



EDUCATING YOUTH IN THE SPIRIT OF PERFECTION THE PLACE OF THE
SPIRITUAL HERITAGE OF IMAM AL-BUKHARI

Farida Azamatovna Qalandarova

Bukhara Institute of Engineering and Technology independent researcher

Annotation: *The article focuses on the most valuable traditions: honesty, truthfulness, honor, modesty, hard work, kindness and other such high human qualities, their formation in the family, and in Hadiths, knowledge is the criterion of spiritual maturity of a person. It is reflected that it is a representative factor of moral purity, scope of thinking, breadth of worldview.*

Key words: *Honesty, truthfulness, honor, shame, hard work, kindness, "Al-Jami' al-Sahih", "At-Tarikh al-Kabir", "At-tarikh al-Saghir".*

YOSHLARNI KOMILLIK RUHIDA TARBIYALASHDA IMOM AL-BUXORIY
MA'NAVIY MEROSINING TUTGAN O'RNI

Farida Azamatovna Qalandarova

Buxoro muhandislik-texnologiya instituti mustaqil tadqiqotchisi

Annotatsiya: *Maqolada eng qimmatli an'nalar: halollik, rostgo'ylik, or-nomus, sharm-hayo, mehnatsevarlik, mehr-oqibat va boshqa shu kabi yuksak insoniy fazilatlar, oilada shakllanishi haqida to'xtalib o'tilgan hamda Hadislarda bilim-insonning ma'naviy kamoloti mezonini, axloqiy pokligi, tafakkur doirasi, dunyoqarashi kengligining ifodolovchi omili ekanligi o'z aksini topgan.*

Tayanch so'zlar: *Halollik, rostgo'ylik, or-nomus, sharm-hayo, mehnatsevarlik, mehr-oqibat, "Al Jomi' as-Sahih", "At-Tarix al-Kabir", "At-tarix as-Sag'ir".*

ВОСПИТАНИЕ МОЛОДЕЖИ В ДУХЕ СОВЕРШЕНСТВА МЕСТО
ДУХОВНОГО НАСЛЕДИЯ ИМАМА АЛЬ-БУХАРИ

Фарида Азаматовна Каландарова

Бухарский инженерно-технологический институт независимый исследователь

Аннотация: *В статье акцентируется внимание на наиболее ценных традициях: честности, правдивости, чести, скромности, трудолюбию, доброте и других подобных высоких человеческих качествах, их формировании в семье, а в хадисах знания являются критерием духовной зрелости человека. отражено, что она является репрезентативным фактором нравственной чистоты, размаха мышления, широты мировоззрения.*

Ключевые слова: *Честность, правдивость, честь, стыд, трудолюбие, доброта, «Аль-Джами' ас-Сахих», «Ат-Тарих аль-Кабир», «Ат-тарих ас-Сагир».*



From the day of birth, a child lives in a family environment, under the influence of family traditions, values, customs, the child's morals are formed, most importantly, he understands, feels and learns the demands of society through the school of family life.

If we look at the history of our people, the most valuable traditions: honesty, truthfulness, honor, shame, hard work, kindness and other such high human qualities were formed first of all in the family. During the years of independence in our country, special attention is paid to issues such as studying the scientific heritage of our great ancestors, showing respect to the personality and creativity of scholars. "It is known that our region, first of all, today's land of Uzbekistan is one of the ancient cradles of Islamic science and culture. Together with respected scholars, imams, and public representatives, we must continue the work we have started on studying and promoting the history of our religion, great scholars and the heritage of our saints." We all know that today special attention is paid to the development of spiritual and educational spheres in the social life of our country. In particular, a number of activities are being carried out to study and research the scientific heritage of great thinkers, to preserve and translate ancient manuscripts that are our spiritual heritage, and to create a culture of reading and book-reading among our people, especially our youth. Such processes serve as an important factor in the formation of the methodology of spiritual and philosophical discourse in the system of philosophy.

Imam al-Bukhari was constantly searching throughout his life, while enriching his knowledge, he wrote a number of treatises in order to leave the acquired knowledge to his students, seekers of knowledge, as well as to the future generation.

In the library of the Muslim religious office, the scholar's "Al-Jami' al-Sahih", "At-Tarikh al-Kabir", "At-tarikh al-Saghir" ("Little history"), "Al-Qiraatu halfa-l Imam", There are ancient copies of works such as "Raf'ul yadani fis-Saloti" ("Raising two hands in prayer").

Imam al-Bukhari's "At-tarikh al-Awsat" ("The Middle History"), "At-Tafsif al-Kabir" ("The Great Commentary"), "Al-Jame' al Kabir" ("The Great Collection"), it is known from history books that he wrote a number of books of large and small volumes, such as "Kitobul-Hiba".

Judging by the information, al-Bukhari's "fallen fruits" in his time are the abundance of his teachers. No Muhaddith has seen so many teachers like this man in his time, before or after him. Alloma spoke about his teachers:

"I wrote down hadiths from one thousand and eighty muhaddiths," he wrote.

At the same time that Al-Bukhari's works serve to educate morally pure people, there are many narrations that the nobleman himself was a morally mature person. This is proof that al-Bukhari's life itself is an example and a symbol of moral perfection.

One of his students, Ahmad Ibn Hafs, remembers that al-Bukhari was able to accumulate knowledge as much as he was able to gather wealth from the halal, and he narrated his words before his death: "The accumulated wealth I don't know that there is any questionable dirham involved in my world."



Al-Bukhari's works promote not only religious worship, but also morals and high human qualities. For example, in the work "Al-Jami' al-Sahih" the virtues of knowledge, manners, dressing, eating food, dealing with people are widely covered.

In this collection of hadiths, among the human qualities that encourage a person to be morally pure, are charity, generosity, open volunteering, attention to parents, respect for elders, concern for children and relatives, and kindness to the poor and needy. , qualities such as love for the motherland, glorification of work and profession, honesty, purity, mutual friendship, peaceful living are highly valued, and are also explained in a simple and fluent way for the reader to understand.

In hadiths, knowledge is considered to be the criterion of a person's spiritual perfection, moral purity, scope of thinking, breadth of worldview. In this regard, it is written in the hadith: "Whoever steps forward seeking knowledge, Allah will make the path to Paradise easy for him." Knowledge can be gained by learning."

Humanity achieves all its achievements today thanks to its work, knowledge and research. The desire for work and knowledge and learning are formed as a result of education and training.

Al-Bukhari's writings contain a number of positive thoughts, students, and advice on the world-wide problems of our time and century, such as peacekeeping, ecology, and human health, in addition to moral issues. For example, "The curse of a Muslim is corruption, and the curse of war is infidelity." "Do not dream of a conflict, even if it is with the enemy." "Eat and drink, just don't waste it", "The Most High is pure, loves purity, He loves cleanliness, He loves openness, He loves openness. Keep the doors clean!" and others.

If these and similar hadiths calling for goodness and godness were inculcated in the minds of young people and they followed these advices in the future, we would have achieved positive results in solving the above-mentioned global problems.

The ancient history and culture of Central Asia, the great contributions of the Eastern thinkers and philosophers who lived there to the development of world culture had a significant impact on all aspects of the lives of the people living there. The priceless legacy of the past scholars has shaped and continues to shape the spiritual and spiritual consciousness and lifestyle of many generations.

As we get acquainted with the scientific heritage of Imam al-Bukhari, we begin to understand the main topics of philosophy: ontology-in the form of the doctrine of existence, about God and existence; epistemology-about what is truth and ways to understand it; anthropology - emergence, essence, life of man, discovery of his "I";

His ideas about dialectic-norm, cause and effect categories invite humanity to philosophical observation.

In conclusion, it can be said that studying and researching the work of our great ancestor Imam al-Bukhari is one of the main criteria in our deeper study of the science of philosophy and the history of philosophy. It is also very important in our understanding and explanation of the main branches of philosophy, such as ontology, epistemology, dialectics, philosophical anthropology, and hermeneutics.



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