



**THE SCHOOL OF HADITH STUDIES IN THE CIVILIZATION OF NEW UZBEKISTAN: INTELLECTUAL HERITAGE AND PROSPECTS FOR INTERCULTURAL DIALOGUE**

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| ABSTRACT   | KEYWORDS  |
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| <p>The article scientifically substantiates the role of the Movarounnahr school of Hadith studies within the context of the spiritual and educational reforms implemented in New Uzbekistan. It highlights that the science of Hadith is not merely a religious source, but an intellectual and ethical phenomenon that ensures intercultural dialogue and social stability.</p> | <p>Hadith studies, intercultural dialogue, intellectual heritage, spiritual and moral education, New Uzbekistan, Movarounnahr school.</p> |

**Introduction**

In the process of building the foundations of New Uzbekistan, national identity and loyalty to the heritage of ancestors have become priority directions of state policy. As President Shavkat Mirziyoyev noted: "The ideology of New Uzbekistan we are creating is based on the principles of goodness, humanity, peace, and tolerance" [1]. In this regard, the scientific heritage left by Imam Bukhari, recognized as the "Sultan of Muhaddiths" in the Islamic world, and his followers plays an essential role. The school of Hadith studies is not merely a memory of the past, but an ethical and legal compass for our present and future.

Historical Roots and Methodology. The Central Asian region became a center for Islamic sciences, particularly Hadith studies, starting from the 8th-9th centuries. The school formed in Movarounnahr was distinguished by its strict methodology and the system of scientific criticism (al-jarh va at-ta'dil). It is no coincidence that Imam Bukhari's "Al-Jami' as-Sahih" rose to the status of the most authoritative source in the Islamic world after the Holy Qur'an [2]. During this period, scientific research was focused not only on collecting religious texts but also on passing them through logical and historical filters. In modern scientific terms, the muhaddiths laid the initial foundation for information security and source studies. This intellectual heritage is one of the main factors determining the scientific and educational profile of today's New Uzbekistan.

Cities such as Bukhara, Termez, Samarkand, and Nasaf became the scientific and enlightenment centers of the Islamic world in the 8th-10th centuries. The Movarounnahr school was distinguished

from the Hijaz and Iraq schools by its rigorous methodology and critical analysis. Our muhaddiths created a perfect system for verifying the reliability of information. Imam Bukhari's 16 years of labor on "Al-Jami' as-Sahih," selecting only the most authentic from nearly 600,000 hadiths, is an example of high academic responsibility [2]. In this process, the memory, morality, and historical connections of the narrators were logically analyzed.

In contemporary academic terms, muhaddiths developed the first methodology for combating "fake" or false information. Their works serve as the highest standard of source and textual criticism for today's researchers. The Movarounnahr school also laid the foundation for the development of Islamic law (fiqh) and philosophy. The school of Hadith studies formed in this land is not just a collection of religious knowledge, but a civilizational phenomenon embodying the intellectual rise, logical thinking, and social moral norms of the Middle Ages.

**Modern Reforms and Institutional Development.** In recent years, a completely new, systematic approach to studying the heritage of Islamic civilization has emerged in Uzbekistan. This process aims to harmonize national identity with modern progress. Looking at the formation of educational infrastructure in New Uzbekistan, under the initiative of the President, institutions such as the Imam Bukhari International Scientific Research Center, the International Islamic Academy of Uzbekistan, and the School of Hadith Science were established [3]. These centers study Hadith at an academic level, researching rare manuscripts, translating them into modern languages, and presenting them to the international community.

Currently, the following priority areas are promoted through hadiths in society:

1. **Human Dignity:** The principle that "the best of people is the one who is most beneficial to others" has been placed at the center of state policy.
2. **Enlightenment and Science:** The idea that the essence of Islam consists not only of worship but also of the sacred duty to study secular sciences is being instilled in the minds of the youth.
3. **Social Justice:** Hadith-based instructions regarding assistance to the low-income, family stability, and respect for parents have become the spiritual basis of social reforms.

**Intercultural Dialogue and Global Security.** New Uzbekistan effectively utilizes its rich cultural and religious heritage in its foreign policy. The school of Hadith studies serves as a bridge for dialogue on a global scale. Hadiths contain many instructions regarding being just toward representatives of other religions and respecting the rights of neighbors. Imam Bukhari's works include specific chapters dedicated to the etiquette of relations with people of other faiths [4]. These ideas provide a crucial theoretical basis for preventing clashes between civilizations today.

In the current era, the most effective weapon against destructive ideas under the guise of Islam is "Sahih" (authentic) knowledge. The heritage of Uzbekistan's muhaddiths is the primary source that scientifically proves the errors and groundlessness of radical movements. The work carried out under the slogan "Enlightenment against Ignorance" constitutes an important part of the "New Uzbekistan Model" in ensuring global security [5].

The full utilization of the potential of the Hadith school will yield the following results:

- Promoting New Uzbekistan as a "Center of Enlightenment of the Islamic World" to increase the flow of foreign tourists.
- Improving educational integration, training a new generation of intellectual elite by harmonizing religious and secular knowledge.

- Developing Digital Hadith Studies, which involves digitizing the heritage of ancestors using modern IT and strengthening the academic position of the Uzbek school of Hadith in the global internet space.

The establishment of the Imam Bukhari International Scientific Research Center, the School of Hadith Science, and the Center of Islamic Civilization in Uzbekistan has brought work in this field to a qualitatively new level [3]. The main task of these institutions is not only to preserve ancient manuscripts but also to apply the humanitarian ideas within them to modern society. Values such as moral purity, honesty, respect for parents and family, and the urge for science and craftsmanship are promoted through hadiths.

Conclusion. In conclusion, the school of Hadith studies in the civilization of New Uzbekistan is not just a religious tradition, but a vast cultural and intellectual resource. The study of this heritage will serve to strengthen our country's place in the world community, preserve spiritual stability in society, and raise intercultural dialogue to a new level. The science of Hadith is the wisdom of the past and the spiritual foundation of the future.

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