTS

Imam Bukhari returns to Bukhara from a long foreign trip and teaches Hadith science to many shogird and scribes. Many people respected him for his sharp mind, the strength of his power memory, the fact that he was a

teacher in the chapter of knowledge. However, Bukhari's relationship with the Emir of Bukhara, Homid Ibn Ahmad az-Zuhli, will be disrupted. This was due to the fact that Amir Alim came to the palace and demanded from the books "Al-Jame'as-sahih", "at-tarih" to teach his children a lesson. But Bukhari said, " I do not harass science and take it to the door of the governors, to whom knowledge is needed, to come by itself. Science does not go, it comes to the spelling," he said in response[12, 95]. He left Bukhara and came to Samarkand, causing conflict.

The fact is that Imam Bukhari is not allowed to speak about the events that took place between the Amir and show respect for himself and science as well as respect for science. In the essence of the phrase "science does not go, it comes to science", it is the incarnation of a person's self-knowledge and the perception of the universe, the manifestation of a scientific way of thinking, the beginning of which determines his own interests and needs.

Rasullullah (s.the a.v.): Those who are blessed to say, " whoever testifies to good (directs), reward will be written to him as the reward of the deed." Directing to goodness, calling to goodness and knowledge and saying words against any ignorance, oppression is not only our main task, but also every Muslim person. Of course, in this place the order of good and the return of evil is conveyed by wisdom and good ideas. The effect of this will be greater. [13, 3]

In the first chapter of the book of knowledge of the book of Al-Jami'as-sahih it is said about the grace of knowledge: "my knowledge of the Lord": "in the Karim of the verse of Allaah: "Allah Almighty has blessed those among you who believe and exalt knowledge in this world, and his career, that in the hereafter he may attain Paradise, and Allah is aware of Again in another verse: "Tell me that you're the Lord, increase my knowledge!"- States. [14, 28]

11-PAB. On the need for knowledge, both before doing a job and before speaking. Allah began with the word "know" in verse Karim: "know, Allah is the only one". Scientists-heirs of the prophets learn science from the prophets. "Whoever has received knowledge, has received a complete inheritance from the Prophet (SaaS)," the need for knowledge in the Hadith is justified. "Whoever wants knowledge, Allah Almighty makes it easy for him to make his way to paradise," the other hadith says.

The messenger of Allah (peace and blessings of Allaah be upon him) said: "whoever sees the goodness of Allah, let him enjoy the knowledge of religion. Science is achieved by obtaining knowledge," they say.

16-PAB. **Science to dream of wisdom.** Umar raziyallahu anhu said: "study the knowledge in depth before you become chief! The Companions of the messenger of Allah (may peace and blessings of Allaah be upon him) also learned knowledge when their youth grew up. The messenger of Allah (may peace be upon him) said: "it is permissible to envy other than two things, one – if Allah Almighty gives the honest goods of the world to the other, and the other-if Allah Almighty gives the wisdom to the other, if he is teaching what he knows to the people, and Reigns, because of that," [15, 34].

150 of the book of a thousand hadiths states that science is the greatest charity in the hadiths, "The best handoutsis also the study of a Muslim brother and then the teaching of other Muslim relatives." [16, 53].

IV. CONCLUSION

First, the scientific knowledge of spirituality and the development of Science and the congruent rise in the style of scientific thought, their rise to the level of value is a link to the religious ideology and rulers of that time. Bunda Islam religion and enlightenment the various caliphs made a worthy contribution to the development of science.

Secondly, in the Muslim East, our great scientists have developed in their works samples of scientific thought style based on the criteria of Science and rationality. This was a practical result of the call to knowledge in the hadiths. As a result, in World History, Islam became the symbol of the historical era, which was called civilization.

Thirdly, the style of rationalistic scientific thought in the Muslim Eastern Islamic culture, that is, in the hadiths, served as a conceptual and theoretical basis for the scientific revolution of the European Renaissance. In the years of independence, an axiological approach to the great material and spiritual heritage of our ancestors in the past, deep study and restoration of their values serve as a necessary aspect of national pride and pride in our people.

fourth, in the upbringing of a perfect person, in the struggle against religious fanaticism, ignorance and mass culture, our religion of holy Islam, as well as the constructive ideas that incite knowledge in the hadiths, serve as an important spiritual weapon.

Fifth, hence, the effective and rational use of the contractive and innovative ideas in Islamic teachings and hadiths serves to develop the style of scientific thought.

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