

THE CONTENT AND ESSENCE OF SPIRITUAL AND MORAL EDUCATION OF STUDENTS THROUGH THE WORKS OF IMAM BUKHARY

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Abstract

In the article, the importance of using examples of hadiths collected by Imam Bukhari in forming the spiritual and moral characteristics of high school students is highlighted with examples. As a result of today's globalization and activities in the field of information technologies entering our lifestyle at a rapid pace, examples of the use of hadith examples in the educational process of general education schools in order to protect the growing young generation from various moral attacks are currently one of the most urgent tasks. cited and illuminated.

Keywords: Qur'an, "Al-jame` as-sahih", "Al-adab al-mufrad" hadiths, spirituality, manners, education, globalization, spiritual attacks, technologies, mass culture.

INTRODUCTION

In today's process of globalization, improving the spiritual and moral education of students is the basis of human development. Because spiritual and moral education is manifested in a person's behavior, manners, inner experiences, and especially in the relationships, care, respect, knowledge, feelings, behavior, and exemplary activities of people[15]. The basis of the structure of spiritual and moral education is human activity. Because activity is the characteristic features of a person's attitude to the surrounding world, changes in the content of life aimed at one goal, corrections, etc[3]. The main type of activity is labor. It plays an important role in the physical and spiritual development of a person. Work is closely related to communication and learning activities of a person.

DISCUSSION AND DEBATE

Spiritual and moral knowledge obtained as a result of the student's activity forms spiritual skills and qualifications. So, spiritual and moral education improves on the basis of social and humanitarian sciences. It is not a secret to any of us that the higher the level of education of a person, the higher the level of spiritual and moral education. As a proof of this, we can see Imam al-Bukhari's opinion that "There is no salvation except knowledge"[4].

Raising the moral and moral education of students to a higher level depends on the process, content, form and methods of education and raising the moral and moral education of students to a higher level.

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It directly depends on the pedagogical skills of the teacher. The theoretical knowledge, skills and qualifications of the student are reflected in his lifestyle, behavior, attitude towards people in society. Spiritual and moral education leads every person to the world of culture and enlightenment[16].

With the honor of our independence, we got to know our great grandfathers and their unique masterpieces, we had the opportunity to study our history. We all know that our great-grandfathers contributed not only to the development of worldly sciences, but also to the development of religious sciences[12].

Although Islam originated in the Arabian Peninsula, the peoples of Central Asia, who are culturally superior to the Arab Bedouin tribes in terms of the level of development of production forces, had a significant impact on the theoretical development of Islam and its improvement based on the needs of life. those who showed We can cite thinkers such as Imam al-Bukhari, Abu Mansur al-Moturidi, Burhoniddin al-Marginani, Ahmed Yassavi, Najmuddin Kubra and Bahavuddin Naqshband as a clear example of this. In particular, the fact that the authors of the six reliable collections of hadiths (as-sahih al-sitta), recognized as the most authoritative sources in the entire Islamic world, lived and worked in our country is a clear example of how great people our ancestors were[11].

With the knowledge of hadith Abu Abdullah Muhammad ibn Ismail al-Bukhari (810-870), Imam Muslim ibn al-Hajjogi (819-874), Abu Isa Muhammad ibn Isa at-Tirmidhi (824-892), Imam Abu Dawud Sulaiman Sijistani (817 -880), Imam Ahmed an-Nasa'i (830-915), Imam Abu Abdullah Muhammad ibn Yazib ibn Mojja (824-886) were involved and they collected the most reliable hadiths. Among these six scholars, Imam al-Bukhari, who received the honorable title of Amir al-mo'miniin in the science of hadith, is a great Islamic scholar of special note[13].

It is clear from the above points that our national traditions, values, spiritual-ethical, educational-educational visions are formed by our long-standing rich and scientifically based priceless heritage[2].

As a result of independence, visible reforms are being implemented in the field of education. At the heart of all reforms is the goal of raising a mature generation. In order to bring a perfect person to adulthood, it is necessary to create a system of spiritual and moral education in educational systems, but the system of spiritual and moral education with perfect integrity has not been developed in all educational institutions. Also, the concept and tariff of the "system" of spiritual and moral education has not yet been clearly expressed in the pedagogical literature[17-31]. It is known that the system of spiritual and moral education is aimed at realizing the general goal of a mature generation. The system of spiritual and moral education of young people is a complex and multifaceted pedagogical process, which by its essence requires a theoretical and practical approach[1].



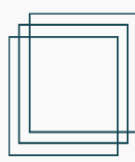
When talking about the unique contribution of our great thinker and scholars to the development of Islamic culture, first of all, Abu Abdullah Muhammad ibn Ismail al-Bukhari, who has rightfully gained great fame in the Muslim world as the "Sultan of Muhaddis", who grew up from the soil of our blessed land, and his collection of hadiths "We mention the book "Al-Jame' al-Sahih" and this book is the second source in the Islamic religion after the Holy Qur'an, and the work "Al-Adab al-Mufrad" on manners is also an invaluable work aimed at spiritual and moral education. In the next place is our compatriot Imam Abu Isa Muhammad ibn Isa al-Tirmizi and his work "Sunani At-Tirmizi", then the Hakim of Saints - Hazrat Muhamad ibn Ali al-Hakim at-Tirmizi and his "Nawadir al-usul fi marifat ahadis ar-Rasul" "We proudly mention and study his work. The hadiths narrated by these compatriot muhaddiths and the books written by them interpret the words, actions and instructions of our Prophet Muhammad (peace and blessings of Allah be upon him) during his life, as well as the surahs of the Holy Qur'an, promote them, increase their value, analyze their important and important aspects and make them popular. Does[5].

In this way, it is of scientific importance to use the educational heritage of our great thinkers, which is rich in content and has a wide scope, correctly and rationally, and apply it to the educational process in various directions in order to take an example from it[14].

Many priceless historical works on spiritual and moral education were created by our great ancestors. In particular, Imam al-Bukhari, Imam at-Tirmizi, Al-Hakim at-Tirmizi, Khoja Ahmed Yassavi, Abu Nasr Farabi, Aburayhan Beruni, Al-Farghani, Al-Khorazmi, Abu The works created by Ali ibn Sina, Jalaluddin Rumi, Alisher Navoi and many other scholars should be highlighted[18]. Because in these works, important issues such as an objective approach to various problems related to human life, paying attention to learning and people of knowledge, setting education, spirituality and morality as the main goals occupy a special place[6].

Imam al-Bukhari, the leader of our compatriots and all the people of hadith, in one chapter of his masterpiece - the four-volume book called "Al-Jame' al-Sahih" hadiths about morality and manners, and later created "Al-adab al-mufrad" (In 644 chapters of his work "Adab Durdonalari", he collected one thousand three hundred and twenty two hadiths and reports. In his writings, Imam Ismail al-Bukhari, expressing his thoughts on morality and manners, calls on people to respect their parents, honor their mothers , be kind, pure and faithful, doing good is a sacred duty of a person. says he is[10].

Chapters 1-24 of "Al-Adab al-Mufrad" are devoted to issues such as respecting parents, honoring them and not hurting their hearts, and the need for children to fulfill their duties to their parents perfectly. . For example, it is narrated in the work: Muslim ibn Hayida of the Companions asked the Prophet, peace be upon him: "O Messenger of Allah, to whom can I do good?" When they asked, they answered, "To your mother."



Even though I repeated this question three times, Rasulullah kept saying: "To your mother." When I asked for the fourth time; "To your father and your close relatives," they said. In this hadith, we see that mothers are mentioned as the greatest in the human world. When Bakr ibn al-Ansari asked whom to do good deeds, the Prophet said: "To your mother, father, sisters, brothers and those close to you. This work is a necessary duty and kinship that should not be broken," he answers[19]. According to him, the heaviest sin for a person is to doubt God, and the child is angry with his parents. Imam Ismail al-Bukhari said: "Khalifa Abu Bakr Siddiq says: "The Messenger of Allah asked the Companions three times: 'Shall I tell you the greatest of sins?' They said: "O Messenger of Allah, tell me." Then the Messenger of Allah replied: "To associate partners with Allah and to be white to one's parents"[15].

Ismail al-Bukhari advises to help the needy and to give peace to people's hearts by greeting: A man asked the Prophet: "Which work is considered preferable in Islam?" He is great; To give food to the hungry and greetings to acquaintances and strangers," he answered. The great thinker, in his views on compassion, urged people to be harmonious and respect each other, whoever has faith in Allah and the Hereafter, he should not harm his neighbor, and if he has faith in Allah and the Hereafter, he should respect the guest. instead, he says that if he believes in Allah and the Last Day, he should speak only good things or remain silent[9].

Also, Bukhari emphasizes that whoever wants to live a prosperous life and leave a good name in the world, should have mercy on his relatives and be aware of their situation. Bukhari considers it a high act not to hurt people with the tongue or hands. He narrates about it like this: "They asked Rasulullah: "Which deed is best in Islam?" They answered, "It is better to do deeds that do not harm other Muslims than the tongue or the hands"[16].

Another criterion of moral criteria described in the hadiths is modesty and piety. In Islam, greed, dishonor and shamelessness are considered as a sign of moral depravity. The following points are made about the ethical criteria of Hadisa:

"The best among you are those who behave well"

"Save yourself from the Hellfire even if you give half a date in charity, and if you do not find even that, say sweet words to people."

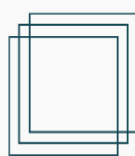
"Don't call a small kindness too small. Do good to your brother, even if it is with an open face[20]."

"Ask goodness from my merciful Ummah, those who do good in this world will achieve good in the Hereafter."

"Every good deed is charity"

"Where there is life, let there be good."

Another criterion of morality is the honest and fair attitude of each person to his friends, family, relatives, and the whole community. According to the hadiths, rich and self-sufficient brothers and sisters should help their relatives and relatives in need. In Islam,



It is emphasized that zakat and alms should be given to the needy and the sick. But if there are needy people among relatives, relatives, and neighbors who live in a financially poor situation, it is considered more meritorious to give them zakat and charity. We can support this opinion with the following hadiths: The reward for the one who prays, gives zakat, and shows kindness to his relatives is paradise"[7].

The values described in the hadith "Glorify bread", "Stay away from fools", "Do not steal", "A thousand curses be upon both the bribe-taker and the bribe-giver", "Do not be greedy", "Do not do to others what you do not do to yourself" are highly spiritual. - as a moral virtue, it has led all people to goodness, kindness, compassion, and faith and will remain so[21].

In general, hadiths are teachings that have made a great contribution to the development of Islamic culture, knowledge, spiritual and moral education. It is natural that this blessed teaching will serve as an important source for the development of the young generation in the context of the democratic reform of the country and the development of civil society[8].

CONCLUSION

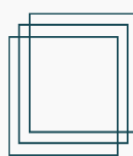
Thus, with the help of hadiths, the mature young generation was raised to be intellectually mature, morally pure, physically strong, loyal and loving to the Motherland, sound-minded, and cultural-educational and educational works in the country: beautification, cleaning of graves, tidying up ditches, increasing crops, greening, encouraging the implementation of such things as road repair serves to increase the need for spiritual and moral education. By doing such good deeds, everyone needs spiritual refreshment, purity of conscience, and the need for goodness.

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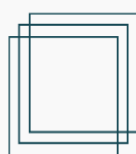
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