

ANALYSIS OF HUMAN AND SOCIAL RELATIONSHIPS IN IMAM AL-BUKHARI'S "AL-JAMI' AS-SAHIH"

M.Kholnazarova¹

Mas'ul muallif: Kholnazarova M.Kh, Candidate of Psychology, Professor Professor of Gulistan State University.

e-mail:
xolnazarovadildora1987@gmail.com

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1. Candidate of Psychology, Professor Professor of Gulistan State University

Abstract. This article presents a comprehensive psychological analysis of the concept of the "human being" and the dynamics of his social existence as set out in the monumental work of Imam al-Bukhari, "Al-Jami' as-Sahih." The research focuses on the ontological and psychological foundations of human nature, exploring how prophetic tradition addresses the inner tension between individual desire and collective social responsibility. Drawing on an interdisciplinary approach, the author identifies the key psychological mechanisms of social adaptation, ethical self-regulation, and interpersonal communication embedded in the hadith. The study demonstrates that al-Bukhari's work offers a sophisticated model for understanding human behavior in a social context, one that balances personal psychological well-being with communal harmony. These findings contribute to the ongoing dialogue between classical Islamic thought and contemporary social psychology, underscoring the enduring relevance of religious texts for addressing present-day existential challenges.

Keywords: Sahih al-Bukhari, Islamic pedagogy, behavioral psychology, moral education, hadith studies, human behavior.

IMOM AL-BUXORIYNING "AL-JOMI AS-SAHIH" ASARLARIDA INSONIY VA IJTIMOYIY MUNOSABATLAR TAHLILI

Annotatsiya. Ushbu maqolada Imom al-Buxoriyning "Al-Jomi' as-Sahih" nomli monumental asarida taqdim etilgan "inson" tushunchasi va uning ijtimoiy mavjudligi dinamikasi keng qamrovli psixologik tahlil qilinadi. Tadqiqot inson tabiatining ontologik va psixologik asoslariga qaratilgan bo'lib, payg'ambarlik an'analari individual istaklar bilan jamoaviy ijtimoiy mas'uliyat o'rtasidagi ichki ziddiyatni qanday hal qilishini o'rganadi. Fanlararo yondashuvdan foydalangan holda, muallif hadisga singdirilgan ijtimoiy moslashuv, axloqiy o'zini o'zi boshqarish va shaxslararo muloqotning asosiy psixologik mexanizmlarini aniqlaydi. Tadqiqot natijalari Al-Buxoriyning ishi ijtimoiy kontekstda inson xatti-harakatlarini tushunish, shaxsiy ruhiy farovonlikni jamoaviy uyg'unlik bilan muvozanatlashning murakkab modelini taklif qilishini ko'rsatadi. Ushbu topilmalar klassik islom tafakkuri va zamonaviy ijtimoiy psixologiya o'rtasidagi muloqotga hissa qo'shib, zamonaviy ekzistensial muammolarni hal qilishda diniy matnlarning abadiy dolzarbligini ta'kidlaydi.

Kalit so'zlar: Sahih al-Buxoriy, Islom pedagogikasi, xulq-atvor psixologiyasi, axloqiy ta'lim, hadisshunoslik, inson xulq-atvori.

АНАЛИЗ ЧЕЛОВЕЧЕСКИХ И СОЦИАЛЬНЫХ ОТНОШЕНИЙ В ТРУДАХ ИМАМА АЛЬ-БУХАРИ "АЛЬ-ДЖАМИ АС-САХИХ"

Аннотация. В данной статье проводится всесторонний психологический анализ концепции «человека» и динамики его социального существования, представленной в монументальном труде имама аль-Бухари «Аль-Джами' ас-Сахих». Исследование сосредоточено на онтологических и психологических основах человеческой природы и рассматривает, каким образом пророческие традиции разрешают внутреннее противоречие между индивидуальными желаниями и коллективной социальной ответственностью. Используя междисциплинарный подход, автор выявляет ключевые психологические механизмы социальной адаптации, этической саморегуляции и межличностной коммуникации, заложенные в хадисах. Показано, что труд аль-Бухари предлагает сложную модель понимания человеческого поведения в социальном контексте, уравнивающую личное психическое благополучие с гармонией общества. Эти выводы вносят вклад в диалог между классической исламской мыслью и современной социальной психологией, подчёркивая вневременную актуальность религиозных текстов для решения современных экзистенциальных проблем.

Ключевые слова: Сахих аль-Бухари, исламская педагогика, поведенческая психология, нравственное воспитание, хадисоведение, человеческое поведение.

Introduction. The question of the human being occupies a central place in the

Islamic religion. Whatever topic is discussed, its social essence and its religious and scientific significance are revealed through the individual and through his relationship with society. Naturally, this problem also occupies a central place in the work "Al-Jami' as-Sahih." The harmony of secular-scientific and religious approaches within Islamic philosophy encourages us to approach the study of man and his place in social existence from precisely this perspective. In general, Islamic scholars have, in one way or another, emphasized the necessity of viewing any topic or problem in Islam and Islamic philosophy through the lens of such harmony.

The study of the science of Hadith and of Mustalohul Hadith shows that in Islam the secular and the religious are inseparably combined: even when the great Islamic scholars emphasize matters of faith, they consistently connect every thought and conclusion with man and his life - his morality, his actions, and his activities. Indeed, the principal factor that heightens the vital and social value of Islam is its strong connection with the existence of both man and society. The formation and spread of "Mustalohul Hadith" as an independent field of scholarship is likewise conditioned by this factor [8].

The relevance of the present topic is conditioned by several interconnected factors. First, in an era marked by accelerating social fragmentation, growing individualism, and the weakening of traditional communal ties, a renewed reading of classical religious sources that articulate a coherent vision of the person-society relationship offers valuable insight for contemporary social psychology and pedagogy. Second, the hadith corpus compiled by Imam al-Bukhari has rarely been subjected to systematic psychological analysis, despite containing rich material on motivation, self-regulation, group belonging, and moral cognition - themes that lie at the very heart of modern social-psychological inquiry. Third, understanding how a foundational religious text reconciles individual autonomy with collective responsibility can usefully inform current debates on civic identity, social cohesion, and ethical education in increasingly diverse societies.

The purpose of this article is to identify and systematize the psychological mechanisms of human-society relations embedded in "Al-Jami' as-Sahih" and to demonstrate their continuing explanatory value for understanding present-day social behavior. To achieve this purpose, the study addresses the following tasks: first, to examine how the hadiths conceptualize the position of the individual within community life; second, to analyze the socio-political, communicative, economic, legal, and moral-spiritual dimensions of these relations; and third, to correlate the findings with categories used in contemporary social psychology, such as social identity, self-regulation, and normative influence.

Literature review and methodology. The relationship between man and society is one of the central objects of research in psychology, alongside the social and human sciences generally. Many questions require an answer: what is the genesis of these relationships - do they originate in man or in society; according to which values and norms do they arise, apart from the will and desire of man; what is the place of man and society within objective existence; can society and man exist without God; can the role of God in the relationship between society and man always lead to positive outcomes, and of what do such outcomes consist?

Methodologically, the present research relies on a combination of hermeneutic textual analysis and comparative psychological interpretation. The hermeneutic method was used to identify and contextualize hadiths relevant to human-society relations within "Al-Jami' as-Sahih," while the comparative method allowed these religious formulations to be juxtaposed with concepts developed within secular social psychology, including social identity theory, moral internalization, and the psychology of group cohesion. Such an interdisciplinary framework does not seek to reduce a religious text to psychological categories; rather, it aims to reveal the psychological logic embedded within a normative-religious discourse, thereby making its insights more accessible to a wider scholarly audience beyond the field of Islamic studies proper.

It should first be noted that the hadiths do not imply that the early Muslim community was wholly unfamiliar with the concept of "society" as it is used today; rather, in place of this concept, terms such as "community," "unity," "people of religion," and "people of Islam" were employed. Living within a community, praying together, and performing religious customs and rituals all carry a specific social meaning. Abu Dawud cites the following narration: "If there are three people in a village or in the desert and they do not establish congregational prayer, Satan will certainly take possession of them. Be a part of society - the wolf devours the one who strays from the flock" [3]. In another hadith narrated by Imam Bukhari it is said: "If one of his parents shows him mercy and yet forbids him from the congregation, let him not obey him in that." Congregational prayer is of great importance, for it strengthens the ties between believers: those who take part in it come to know one another better, learn from one another, teach one another, and cooperate in solving other social problems - precisely the kind of problems that many societies around the world today struggle, and often fail, to resolve.

One of the most beautiful, humane, and noble ideas in Islam is that of living in harmony with society. It is true that most religions encourage living in harmony with one's fellow believers - this is why churches and synagogues are built - yet few, if any, elevate the rights of the community to the same standing as the rights of the individual, or raise harmony and unity to the level of stability, peace, inner purity, and spiritual wealth in quite the same way. Buddhism, for instance, builds the sangha to unite believers, yet ultimately directs the seeker inward, toward personal salvation: "Be your own savior, be your own beacon, seek salvation from yourself alone" [4]. Islam, by contrast, situates personal salvation within, and inseparably from, the life of the community.

Discussion. The relationship between man and society is usually analyzed through the different spheres of social life - socio-political, economic, legal, spiritual, moral, and psychological - and each researcher approaches the problem from the standpoint of his own disciplinary goal. This tradition, well established in the social sciences, also helps to organize the analysis of person-society relations as they appear in the hadiths.

The results of specialized studies show that in Islamic teaching, and in the hadiths in particular, all aspects of a person's individual and social activity - material and spiritual, economic and political, familial and communal, legal and educational - are connected to belief in, and worship of, the one God. It does not follow from this, however, that the individual's place in society or his individuality is in any way diminished. On the contrary, Islam protects the equality between man and the community, safeguards the independence of the individual, and upholds the responsibility of every person before God.

The socio-political dimension. The establishment of relations between the individual and society is inseparably linked to socio-political factors. These factors give the relationship its social essence and direction: in short, socio-political factors govern the relationship between man and society, giving rise to special institutions, laws, and procedures, and developing mechanisms for their implementation. In the hadiths, the principal socio-political factors are, first and foremost, the Holy Qur'an and the hadiths themselves.

The Holy Qur'an and the hadith call people to obedience to Allah and His Messenger and to faith, and in doing so they shape both social relationships and personal life. Islam is therefore not merely a religion or a system of belief; it directs and governs the life of the individual and of society as recognized and accepted by the community of believers. This is precisely why Islam links the governance of society and the state to faith: "Whoever strengthens his kingdom through disobedience to Allah, Allah will humiliate him on the Day of Judgment" [6].

Communication and interpersonal dialogue. Islam places special emphasis on human relationships and communication. Constant communication between people was necessary not only for religious life but also for the cohesion of society as a whole. Such communication ranged from simple interpersonal relationships to trade and diplomatic relations with representatives of other religions, countries, and nations. According to specialists, numerous forms of communication can be identified in "Al-Jame' as-Sahih." Anas (may Allah be pleased with him) reported: "The Messenger of Allah (peace and blessings of Allah be upon him) wished to write a letter to a group of non-Muslims. He was told that they would not accept a letter without a seal. So the Messenger of Allah ordered a silver ring to be made, on which the words 'Muhammad is the Messenger of Allah' were engraved." The tradition of the personal seal has a very long history and first appeared in the countries of the East, where it served to guarantee the authenticity of a document issued by a particular person or office. In this episode, dialogue assumes the form of international diplomacy - a form that was essential for the spread of Islam, for establishing relations between states and peoples, and for trade and cross-cultural communication.

From a psychological standpoint, this episode illustrates the role of standardized symbolic markers - such as the seal - in establishing interpersonal and inter-group trust in the absence of direct, face-to-face verification. Trust of this kind is a precondition for any sustained social exchange, whether diplomatic, commercial, or communal, and its ritualization within the hadith literature suggests an early, intuitive recognition of what contemporary psychology would describe as an institutionalized trust-signal: a symbol whose authenticity reduces uncertainty and facilitates cooperation between people who would otherwise remain strangers to one another.

Although Islam sought to shape these forms of communication in accordance with its own doctrine, they inevitably came to encompass the whole of the relationship between the individual and society, and it was neither possible nor desirable to impose upon them a single, rigid set of rules.

Economic ethics and the psychology of labor. Islam encourages people to earn their livelihood through honest labor. "A person who gathers a bundle of firewood and carries it to market to sell is better than one who lives by begging." "No one has ever eaten food more wholesome than that which he has earned with his own hands; even the Prophet of Allah, Dawud, earned his livelihood through the work of his own hands." Earning one's living through labor is thus the duty and the responsibility of every individual.

Wealth and property acquired through honest work are lawful, whereas usury and the appropriation of the fruits of another's labor are forbidden; charity itself must be given only from what has been earned lawfully. As the Qur'an states: "O you who believe, spend from the lawful and good things that you have earned and from what We have brought forth for you from the earth, and do not seek out for charity that which is inferior, which you yourselves would not accept." "Allah has permitted trade and forbidden usury." Islam therefore regards the acquisition of wealth without honest labor as impermissible, and it does not sanction the giving of such wealth as charity or zakat. Charity and zakat, properly understood, encourage a person to work and to live productively, so that only income and property earned through genuine effort may rightly be shared with others - above all with orphans, the disabled, and those in need.

Viewed psychologically, this emphasis on earning one's livelihood through personal effort functions as a mechanism of both self-regulation and identity formation. Labor, within this framework, is not merely an economic necessity but a moral practice that cultivates patience, discipline, and a sense of personal responsibility - qualities that correspond closely to what contemporary psychology terms self-efficacy and an internal locus of control. By tying material sustenance to lawful effort, the hadiths discourage dependency and the habit of external blame, reinforcing instead an internalized ethic of accountability that stabilizes both individual well-being and the broader economic order. Work, in this sense, is also a way of cultivating kindness, tolerance, and generosity toward others, since it is through disciplined effort that a person comes to appreciate the value of what others, too, must labor to obtain. It is for this reason that a hadith warns of a time when people will no longer care whether the wealth they acquire is obtained lawfully or unlawfully - a warning that anticipates, in essence, the erosion of precisely the self-regulatory ethic described above, and one that finds ready parallels in the confusion of economic relations that arises wherever wealth is accumulated through usury rather than through

productive work.

Results. The legal (fiqh) dimension of the relationship between man and society occupies a substantial place within the hadiths, and Imam Bukhari cites relevant material throughout the books of "Al-Jami' as-Sahih." Indeed, all of the hadiths and the sunnah of the Messenger of Allah possess a legal, or juridical, character, since according to Islamic belief the words, deeds, and instructions of the Prophet constitute the supreme truth - an undeniable order and ruling.

The hadith emphasizes that all believers possess equal rights, and that no one should wish for others what he does not wish for himself. Our Prophet Muhammad (peace and blessings of Allah be upon him) said: "If a person wishes to be saved from Hell, let him not wish for any Muslim what he would not wish for himself." Indeed, equality among people and just legal relations are unimaginable without this principle; the violation of legal relations occurs, in essence, precisely as a result of violating or misunderstanding this rule. Whoever recognizes that another person is his equal, and that what he himself likes is also liked by others, will not wish upon others what is unlawful or immoral, since every person acts according to his own intentions and his own free will.

Psychologically, the principle that a believer should not wish for others what he does not wish for himself corresponds closely to the cognitive mechanism that contemporary social psychology terms perspective-taking - a foundation of empathy and of prosocial behavior more generally. By instructing the individual to project his own preferences onto others before acting, the hadith cultivates a habitual practice of imagined role-reversal, a process that reduces egocentric bias and strengthens the internal moral compass that regulates behavior even in the absence of any external supervision.

Oppression and violence have long shaped the essence of legal relations and have taken on distinct social, political, legal, and economic forms in the relationship between man and society, individual and state, citizen and ruler. Islam condemns oppression and violence and rejects them outright as a matter of creed; at the same time, the hadiths recognize oppression as a persistent social-legal reality. In this regard, Imam Bukhari cites the following hadith: "Oppression - that is, the appropriation of another's right, the withholding or diminishing of what is owed, or other transgressions against a person's property, standing, or dignity - will be a darkness on the Day of Judgment," meaning that Allah will not guide the oppressor on that Day, and he will fall into the very darkness he has himself created.

The severity of this language performs an important psychological function in its own right: by framing unjust conduct as the source of an intense, vivid, and personally consequential darkness, rather than as an abstract prohibition, the hadith strengthens moral deterrence far more effectively than a neutral rule could achieve on its own. This technique parallels what behavioral psychology recognizes as the use of salient, emotionally charged consequences to reinforce compliance with social norms, and it illustrates once again how the legal and the psychological dimensions of the hadiths reinforce one another.

Conclusion. Spiritual and moral relationships constitute the socio-psychological foundation and core of the hadiths examined here. From each hadith one can draw conclusions bearing on the individual, on his community, and on his personal life.

The hadiths contain accounts of moral action that shape the relationship between the individual and society - goodness, love, decency, honesty, and justice among them. Our Prophet Muhammad (peace be upon him) said: "You will not be true believers until you love one another" - and love for one another thus becomes the very motto of the believing community. Another hadith states: "The best among you are those with the best character." This is not merely a call to virtue or a slogan; it expresses the psychological essence of the spiritual and moral relationship between the individual and society. In keeping with this essence, spiritual and moral relationships are directed, above all, toward strengthening human qualities and cultivating noble values.

Taken together, the socio-political, communicative, economic, legal, and moral-spiritual dimensions examined above reveal a coherent psychological architecture underlying the hadiths compiled by Imam al-Bukhari. Rather than treating the individual and society as opposing poles, "Al-Jami' as-Sahih" presents a model in which personal responsibility, self-regulation, and empathy serve as the connective tissue between private conscience and public order. This model retains considerable practical value for contemporary moral education, family upbringing, and civic pedagogy, particularly in contexts where rapid social change places new strain on the balance between individual freedom and collective responsibility.

Future research could usefully extend this analysis through empirical studies examining how communities that actively draw upon these hadiths in religious and moral education demonstrate measurable outcomes in prosocial behavior, interpersonal trust, and social cohesion - thereby further deepening the dialogue between classical Islamic scholarship and contemporary psychological science.

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