

The Role Of The Hadis Imam Al-Bukhari In The Spiritual Education Of Youth

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Article History: Received: 11 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 10 May 2021

Abstract: The article provides a scientific analysis of the role of the hadiths of Imam al-Bukhari in teaching youth. One of the most urgent tasks today is the translation and study of the scientific and spiritual heritage of our great ancestors, world-class work on their scientific study in the full sense of the word. This is especially noticeable in such a benevolent field as the study of the masterpieces of our handwritten heritage, which have not been touched for centuries.

Keywords: upbringing, family, hadith, heritage, adults, older generation, national pride, devotion to the Motherland, respect for parents, respect for kids.

1. Relevance of the topic

There are such world famous people and priceless masterpieces in Uzbekistan that it has not been possible for a long time to study them and introduce them to our compatriots. One of these great scholars is Imam Muhammad ibn Ismail Bukhari. A wide range of opportunities has been created in our republic for an objective study of the life and scientific heritage of Imam Bukhari. This good work began in 1990 with the publication of a large number of works by Shamsuddin Babakhanov «al-Adab al-mufrad». Published with a circulation of 200,000 copies, the work quickly spread to the general public. Although only part of the work was included in the publication, it took its rightful place in scientific circles. Research on this rare work continues on a regular basis.

2. Main part

Abu Abdullah Muhammad Abu Hasan Ismail ibn Ibrahim ibn Mugira ibn Anaf Yazdabih al-Bukhari was born in Bukhara on Friday, the 13th of the month of Shawwal, 194 AH. He grew up an orphan. By the age of 9, he had memorized the entire Qur'an. They loved to listen to hadiths and by the time they grew up were able to learn over 10,000 hadiths.

Hamid ibn Ismail said: I studied with Bukhari. We wrote down every hadith. Bukhari did not write. When we asked Muhammad ibn Ishmael why he was not writing, he said: «Show me what you wrote.» When we showed them, they remembered the hadiths we had written and added 15,000 more hadiths to them”[6, p.23].

Imam Bukhari's eyes were weakened in his youth and he could not see. Their mother dreams of Abraham. He said: «O woman, Allah will return your eyes to your son because of your many prayers». After a few days, Imam Bukhari's eyes begin to see again.

When the imam was 18 years old, he came to Mecca Mukarram to perform the Hajj with his mother and brothers. After performing the hajj, they sent their mothers and brothers to Bukhara and stayed there to collect hadith.

Imam Bukhari said: “Why did you do this? He said: “Once I dreamed about the Messenger of Allah, and I was carrying him. When I recounted this dream to some commentators, they said, «You are telling lies from the Messenger of Allah.»

The Imam takes lessons from a man named Abdullah ibn Yazid al-Mukri from Mecca. Then they collect hadith from people from places like Khorasan, Baghdad, Hijaz, Basra, Kufa, Damascus, Egypt. Imam Bukhari collected 600,000 hadiths, of which 100,000 were authentic and 200,000 weak. They are present in the presence of over 90,000 people in the collection of these hadiths.

Maraja ibn Raja said: «Imam Bukhari was a miracle when Allah walked on the earth.»

Muhammad ibn Yusuf said: Once I dreamed about the Messenger of Allah. He asked, «Where are you going?» I said to Muhammad ibn Ishmael: «Then greet me.»

Imam Ahmad ibn Hanbal said: The memorization of hadiths was completed by four people: Abu Dharata ar-Razi, Ismail al-Bukhari, Imam Darimi, Hasan ibn Shudja al-Balkhi.

One of the teachers of Imam Bukhari, Abdullah ibn Khalid al-Amiri, said: «I agreed that Bukhari had hair on his chest.»

Al-Firabi said: “Once I had a dream about Bukhari. He used to follow the Messenger of Allah (peace and blessings of Allaah be upon him). Bukhari followed in the footsteps of the Messenger of Allah (peace and blessings of Allaah be upon him).

Muslim, one of the hadith scholars, always came to Bukhari and said: “O doctor of hadith! O Sayyid of the hadith scholars! Let me kiss your feet if you will.

Bukhari completed his *Jameh Sahih* in 16 years. He said, «When I included the hadith in this book, I took a bath and performed two rak'ahs.» Scholars considered this book the most authentic book after the Koran and the books of the Messenger of Allah.

Muhammad ibn Yusuf said: “I dreamed about the Messenger of Allah, and he said to me:“ How long will you study fiqh? «Can you read my book? When I asked, «What is your book?» He replied: «The books of Muhammad ibn Ismail are my book.»

One of the scholars of that time, Hakim, said: «Even if this world is turned upside down, there is no one who knows and remembers hadith like Bukhari.»

3. Result

Imam Bukhari, on the other hand, paid close attention to the personality of the narrators, their piety, observance of Sharia, and their religious and secular justice, before listening to and memorizing each hadith. He did not receive any hadith at all from people who were weak in faith and little known for their lies [4]. It is said that an unknown hadith came to Imam Bukhari. His narrator was not Imam Bukhari. Imam Bukhari came to his home from afar to find out the authenticity and reliability of this hadith. But they say that this narrator went into the field, into the land that belonged to him. When Imam Bukhari visited her husband in the field, he would turn his skirt to catch his escaped horse, shouting to him as if he had been fed. Imam Bukhari said: “This man is deceiving a stupid animal. What can we expect from him? « He turned away without listening to the hadith. Yes, Imam Bukhari collected such authentic hadiths with such attention and diligence. He memorizes false hadiths only to pass them on to others. Imam Bukhari chose the blessed hadiths of the Prophet (peace and blessings of Allaah be upon him) from the most reliable and reliable narrators and placed them in the form of a book.

After that, in the field of hadith study, authentic hadiths were divided and collected in a collection. Narrated by Abu Muammar al-Mubarak ibn Ahmad:

Imam Bukhari also said that the absence of narrators in the layers of the hadith document proves the authenticity of the hadith. For example; If there are two narrators in the category of hadith followers, then the hadith has the rank of “hasan - the style of narration is beautiful,” and if there is one narrator in this category, he will recognize the hadith as “sahih.” There are certain reasons for the behavior of Imam Bukhari, because the more narrators reach the hadith, the more likely it is that there will be errors and oversights in his statements. Imam Bukhari also used the phrase “haddasano - transmitted the hadith to us” and other expressions instead of it in the field of hadith, as well as the phrase “an-an - transmitted the hadith from such and such, and he narrated “the hadith from such and such,” which indicates the level of narrators in this hadith. 7].

There are 82 commentaries on the Saheeh books of Imam Bukhari. The most famous of them are «Fath ul-Bari» Askalani, «Kavkab ad-Darori» al-Karami, «Irshad al-Sari» Kastalani, «At-Tavshi» of Imam Suyuti, «Umdat al-Kari» of Badruddin al-Aini and Muhammad Anwar. Kashmir «Faizul-Bori».

Besides *Al-Jame al-Sahih*, Imam Bukhari is the author of several other books.

Adab ul-mufrad, Birr ul-walidaini, Tarikh ul-Kabir, Musnad ul-Kabir, Kitabu asmoy Sahaba, Tafsir ul-Kabir, Khalku af'oli ibod, Sulosiyatul Bukhari These include the hadiths of an-Nabawi, Tarikh us-sagir, Zuafo us-sagir and others.

Imam Bukhari had many teachers, he studied with Ali ibn al-Madini, Ahmad ibn Hanbal, Ishaq ibn Rahavaykh, Abu Abdullah Muhammad ibn Jafar al-Musannadi, Muhammad ibn Salam and others. In addition, Imam Bukhari Hamad ibn Shakir, Ibrahim ibn Muakkal, Tahir ibn Muhammad, Abu Talha Mansur, Muslim, Tirmizi, Nasai, Abu Bakr ibn Iskhak, Abu Fazl Ahmad ibn Salma, Abu Dahn al-ibn ibn Shadivayh al-Bukhari and other disciples.

Imam Bukhari lives in many cities. Then they miss their homeland and return to Bukhara. Imam Bukhari is very well received by the inhabitants of Bukhara, and when they come here, they throw gold on their heads [6, p.25].

If Imam Bukhari taught hadith in a mosque, the mosque would be full and the number of people would exceed 10,000 and sometimes 20,000. As always, accusers, envious people, gossips came to the then emir of Bukhara Khalid ibn Ahmad and said: Khalid advises his relatives on this issue. They advise: "Bukhari is a very famous person. If harm is done to him, the people will rise up. Better to separate him from people. « Khalid sent a man to Bukhari and invited him to come to the palace to teach the children of emirs and dignitaries. Bukhari refuses to do this. Khalid again sent a messenger and ordered him to report to Amir with his books as soon as possible. Bukhari replied: «Knowledge comes, knowledge never leaves.» Unable to bear this, the emir ordered Bukhari to leave immediately. Bukhari prayed for the loss of the emir and went to Samarkand. They visit their relatives in the village of Khartang, two kilometers from Samarkand. They stay here for three days. When he finished his night prayer that day, he said, «My Lord!» Although the space was wide, it was too narrow for me. Call me to you. « [nine]

Al-Ghalib ibn Jibril said: The people of Samarkand came to Bukhari and asked him to live there. Bukhari agreed and set off. Now that they took 4-5 steps towards their horses, they suddenly slipped and fell. The Imam was brought into the house, and soon he died. The next day, his funeral was read and buried. The smell of musk wafted from his grave for several days. The news of the death of Imam Bukhari reached the then Caliph Ibn Tahir. The Caliph ordered to vilify Amir Khalid ibn Ahmad, turned to his donkey, turned him into a city, and then released him into the desert. In the desert, he was eaten by wild animals. Allah punished the ignorant Amir in this world [12].

'Abd al-Wahid ibn Adham al-Tuwaisi said: "Once I saw in a dream the Messenger of Allah. He also had a teammate with him. The Messenger of Allah, peace and blessings of Allah be upon him, looked away, as if he was waiting for someone. I greeted him and said: «Who are you waiting for, O Messenger of Allah?» Desam. The Messenger of Allah (peace and blessings of Allaah be upon him) replied: «Muhammad ibn Ismail al-Bukhari.» Two or three days later, I heard that Bukhari had died. I asked that the Messenger of Allah died on the day when I had a dream.

Yahya ibn Jafar said: «If I could prolong Bukhari's life, I would save my life.»

Imam Bukhari died on the night of Eid al-Fitr at the beginning of the month of Shawwal, 256 AH. They lived 62 days, less than 13 days.

Imam al-Bukhari began writing books at the age of 20. He has about twenty books, in addition to Al-Ome al-saheh and Al-Adab wal-Mufrad, many of which have not reached us.

Al-Adab al-Mufrad was published in 1889 by Al-Khalili in Bihar, India, twice in Constantine, and in 1930 by Al-Ghaziyah in Cairo.

Al-Adab al-Mufrad contains a number of hadiths and narrations that are not found in the writings of other authors. According to some critical hadith scholars, the hadith isnads in al-Adab al-Mufrad are closer in faith to the hadith isnads in al-Jama al-Saheeh of the author and higher than the hadith isnads in the Six Books [5].

The idea of an ideal man is in harmony with the idea of a spiritually perfect person. It is impossible to reach the level of a perfect person without reaching spiritual perfection. So, striving for spiritual perfection is striving to reach the level of a perfect person. Perfection is achieved throughout life. Three concepts: healthy generation, spiritually mature, perfect person - have a deeper meaning. It follows from this that there is no definite limit and limit in order to be a perfect person. The doctrine and practice of mysticism, which originated in our ancient history and played an important role in the history of the people and the country, is devoted to the theory of the perfect man, his education and upbringing [14].

The perfect man is perfect for us. He possessed all worldly and divine knowledge, his soul was full of absolute spirit, his grace was abundant, and his heart was full of good feelings. The ideal man is the embodiment of all the virtues that humanity desires.

Perfect people are the living conscience of society. People look at them, come to their senses from the futility of the world, look into their hearts, at what they are doing, and repent. The good deeds of perfect people gave people strength and light to their eyes.

In mystical literature, many works have been written about the ideal man. One of these people was Aziz al-Nasafi, who lived in the thirteenth century. Know that the ideal man is someone who has achieved excellence in the following four things: kind words, kind deeds, good morals, and education. A person adorned with these qualities will refrain from lies, hypocrisy and evil deeds, will always live with good intentions and will be ready for good deeds [15].

A person with good qualities can rise to the level of a perfect person. The ideal man is the most perfect, smartest and wisest of people. The ideal man is a noble person who grew out of human society. People achieve perfection in the process of moral and spiritual cleansing.

The sign of perfection is to follow the path of truth and benefit people. The more a person benefits people with his words, deeds, intentions, leads the wicked and sacrifices on the path of truth, the more perfect he will be [1, p.126].

In the history of Muslim oriental morality, there were many pandnoms and folk books about the upbringing and development of a perfect, harmonious person, which served as a guide for human life. Here is some of them. For example, «Nightmare» by Kaykovus, «Gulistan», «Boston» by Saadi, «Statutes of Temur» by Amir Temur, «Bahoriston» by Abdurahmon Jami, «Mahbubul-kulub» by Alisher Navoi, «Ahloki Mukhsiniya» by Hussein Voiz Kashifi and others. Many of these works endow a person with oriental qualities, such as a just king and justice, honesty, purity, purity, straightforwardness, truthfulness, humanity, enlightenment.

The work of Alisher Navoi «Nasoimul muhabbat» lists the qualities of an ideal man, his oriental qualities. These include a great thinker: repentance, satisfaction with an honest piece, earning a living with your profession, observance of Sharia, admitting yourself below everyone, not even being rude towards your children and servants, fluency in the language - being kind, polite, compassionate, being generous, be brave, be meek, be kind, live a contented life, be patient, be faithful, be faithful, not be afraid of martyrdom, etc. [18].

Thus, in the past, a unique code of ethics was developed for the ideal man, and possession of these qualities was considered the dream of every person. Ideas of the ideal man were of great social and moral importance. He served to educate a person in the spirit of honor, goodness and great kindness, and also strengthened loving-kindness, loyalty and devotion. At all times, at all times, he reminded people of their humanity and helped them avoid evil, vile deeds, inappropriate behavior and actions, ensuring the birth of the building of faith and conscience in them [13].

The perfect man is the highest embodiment of faith and conviction, honesty and purity. We should all strive for this. We all know how important faith, honesty and purity, honesty and piety are in the transition of independent Uzbekistan to market relations. Therefore, in the upbringing of spiritually mature people, special attention is paid to the upbringing of our youth as perfect people who love their country and their homeland. "When we talk about an ideal person," writes Islam Karimov, "we mean, first of all, educated, enlightened people with high intelligence, able to think independently and by their behavior who set an example for others" [1, p. .6].

The most important qualities that characterize the level of its formation are: intellectual intelligence, legal excellence, moral maturity, political depth, honest attitude to work, high cultural, spiritual level, professional pride, national and human pride and others.

Linking the above with our current independent life, lifestyle, aspirations of people, especially young people, we can generalize that the following qualities and attributes are included in the traits of an ideal person:

General qualities of an ideal man: charm, beauty, charm, greatness, dignity, poetry, greatness, originality, maturity, seriousness, culture, upbringing, etc.;

The moral qualities of an ideal person are: humanity, friendship, care, zeal, sincerity, humanity, childhood, faith, self-sacrifice, kindness, courtesy, courtesy, forgiveness, hospitality, honesty, truthfulness, piety, piety, hard work, piety. ;

Entrepreneurial qualities: hard work, hard work, hard work, responsibility, honesty, decency, competence, dexterity, resourcefulness, hard work, enterprise, accuracy, thrift, perfection, bad taste, willingness to take risks, etc.;

The qualities of intelligence, perception: intelligence, common sense, calmness, common sense, wisdom, sensitivity, quick wit, resourcefulness, eloquence, critical thinking, courage, efficiency, literacy, curiosity, passion, etc.;

Qualities of persistence: activity, perseverance, speed, enthusiasm, perseverance, resilience, resilience, courage, courage, discipline, seriousness, self-control, self-control, composure, self-affirmation, humility, self-control, etc.

The qualities of passion: arrogance, solemnity, laughter, treasure, confidence in the future, kindness, not cake, nobility, enthusiasm, gentle character, fantasy, shyness, chastity, and so on.

In our opinion, instilling these qualities in young people is important for their upbringing in the spirit of a harmonious, healthy and perfect person.

Great people who grew up on our land, known to the people, perfect people, were scientists who personified a high level of spirituality and enlightenment. Therefore, we can say that in our days there is no other way but the way of national improvement, the way of educating an ideal person, a healthy generation.

Al-Jami al-Sahih of Imam Israil Bukhari for Muslims after the Koran was translated from Arabic into Uzbek.

Imam Israil Bukhari «Al-adab al-mufrad (Masterpieces of Adab)», «Kitab asma is-sikhota» (a book about companions), «Kitab af'al ish-ibad» (a book about the deeds of slaves), «History of Bukhara» (History of Bukhara), «There are many works on ethics, such as Al-Jami al-Sahih (Reliable collection). As pointed out by Imam Bukhari, good morality, purity of food, truthfulness and not betraying your trust - these four qualities were given to you by Allah Almighty. and there is no harm even if you stay away from worldly affairs [19].

Imam Israil Bukhari said: “Avoid unclean things - you will be among people. Do what you love with people and you will be safe. «I entered Aisha's presence. He told me: «Wait, I will pierce my lungs.» I told him that if I tell this story to people, they will think you are greedy. Aisha said, “Well, you know. In hadiths such as “A person who does not wear old clothes will not have new clothes” or “Believers will not suffer at the hands or tongue of a true believer,” the thoughts of the pious about the pious, the prudent about the pious, are of great educational value even today.

There is no doubt that the hadiths of Imam al-Bukhari will certainly become a program for our selfless youth, a harmoniously developed generation that loves their Motherland and its development [15, p.123].

As the great thinker Alisher Navoi said: “If a husband and wife are compatible, there will be wealth and prosperity. From him the decoration of the house and from him the silence of the bride.

Husni gives pleasure to the heart, and kindness feeds the soul. If you are smart, your life will be disciplined and your household items neat and tidy.

... A broken couple is a bitter and hidden terrible disease for both houses. If he is shameless, the heart suffers from this, if he is disobedient, the soul suffers from this. If the tongue is bad, the groom will be hurt. If there is a bad job, a hundred blacks will fall to the ground.

If he is drunk, the wealth of the house will be lost, and if it is spoiled, the house will become a shame ”[3, p.201].

In Islam, a man is entrusted with great responsibilities for managing the family, and therefore he is given authority related to the land [20].

As the head of the family, the man acts as the leader in the family in front of his wife and children. Therefore, the Qur'an says: “Men are masters over their wives. This is because Allah has made some of them better than others, and people spend from their wealth. ”(Surat an-Nisa '4:34)

The rule of duty of a husband to his wife. Ibn 'Umar testified that the hadith about the life of the Prophet Muhammad is described in detail in the book: A man is a promoter for those who live in his house. In turn, a woman also has rights to her husband and children. In other words, each of you is responsible for your seed and your people. ”

According to the Prophet Muhammad, a true Muslim must observe the following rules: 1. He must always treat his wife well. 2. If they (his wife) are not acting very stupidly, they should not be harmed, and if they are in the

wrong position, they can be easily beaten. 3. In no case do anything against a woman. 4. Because a man has a right to his wife and a wife has a right to her husband. 5. Require people who don't like sex to stay out of the house. 6. The wife has the right to require her husband to take care of her and dress her well.

In this regard, the Qur'an says that husbands should live in peace with their wives: "Live in peace with them. Even if you hate them. Indeed, Allah may have done many good deeds in that which you hated" (Quran, Nisa 4:19).

A true Muslim cannot but adhere to the values of Islam. Even when he enters the house, he must first greet his wife and children and wish them all the best. «... Every time you enter houses, greet each other with the greeting of peace from Allah» (Surat al-Nur, 24:61).

Accordingly, a man takes care of his family. Such care imposes certain obligations on the man. In other words, a man is fully responsible for his family and children. Abu Hurayrah testified that one of the hadiths clearly defines the level of a man's responsibility for his family: "From the dinars that you spend on the path of God, that is, from the dinars that you spend on buying slaves, giving alms to the poor, and spending on your wives and children .) The most valuable thing in reward is what you spend on your family. «

The role of a woman in the family is also important, because every Muslim woman must have special qualities: ... She retains her honor and wealth in the absence of her husband: «Women who are obedient in their worship and guard in the absence of their husbands under the auspices of Allah (the wealth and chastity of their husbands) are good wives.» (Surat al-Nisa 4: 34).

He doesn't ask for a divorce for no reason. One of the hadiths says: «Divorce is the most unpleasant thing for Allah (Allah) that is allowed (in Islam)» and «A woman who asks for a divorce for no reason does not even smell of Paradise.»

A woman refrains from harming her husband, always asking her husband's permission to leave the house, to invite guests on other important matters [14, p. 133].

It is a woman's responsibility to raise, nurture and care for a child in infancy. The Prophet (peace and blessings of Allaah be upon him) said: «All your wives who treat their husbands well, have children (if they were born) and always help them meet the needs of their husbands, will enter Paradise ...». This is not only a big, but also a very important task.

The Taj Mahal Mausoleum, built by Shah Jahan on the banks of the Jamna River for his wife Arjumandbonu Beg, is a monument of great human love and devotion. King Jahan died rebuilding these tombs ... His eyes remained open without closing them. Kind, responsible, loyal to their spouses men and women who perfectly keep love in their hearts are an indicator of the level of spiritual maturity without harm.

For Uzbeks, having children, being happy and having no children has always been considered a misfortune. «Children's home market». Even when dealing with children's concerns, parents do it with joy, as with an inner responsibility, with joy mixed with anxiety. As much as their children are worried, parents will never see it as a heavy burden. Sometimes, when they get tired of work or are upset about something, children's noise is too loud ...

Respect for parents, kindness and compassion for them is an important part of human spirituality.

Parents think about the happiness and peace of everyone, not just one child. For this reason, parents try to strengthen the relationship between their children when they are open, as well as improve communication with relatives [11, p. 25].

One of the moral qualities with which children delight their parents is sincerity and honesty. Sometimes the correct word is understood as carelessness. Carelessness is the opposite of honesty and sincerity ... Sincerity is kindness. To do good is not to be grateful. Truthfulness is honesty.

Children should be respected even after the death of a parent.

One should not forget about the duties and responsibilities to parents for a moment.

In conclusion, it is important to pay attention to the following in order to strengthen the family:

- Firstly, if parents pay enough attention to raising their children in a family, this is the first factor in teaching them the essence and ways of building a harmonious family. Only parents who are themselves morally and ethically can guide children on this right path;

- Secondly, parents need to patiently explain to young people the spirituality and traditions that underlie marriage.

For a person, neither the state, nor the kingdom, nor the crown, nothing can compare with the Motherland, the love of the people. The loss of the Motherland is a great misfortune for a person.

Each family reflects social relationships in a unique way. Family relationships have their own aspects in each case. Because this relationship is the result of the interaction of people with a unique spiritual image. Accordingly,

since the influence of the family on the child is specific, specific, the formation of his spiritual and moral image is also unique and inimitable.

Secondly, the child observes the behavior of the parents, over all his life activities. As a result, he begins to perceive himself as a subject of activity, capable of influencing things and events.

Thirdly, the family is a world of unique emotions, in which positive and sometimes negative emotions are concentrated. This is why it is so important to develop the feelings of the child. If the family has a healthy environment based on mutual respect and trust, on a good mood, it is natural that this will have a positive effect on the child's psyche, his feelings.

Fourth, in the family, children are also raised with compassion for others. After all, a child from an early age needs to realize that life is full of joys and sorrows. When parents can instill in their children a first sense of need in society and family, they can enjoy the joy of work, which is an invaluable human quality.

Fifth, the child's participation in the family life of the family is also an important factor in moral education. Because a child's life mostly takes place at home. The culture of communication between family members plays an important role in family education.

The richer the parents are spiritually, the more serious and responsible they will be to their children. Every parent wants to see spiritual and moral qualities in their children.

The preservation and development of the national culture in the family plays an important role. If parents know what requirements our society makes to the family, to the upbringing of the younger generation, moral upbringing will be effective; national Uzbek traditions are used in the process of moral education, taking into account the age characteristics of children; parents are constantly improving their pedagogical knowledge, taking into account the modern achievements of pedagogy and psychology, as well as using the rich cultural heritage of oriental thinkers for family education.

The upbringing of the younger generation in the family based on the parental example, family traditions, family tree, profession, moral and spiritual values, preparing them for family life through the formation of family loyalty, mutual love and respect in their minds gives the expected result. To this end, in order to prepare parents for the educational process, it is advisable to restore and improve the work of leading universities, to include the course «Preparing young people for family life» in the content of general education schools, higher and secondary specialized educational institutions. education. The introduction of the course «Family Psychology and Pedagogy» in all areas of higher and secondary specialized education through a series of booklets and a special magazine «Family», which provides methodological assistance to parents and family education, is a tool for a family revolution. to a model educational institution.

Thus, the duty of every citizen is to preserve the sanctity of the Motherland, to make a great contribution to the development of the people, state, country with a sense of patriotism. Only a person who honestly, purely, selflessly and courageously fulfills this duty can be a true patriot.

Each nation has its own language, spirituality and enlightenment, nature, moral norms, religion, history, literature and art, cultural monuments, unique values, customs, traditions, biological, physiological, psychological characteristics, internal environment, social development, etc. identity of the nation.

Understanding national identity means knowing the content and essence of each nation, people, their history, material wealth, religion, culture, literature, art, moral and spiritual behavior, criteria of behavior, customs and traditions, pride in them and their formation. ... and the power of the need to enrich content, pass it on to future generations, and show it to other peoples.

Awareness of national identity is deep respect and reverence for the family, neighborhood, homeland, parents, relatives, friends, brothers and sisters, people, the nation in which he was born and raised. Their genealogy means perfect knowledge and pride in past generations, their profession, their moral and spiritual values.

Putting the interests of the people and the Motherland above your own interests and, if necessary, sacrificing your life to protect yourself from any enemies and negative influences means raising your identity to a higher level. Nation, family, homeland honor, prestige, dignity, significance, pride - this is an example of self-awareness to protect, unite and fight for him when he is humiliated and oppressed.

Understanding national identity, ensuring the eternity of the nation, protecting its material and spiritual wealth, interests, preserving it like the apple of an eye, encouraging every citizen to consciously unite in unity, ensuring national pride, love, patriotism, loyalty, pride - this is a high sense of humor.

Understanding national identity is far from denying universal values or disrespecting the spiritual and material wealth of another nation. On the contrary, to know the language, religion, material and spiritual values, traditions of other nations and peoples; enriching one's national heritage in form and content based on respect is important for understanding one's identity.

Awareness of national identity is far from nationalism, parochialism. A person who understands himself will never commit betrayal, betrayal, debauchery.

The celebration of national independence has become a turning point in the history of the Uzbek people. Awareness of national identity has risen to the level of state policy.

One of the most recent studies on the work of the scholar, al-Adab al-mufrad, is *The Treasure of Morals* by Sheikh Muhammad Sadiq Muhammad Yusuf. The work begins with an introduction to the biography of Imam Bukhari. Contains information about the work of the scientist, their brief description. The peculiarity of the publication is that it originally presented the original of the work with an Uzbek translation. The translation is followed by a detailed commentary on the text [16].

In 1998, Uzbekistan widely celebrated the Year of Imam Bukhari. In the same year, on the initiative of the head of our state, a memorial complex of the scientist was built in Samarkand with unprecedented speed and majesty. Built on the basis of local national architectural traditions, the complex has become a favorite shrine of our compatriots and foreign guests, especially as a priceless pearl of Islamic culture. Many of our compatriots have made it a tradition to visit this holy place before going on a holy pilgrimage. In the same year, according to the Hijri lunar calendar, the 1225th anniversary of the birth of Imam Bukhari was widely celebrated. In this regard, many events and international scientific conferences have been held, a number of important publications of scientific importance have been published. These include the album «Light from the Depths of Ages», published in Uzbek, Russian, Arabic and English. This album serves as a source of various information about the personality of Imam Bukhari, his rich scientific and spiritual heritage. In this regard, it should be noted that in 1997 the General Editorial Office of Qomus magazine published the royal work of Imam Bukhari «al-Jameh al-sahih» - «Reliable Collection». This work, published in four volumes in the Uzbek language, is one of the greatest achievements of the scientific community, hadith and source studies in Uzbekistan. The book, translated from Arabic by Zokirjon Ismoilov, Muzaffar Nabikhon oglu, Bakhtiyor Nabikhon oglu, Rahmatilla Obidov, Abdullo Abdugani edited by academician Nematilla Ibragimov and Mirzo Kenjabek, became a wonderful gift for the Uzbek reader. In 2008, the two-volume edition of this work was edited by Sheikh Abdulaziz Mansurov. The publication began with an opening speech by the chairman of the Muslim Board of Uzbekistan, Mufti Usmonkhon Alimov. The above publications refer to accurate translations of the works of Imam Bukhari.

In our country, scientific research is being conducted on the study and analysis of the scientist's works. In our country, in particular in Tashkent, a number of dissertations on the scientific heritage of Imam Bukhari have been written and defended. The dissertation of U. Uvatov on the topic «The role of scholars Movarounnahr and Khorasan in the development of hadith studies (Al-Bukhari, Muslim, At-Termizi)» for the degree of Doctor of Historical Sciences in Islamic history and source study [14], «IX» B. Eshondjanov. The dissertation for the degree of candidate of historical sciences on the topic «The role of Imam al-Bukhari in the cultural life of Movarounnahr and the issues of jurisprudence in his work“ Al-Jame al-Sahih ”[18] was successfully completed. defended at the Joint Specialized Council of the Tashkent Islamic University.

Most of Uvatov's dissertation is devoted to Imam Bukhari. The chapter entitled «Imam al-Bukhari - a great scholar of hadiths» analyzes the scientific and spiritual heritage of the scientist, the fact that «al-Jami al-sahih» is the royal work of Bukhari, commentaries on the work in Arabic, as well as various treatises dedicated to him. The study also details the views of scholars from different periods on Imam Bukhari.

In B. Eshondjanov's thesis, Imam Bukhari is also interpreted as a great muhaddis. All of his works are classified and analyzed into three groups. The first of these are historical and biographical works about storytellers, including At-Tarih al-Kabir (Great History), At-Tarih al-Awsat (Middle History) and At-Tarih al-Sagir (Small History). The second group is called the historical and biographical works of the scientist and includes the works of Kitab al-kun (Book of Kun), Kazai al-Sahab and at-Tabiin (Problems of associates and subordinates), Asami al-Sahab. (The names of the comrades). The third group of works by Imam Bukhari is devoted to questions of jurisprudence. These include Al-Qiraa al-Khalf al-Imam (Prayer for the imams), Kitab al-Mabsut (A detailed book on fiqh) and

Kitab al-Ashriba (The book on drinks). The dissertation also highlights the role of Al-Jami al-Sahih in resolving legal issues. The fact that Imam Bukhari established a new school for issuing Sharia rulings based on the Qur'an and hadith has been confirmed by various testimonies, and its importance as a legal and historical monument has been revealed.

So, there are such great beings whose scientific activities, their contribution to human civilization are inscribed in golden letters on the pages of the history of human spirituality. The invaluable works created by them are included in the world treasury as an incomparable gantzina. One of these scholars is Abu Abdullah Muhammad ibn Ismail Bukhari, the sultan of the science of hadith, who glorified the name of our country wearing a rubu mask. His masterpiece «Al-Jam al-Sahih» - «Reliable Collection» - is the second basis of Islamic teachings after the Holy Quran, a unique pearl of the spiritual heritage of mankind, a source «leading to the happiness of both worlds. ... «

Over the twelve centuries of the life of this unique person, his rare works attracted the attention of scientists from different countries, and they also wrote hundreds of works on these topics. One of such important works is a large-scale treatise of the Indian scholar Sheikh Abdussalam al-Mubarakfuri in Arabic called “Sirat al-Imam al-Bukhari” (“The way of life of Imam Bukhari”) [18, p. 29].

Sheikh Abdussalam al-Mubarakfuri is one of the scholars known to the Islamic world for his deep knowledge, and the author of many scientific studies and treatises. Siyrat al-Imam al-Bukhari is the basis of the scientific activity of the scientist. The play tells about the life of Imam Bukhari, his scientific laboratory based on more than one hundred reliable sources. If we look at the content of the work, we can see how comprehensive it is.

Siyrat al-Imam al-Bukhari consists of nine detailed chapters and an introduction. The first chapter is devoted to the life of Imam Bukhari, his genealogy, the scientific environment in which he was formed, and the representatives of his scientific school - his followers. The city of Bukhara, the birthplace of the scientist, also contains detailed information about such great scientists and teachers as Suleiman ibn Harb, Ismail ibn Abu Uvays, Abu Musab ibn Abu Bakr al-Zuhri, Abdon ibn Usman al-Marwazi, who made a great contribution to his formation. like the great muhaddith. It is noteworthy that the author finds information about Imam Bukhari from ancient sources and cites them as evidence. It clarifies many questions about the scientist of interest to the scientific community. The second chapter, devoted to the scientific legacy of Imam Bukhari, presents the existing writings of the Muhaddis and their brief descriptions. Abdussalam al-Mubarakfuri, who conducted an extensive study of the works of Imam Bukhari, singles out 24 works of the scientist and gives very interesting information about them. The third chapter of the work is devoted to Al-Jama al-Sahih, which discusses the reasons for the creation of the collection, the history of its creation, the superiority of this work over similar works. It is known that since ancient times in the countries of the East, at different times, many scientists have developed a tradition to comment on and leave in the fields important scientific works, such as Al-Jome al-Sahih. In keeping with this tradition, Al-Jam al-Sahih has famous commentaries and margins in Arabic, Persian, Urdu and other languages. In his book, Abdussalam al-Mubarakfuri quotes 107 commentaries and fields in Arabic, 38 in Persian and Urdu and gives a summary of them. The fifth chapter of the work is devoted to one of the most important issues - Sahih al-Bukhari. It is known that some authors were wrong about Saheeh al-Bukhari, and opinions about them are given in the sources. Abdussalam al-Mubarakfuri raised similar objections by the authors and presented his arguments and opinions against them. The next chapter of the work is called «Al-Akid and Ilm al-Kalam». It is known that Imam Bukhari was recognized not only as a great scholar of hadith, but also as a mature jurist and mutakallim. This is due to the fact that the scientist's works contain a set of necessary knowledge on jurisprudence and aqida, which are important components of Islamic sciences. Therefore, Abdussalam al-Mubarakfuri tried to reveal his legal and Mutakallim scientific aspects based on the works of Imam Bukhari. The next eighth chapter is devoted to hadith and the sciences of hadith. It speaks of the necessity and responsibility of the science of hadith, as well as the great responsibility assigned to muhaddithin. The ninth chapter is called «Fiqh of Imam Bukhari». In it, Imam Bukhari is recognized as a mature teacher of jurisprudence. It also provides detailed information on the responsibilities of jurisprudence and how to resolve legal issues [10].

Sheikh Abdussalom al-Mubarakfuri concludes with a big introduction. At the end, the disciples of Imam Bukhari, Imam Muslim ibn al-Hajjaj, Imam Abu Isa al-Termizi, Imam al-Nasai, al-Firabri, Imam ad-Darimi, Salih ibn Muhammad Jazar, Imam Muhammad ibn Nasr al-Aarwazi, Imam al-Razi, Imam Ibrahim al-Harabi, al-Hafiz al-Kabir Abu Bakr ibn Abu Asim, Ibn Khuzaimah, Abu Jafar Muhammad ibn Abu Khatam al-Varrak, Hussein ibn Ismail al-Muham Life and scientific heritage of Ibrahim-ibn Nasafi information about The book ends with a series of discipleship of the author and his report to Imam al-Muhaddithin [15, p. 124].

Apparently, Sheikh Abdussalam al-Mubarakfuri has collected detailed information about Imam Bukhari. This information is distinguished by its scientific base, the reliability of the sources. The author consistently sets out all the information about Imam Bukhari. In our country, especially during the years of independence, under the leadership of President Islam Karimov, centuries-old work has been done to study the personality of Imam Bukhari, his unique works and familiarize our people with them. In particular, the unattended tomb of Imam Bukhari has been converted into a large luxury complex. This complex has become a favorite place of pilgrimage not only for our compatriots, but also for foreign guests. In Uzbekistan, the scientist's birthday was widely celebrated at the international level. It was during the years of independence that a large-scale study of the scientific heritage of Imam Bukhari took place. Another of them was the opening by the President of the International Center of Imam Bukhari in 2008 in the ancient city of Samarkand. This center, which is a hotbed of knowledge and enlightenment, conducts the study of the scientific heritage of our ancestors, in particular Imam Bukhari.

Siyrat al-Imam al-Bukhari, written by Sheikh Abdussal al-Mubarakfuri, was studied for many years by a hardworking person, mature orientalist, doctor of historical sciences, professor Ubaidullah Uvatov, translated into Uzbek and published in 2008 Tashkent Islamic University - Published in large numbers by the printing house called «Imam al-Bukhari». Translation of the work into Uzbek is simple and free. Undoubtedly, we hope that this translation will make a special contribution to the science of Bukhara and become a favorite work of Uzbek readers. The heritage of our ancestors is also studied in the «Hadith Studies» department of the Islamic Studies Research Center of the Tashkent Islamic University. An international center has been established in Samarkand.

The results of the latest research show that Al-Jam al-Sahih by Imam Bukhari contains about 150 commentaries, fields and quotes in different languages of the world. Different peoples professing Islam at different times interpreted the work in their native languages. Thus, we can say that the Uzbek theologians, Islamic scholars and source researchers are faced with an important and urgent task, such as the creation of a modern interpretation of Al-Jame al-Sahih [15, p. 3].

Hashid ibn Ismail ibn Isa al-Shashi al-Ghazal (d. 875), one of the famous muhaddisins from Shash (Tashkent), wrote in one of his works: we wrote, but al-Bukhari just listened without composing anything. Sixteen days later, he asked us, «I think you have written many hadiths, so show me what you wrote.» If we count the hadiths that we have written, we have recorded over fifteen thousand hadiths. Bukhari recounted them all one by one, and we even heard from the teachers and corrected some mistakes in the hadiths we wrote down, memorizing them. «

A scholar named Muhammad ibn al-Azhar al-Sijistani said: «I attended the scientific classes of Suleiman ibn Harb (d. 839). Muhammad al-Bukhari listened to hadith with us, but never wrote. Then one. disciples got angry. The teachers asked, «Why doesn't Muhammad write at all?» The teacher replied: «He writes from memory when he returns to his homeland, to Bukhara.»

Abdullah ibn Adi ibn Abdullah ibn Muhammad ibn Mubarak al-Jurjani (also known as Ibn al-Qattan) narrated: «I heard this story from some Baghdad mashaiks:» Once when Muhammad al-Bukhari came to Baghdad, this news, stopped somewhere and decided to check the memorization of the power of al-Bukhari. To this end, they separated one hundred hadiths from various hadiths, completely changed their texts and narrators, replaced one category of hadith narrators with completely different texts, and another category of texts with completely different narrators, and distributed this hundred hadith among ten people. and ten each. At a scientific meeting, Imam al-Bukhari finished his speech on the new hadiths that he had collected, and when the Q&A session began, he instructed them to ask Muhammad al-Bukhari questions about these specially prepared hadiths. When the time came for a scientific meeting agreed with Imam al-Bukhari, when the members of the meeting calmed down and the meeting began, when one of ten specially trained people stood up and asked him about one of the ten hadiths, Imam al-Bukhari said: I do not know. « Then he asked al-Bukhari about the rest of the hadiths, and al-Bukhari replied: «I do not know such a hadith.» Some of the scholars who attended the meeting and were aware of this looked at each other and whispered, «O child, you felt this.» Those who did not know the essence of the matter said that Imam al-Bukhari knew little. , ability and memory ... began to be blamed. Then the second man stood up and asked about one of those completely changed hadiths, to which Imam al-Bukhari replied, «I do not know such a hadith.» When asked about other hadiths, he replied, «I do not know such a hadith.» When asked about ten hadith in a row, al-Bukhari replied: «I do not know such a hadith.» Then the third, fourth and others also asked questions about these changed hadiths, and Imam al-Bukhari answered in the same way each time: «I do not know such a hadith.» Imam al-Bukhari, who was convinced that ten trained men asked questions, looked at the first questioner and said: he answered the hadiths one by one in detail. The entire congregation gathered at the scientific meeting admired the strength of Imam al-Bukhari, praised his virtue, praised and praised [15, p.14].

4. Conclusion

For twelve centuries, the sacred names of Imam Bukhari were mentioned and revered by the people of the world as one of the greatest scientists in the world. Therefore, it is a great honor and great responsibility for us to be worthy heirs of such a great generation, who glorified the name of our country throughout the world.

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