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**RELIGIOUS TOLERANCE IN THE ACTIVITIES OF IMAM BUKHARI**

Annotation: Today we live in a very intense and complex time that is changing rapidly, radically different from the times that humanity has ever experienced. We rightly call the 21st century in which mankind lives today the age of miracles. There are really incredible changes going on.

Key words: religious, tolerance, Imam Bukhari, values.

From this point of view, it can be observed that in recent years, the concept of "religious tolerant person" has been given specific definitions in scientific pamphlets and textbooks prepared by researchers. Without denying the views on the subject, we believe that the meaning of the concept of a "religiously tolerant person" should not be limited to the words of keeping pace with the times. After all, the concept of value that makes a person human, closely linked with his consciousness and psyche, occupies a special place in the life of every person, society, nation and people that cannot be measured by anything. In this regard, the heritage of our ancestors should be a program for us.

When we read the sources written in different languages, we come across the names of hundreds of scholars known as Bukhari, Samarkand, Shoshi, Termez, Nasafi, Khorezmi, Fergani and their rare works. When we read the praises about them, their levels of knowledge, and the services they render, we are involuntarily proud to be the descendants of such people. This is not in vain. Consequently, every nation strives to follow the example of its ancestors and become a worthy generation. He sees their lives as an example for himself.

In particular, the great muhaddith Imam al-Bukhari, throughout his career, had made it his main goal to convey a nawf to the people, that is, to the servants of

Allah, scientifically and, if possible, materially. He always provided financial support to scholars, students of science, and even teachers and hadith scholars. Every time he traded, he used to spend five hundred dirhams from his monthly income on the poor, the needy, and the seekers of knowledge. The Taliban allocated certain funds (salaries) to the sciences, encouraged them to study the hadith with special interest and enthusiasm, and the people made a great contribution to science. At the same time, Imam al-Bukhari did not allow extravagance and wasteful spending in his personal life, in eating and drinking, and in dressing, and patience and contentment were the norm for him.

Another of the greatest virtues of Imam al-Bukhari was that he was a scholar far removed from any manifestations of bigotry. If we take a closer look at his masterpiece, Sahih Bukhari, we will see that al-Bukhari approached the information in his book with great care and attention. The fact that he was convinced of the authenticity of his hadiths, which he had collected with great difficulty, and included them in his work only after a thorough examination, confirms this idea once again. Speaking of the work of Imam al-Bukhari, it should also be noted that the authentic isnads of this book also contain narrators who do not belong to the Ahl as-Sunnah. Imam al-Bukhari believed that the great love and aspiration for hadiths in the hadiths and their strict adherence to them deserved all praise.

During the time of Imam al-Bukhari, Khalid ibn Ahmad az-Zuhli was ruled by the Tahirids and ruled as the Emir of Bukhara. When Imam al-Bukhari returned from his long journey abroad and settled in his native Bukhara, his fame spread to many parts of the world, and many hadith scholars began to come to Imam al-Bukhari. although somewhat in opposition, he included their narrations in his book without abandoning them. Although this type of tasawwuf (patience, respect for other sects) may be limited or unrestricted in any case, according to the rule among the hadith scholars, the Ahl al-Hawa '(Shiites, foreigners) , the Mu'tazilites, etc.) were required to be people who did not call for heresy, who did not spread false

narrations, and who did not even think of interfering in any case. For this reason, if we look at the narrators of Imam al-Bukhari, some of them are marked with the Shia mark, and Imam al-Bukhari included their narration in the book Sahih.

This begs the right question. Can we be worthy heirs to our ancestor who is the sultan of the science of hadith? Unfortunately, the behavior of some members of our community leaves us with anxiety.

It is a sad fact that we have citizens in various parts of the world who disguise Islam for malicious purposes, are fanatical of any other views, and even have weapons in their hands and are puppets in the hands of the forces concerned. These are the victims of religious extremist and terrorist groups. Religious extremism refers to a set of extreme acts and views carried out by fanatics or groups acting under their guise in the name of political goals and under the guise of religion. In other words, religious extremism is the ideology of the political activities of extremist fanatical elements in certain religious movements and organizations. Wherever and under what religious flags religious extremists operate, their main goal is to overthrow the existing constitutional order and achieve this goal through mutual strife, conflict, armed conflict, that is, bloodshed and violence. Ideologically, extremism denies any different thinking. He tries to forcefully accept his ideological and religious views. He forces his opponents by various means.

Surprisingly, the people's representatives, who have left an indelible mark on the Islamic world, fall into a whirlpool of bigotry and bigotry. Have we forgotten what a great civilization we are as a nation? After all, it contradicts our principles of building a prosperous life. The Action Strategy for the Development of the Republic of Uzbekistan for 2017-2021, developed on the basis of the Decree of the President of the Republic of Uzbekistan No. 4947 of February 7, 2017 "On the Strategy for Further Development of the Republic of Uzbekistan", is one of the five priorities. ensuring peace and religious tolerance.

From time immemorial, our people have been striving to be worthy of the divine power that exists in their bodies and roots, and have brought up their sons in the spirit of courage and honesty, courage, and true heroes who will not spare their lives for the country. It teaches us to be just and honest, to protect our country, our family, to protect our friends and dignity from any aggression, and most importantly, to unite the representatives of our multi-ethnic and multi-religious society with a common goal.

In short, as our society today has set itself the principles of ensuring religious tolerance for real development, the heritage of our ancestors, such as Imam al-Bukhari, must serve as a beacon in this process.

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