



THE PEDAGOGICAL ROLE OF IMAM AL-BUKHARY'S WORKS IN CHILD DEVELOPMENT

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Abstract

Abu Abdullah Muhammad Ishmael the son of Abraham the son of Mugyra the son of Bardizbah al-Bukhari was born in Bucharest on Friday, July 20, 1944. The exact date of Imam al-Buxorah's birth has reached our day and date by his father. Muarrix reports that Imam al-Bukhari's father was among the saxophones of that era and among the great scholars of that era. Bucharest themselves wrote about their father: "He had seen Hammod the son of Zand had two supports with Ibn Mubarak."[[(1) He heard and talked about "Moab ibni Anas," one of the believers of that era. The fact that his father demanded knowledge can be found in the words of al-Bukhari. His father's library contained a number of books with the words of the scrolls. Al-Bukhari was one of the rabbis of his father, Ishmael.

Kalit sɔ'zlar: Roviylar, Rabboniy, ustozlari,

When he was a clean man and died, he said, "There is no dirham forbidden or suspicious in the world that belongs to me." [2]. Imam al-Bukhari said that man would be truthful because of the death of his death. Therefore, the fact that there is knowledge in the family, that there is piety in the family, and, most importantly, that he cared for his family with a clean luqma will certainly not affect the child. Imam al-Bukhari was orphaned by his father when he was a young man, and his father's above words show that he had taken his family into a clean state. Al-Bukhari stayed with his mother and brother Ahmad. Imam al-Bukhari's mother was also a devout, noble, and wise woman with all kinds of carrots. She was known among the people as a pure woman who prayed to God and prayed constantly, and it is well-known that when al-Bukhari was a young man, her eyes were dazzled and she could not see.



When his mother saw that his child was in a state of shock, he prayed desperately for his child to return his eyes from Allah. But the doctors can't find a cure for it. But his mother's righteousness, the abundance of prayer, the love for his child, the healing of the child, and the hope of God's miracle paid off. One day his mother falls asleep while praying. Then they will dream of Abraham. The man said: "O woman, God will return your eyes to your hand for many prayers." We can see how strong the mother's prayer is. With the miracle of God's will, Ishmael al-Bukhari's eyes began to see again. In addition, God has given Imam al-Bukhari the ability to acquire sharp intellect and strength. When he reached the age of 9, they fully remembered the Qur'an. His mother was very satisfied that his child's eyes had returned and that God had given him his own characteristics and blessings. He spent the rest of his wealth from his mate on the knowledge of the Pharisee. Imam learned from Ad-Esther in Bucharest.

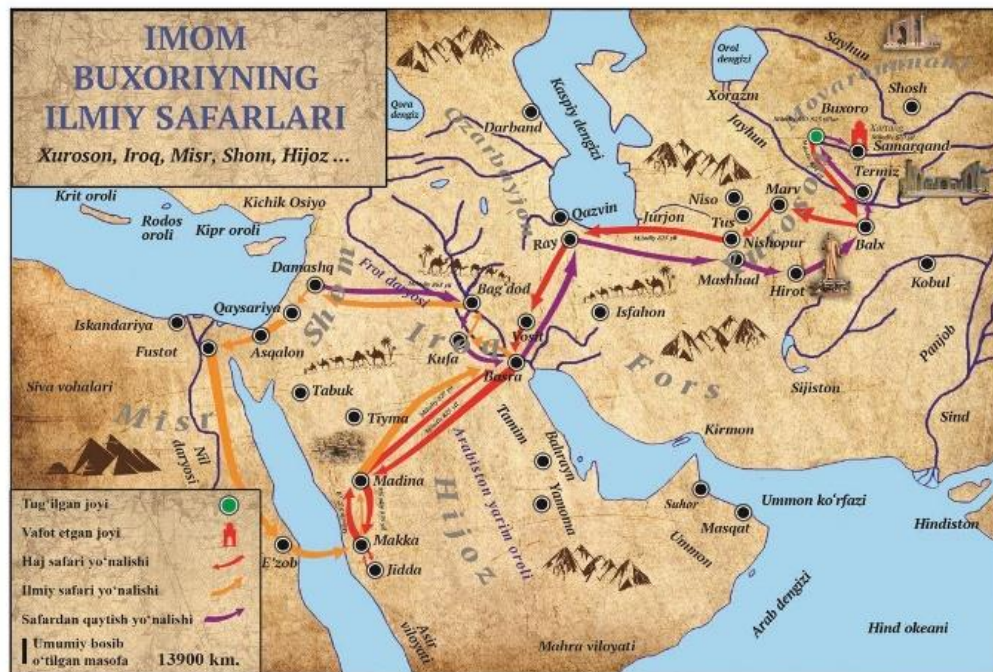
ADABIOTICS ASSAY

Abu Abdullah Muhammad ibn Joseph Matar ibn Salih al-Firabriyah (845-932) said: "The sheet of Imam al-Bukhari (845-932) Muhammad the son of Abu Hotam always said with my own ears: "When I was in the blessing (in the indigenous school), God inspired me to remember events." Then I asked her: 'How old were you then?' The teacher says: "I was ten years old or even younger. Then, after finishing the blessing and finishing abroad, I began to learn from the teacher ad-Esther and others about the events. One day, during class, the teacher said: "Sufyon recounted the story of Abu az-Zubayr, and Az-Zubayr was from Abraham." So I said, 'Abu az-Zubayr never recounted from Abraham,' and the teacher rebuked me at that time. I said to him, 'Look at the original source if you have it in your hand.' When the teacher enters the room and returns, they say: 'Son of man, what will be the truth in it?' I said, "Az-Zubayr actually recounted the story of A·bim'e·lech the son of A·bim'e·lech, and he recounted the story of Abraham." So the teacher took his pen and fixed what he had written and looked at me and said: 'You are right.' Someone asked him: 'How old are you at that time?' They replied: "I was 11 years old at that time." [3] He was bestowed on him by God a great grace. This is evident in the fact that at the age of 11, his teacher corrected The Watchtower's mistakes.



"In his father's dining room, Abu Hafs listened to the Book of Jome by Sufyon from Ahmad ibn Hafs. Abu Hafs had made a mistake in one letter, he returned. The second time he had made a mistake, he returned it again. The third time he had made a mistake, he returned it again. He stood quietly for a while and said, "Who is this?" They said, "Ibn Ishmael the son of Abraham the son of Bardazba." "That's right. Remember! "One day he will grow up to be a great man," Abu Hafs said. Imam al-Buxorah spent such grace in the way of knowledge. In this context is al-Jome as-Sahih, which is recognized in the Qur'an as the second subsequent religious source. In the days of Al-Buxorah, our great-grandfather Ishmael al-Bukhari was born, and there was no such thing as threats to the circumcision of the blessed words of our Prophet Muhammad Muhammad. He wrote his book Al-Jome as-Sahih. There are two types of information about the writing of this poem. One of them recounts on behalf of the scholar Abraham the son of Ma'sha'drach, Me'shach and A·bed'ne·go: "One day we were with Isaac the son of Rohavi. Then they said, "Why did any of you gather the events of Salam (peace and blessings be upon him) in a short book?" This statement settled deeply in my heart, and from then on I began to write my poem Al Jomi as Sahihi." A notable feature of this incident is that his teachers insisted on the word "muxtasar" (short). Imam Bukhari's words: "I have written a book consisting of scriptures and have not stretched out" and "I have compiled it from six hundred thousand events" are also proof that it was in need. The second thought cited by historian An-Nebuchadnezzar is interpreted as follows: The story of Muhammad the son of Solomon the son of Foris: I have heard the Lord of Imam al-Bukhari say: "I have seen the Prophet in my dream, so that I may stand before him, and I will drive him away from the Sharif with the e lpig in my hand. When I asked those who told me the interpretation of the dream about this incident, they said, "You are lying from the Apostle." At the age of 16, imam al-Bukhari embarked on a pilgrimage with his mother and brother Ahmad. After the pilgrimage, his mother and brother returned to Bucharest, where they stayed. The worlds say that 1% of success is given by "inspiration" and taolo taolo. The hard work, jealousy, patience, and maturity that 99% of the gogans have done to a slave. His memory was strong. He remembered if he was a scientist or not. Al-Bukhari worked on himself. One of Bucharest's companions, n, says:

"Once he had to spend the night in the same room as the man. He would get up at night and write a candle in the book for a while and lie down again, and a little more time later he would stand up and burn the candle again and write his books. I know they stood 18 times this day." Hard work, hard work, main maturity. Muhammad ibni Hotam says: " I witness him getting up from 15 to 20 mattresses a night and lighting a lamp. Imam al-Bukhari was in desperate



demand of knowledge, and went to many territories and countries and sought knowledge, and paid great attention to the reliability of their rabbis' events in perfecting the Book of Al-Jome as-Sahih. Imam al-Bukhari learns from a man named Abdullah the son of Yazid al-Muqriyah in Mecca. Then they gathered events from such people as Tajikistan, Baghdad, Hijaz, Basra, Kufa, Shammah, and Egypt.

Here's a brief description of the areas where Imam al-Bukhari went:

On this map, we can see that Imam al-Bukhari wandered some 14,000 km (14,000 km) in search of knowledge.

2 times: went to Egypt-Shammah-Mesopotamia; 4 times: Basraga; Lived in Hijaz for 6 years; I can't remember how many times I went to Bogotá-Kufa (8 times). He taught in Nishapur from 863-868 B.C.E.



Among them were Ahmad ibn Abdullah ibn Hanafi of Herod, and Ahmad ibn Hanbal in Baghdad, one of the four pilgrims of Islam, imam al-Bukhari, who went to many places and talked to the teachers and the great people of that era. He wrote "Al Jome as Sahih" for 16 years. The collection consists of 7,275 incidents, including a repeat of the number of reliable events included in al-Buxorah's work, and 4,000 events without repeating it. Imam al-Buxorah was very faithful and faithful, and he was very interested in writing his own books, b dead. The book of Al-Jomiyah as Sahih was written in front of the graves of our Prophet, and before they wrote each incident, they persevered and prayed for two missiles and then entered it.

DISCUSSION AND RESULTS

According to sources, while living in Baghdad, he wrote a book on dark nights with candlelight and the light of the moon. When he remembered it at night, he would immediately turn on the candle and put that idea down on paper. The books of Imam al-Buxorah and the maturity of knowledge have spread throughout the Muslim world. Many people gathered for their talks. He had a lot of disciples. In Baghdad, too, he had thousands of disciples. Abu Ali Salih the son of Muhammad Bogotá says: "Muhammad the son of Iwasa member of the Governing Body of Jehovah's Witnesses. Men was delivering his spelling in people. More than 20,000 people were gathered at his meeting." This way of life of al-Buxorah, a believer who has not easily achieved this level, is a great example for us Muslims. He has more than 20 works, and in his essay "Al-Adab al-Mufrad" after his book Al-Jomiy as Sahih, he calls for morality and respect for his parents in the first place. These books, words, and reprimands of the imam can be seen not only in words but also in their actions. Abdullah ibni Muhammad as-Sorif says: "I was in bucharest houses, and a young man passed by Bucharest. Imam had ink in his hand. As he passed, he touched Bucharest. Suddenly, the mother hen gives atremulous, high-pitched warning call and stretching to the horizon. He returns and says, 'What can I do if there is no other way ' So the imam became angry and raised his hand, but he put his hand down, overcame his anger, and caught himself. Then he said, "You're free." So I looked at the imam and said, 'Will you be released if he makes you angry ' So he says: 'I was angry with him, and I defeated him by freeing him. I have pleased myself with what I have done."



They said. Here is greatness, here's the supreme gentleness, here's the manifestation of science. The great writer Abu Jesus says: "When Imam al-Bukhari began to be recognized among the hands, Abdullah the son of Munir believes: 'O Abu Abdullah God created you as the accla allies of this people.' At-Zarephath also states: "God created all his will as a blessing." Historian Shamsuddin az-Zahabiyah recounts: "Holid the son of Ishmael said: "There was often disagreement in our opinion with al-Bukhari about the torches of Basra. At that point, he was a teenage boy, and he did not write down the events. The students would speak without leaving it in peace. 16 days later you are wasting your time, they said. So The Imam Bucharest said to them: "You have heard a lot of events and written them down, and you will show me how many events you have written." We calculated that we had written more than fifteen thousand cases. Al-Bukhari remembered them all, and we even corrected the mistakes in many of the events we wrote based on what he foretordered." Olympus Muhammad ibn al-Azhar as-Sijistoniya said: "We learned from Solomon the son of Harab the knowledge of events. Al-Bukhari heard the story with us, but he did not write a secret. Why doesn't he write? Those who asked replied: "When his land returns to Bucharest, he remembers it." A unique abilities and talents from protection, intellect, and thinking were bestowed on Imam al-Buxorah, who was even honored and respected by his teachers, and many writers were also embarrassed and surprised to teach in his presence. In this regard, Fath the son of Noah an-Naysobury said: "When I was present in the lesson of Ali the son of al-Madii, I saw Muhammad al-Bukhari sitting on his right. When the teacher mentioned every incident, he would pay his respects and turn to al-Bukhari." Speaking of Imam al-Bukhari, there is a lot of information. Al-Bukhari said to his companion, At-Zarephath: "The profit I have seen from you is greater than what you have benefited from me." [4] This shows that the imam was humble. He respected his teacher and companion al-Bukhari all his life and was loyal to him. According to Arab historian At-Zarephath, he was deeply saddened by the loyalty of his teacher and "even blinded by a lot of tears, and he lived blindfolded for many years." [5]

Upon returning from the journey, Imam al-Bukhari is busy teaching many of his disciples and nobles the knowledge of events in his native Bucharest.



The relationship of Holid the son of Ahmad az-Zuhaliyah and al-Bukhari, the emperor of Bucharest, will be broken. Therefore, the commander demands that the scholar come to him and teach his child the Books of Al-Jome'as-Sahih and At-Ta'rix. But al-Bukhari said: "I despise knowledge, and I do not take it to the door of the authorities, and whoever needs knowledge, let him look for it himself. But on the Day of Resurrection God will take me out because he has spent it on the floods, not hiding knowledge." At the request of the commander, the imam only wants his child to provide this knowledge. The imam, on the other hand, tells the whole congregation that somewhere he is the same, without separating people. He does not like the answer to the commander, and he goes into the words of the conspirators and the slanderers and orders al-Bukhari to leave the city. Thereafter, al-Bukhari traveled to Samaria, where he died at the age of 60 for 256 years, after living in hartang with his disciples and relatives.

Imam Bukhari said: "Stay away from doing evil to men. This is a charity for yourself.' That is, whoever benefits others is the best of men. Islam does not like a man to be selfish and to act only in his own interests. God appreciates his self-sacrificing, sincere, and needy servants for others[6]. There is also a deep meaning in saying, "Imam al-Buxorah would have been a miracle if he had been one of the scrolls," but he is known as a miracle of the Most High God, even if he were one of the suicidal ones. In the way of science, poverty, self-sufficiency, and intellect have brought unprecedented glory to Imam al-Bukhari, who is one of the greatest ancestors of the Islamic world. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. Many writers unanimously supported this idea. Imam al-Buxorah argues that a man who has three qualities in Islam has perfected his faith, his thoughts, his will, and all his prayers.

(a) Be gracious and fair to their people.

(b) Greet anyone in any case, whether rich or poor, like the Muslim people.

(c) He has emphasized charitable giving in the way of God to those who are on the train and the poor, even though they are poor. Historians have also reported on the number of teachers of Imam al-Bukhari. According to scholar Muhammad ibn Abu Hotam, in one of his conversations, imam al-Buxorah himself quoted him as saying, "I have written from one thousand eighty sheikhs."



Muhammad iten Isaac the son of Manda al-Isfahaniyah, a isfahan scholar who lived in the tenth century B.C.E., created a special work about the teachers of Imam al-Bukhari and named them in alphabetical order. In fact, the names of the imam's teachers were numerous. First of all, respect for a teacher is hoped that a patient person will achieve maturity. Today, teachers and parents need to instill in our children the deep hearts, minds, and spirituality of Islam and secular knowledge. Some children like to ask the teacher for information. It is necessary to work hard with children and give them insights. That's where Robin Sharma has a saying: "The person asking may seem like a fool for 5 minutes. But whoever does not ask will continue to be stupid.' In the meantime, Imam Moab said to the ruler of Abbasid: "Science will be visited. Science will not visit." At the same time, you understand that perfection can be achieved only by seeking knowledge and enlightenment. Perfection, on the other hand, requires tireless work. You know that you can only melt by working on yourself, strengthening and improving your knowledge. As mentioned earlier, when we return to Imam Al-Bukhari, it is said that a person should greet him like a Muslim. (Matthew 24:14; 28:19, 20) Today, we believe that it is appropriate to instill more and more in the upbringing of our people in the family, in the neighborhood, in the education system, in all aspects of humanity's work. Simply greeting seems like a morality that has raised the level of Muslimism in Islam. Greetings in psychology encompass the human concept and psychology of the mind. Greetings psychologically: (a) Greetings to an angry, aggressive person decrease by one point. In a person's psychological state, he prevents the gravity that arises in the body and spirit process.

(b) Greetings in the conflict between parents and sons in an interpersonal relationship in the family stop to some extent the love, respect, psychological depression, and intentions of the heart. Religion and psychology are always incompatible with mankind in one direction.

CONCLUSION

(1) Properly organize students to provide insights into our Religion by parents and teachers.



(2) I consider it appropriate to make more use of the wisdom of Imam Al-Buxorah, Alisher Navajo, Ahmad Yassavi, and Goliath in the textbooks of the education system. To illustrate: Imagine that a man who is walking on a traffic suddenly finds that it becomes two diverging paths. Created by scribes and recognized as reliable sources, al-Kutub as-sitta (Six Books) consists of: 1. Written by Abu Abdullah Muhammad ibn Ishmael al-Bukhari, al-Jome's as-Sahih his book.

2. The book As-Sahih, written by Imam Muslim an-Nishopuriy (Imam Muslim ibn al-Hajj).

3. "Sunnan", written by Imam ibn Mojja.

4. The book Sunnan, written by Imam Abu David Solomon-Sijistoniya.

5. The book Aj-jami al-Kabir, written by Imam Muhammad the son of Jesus at-Zarephath.

6. "Sunnan", written by Ahmad an-Nasoiyah.

These six works are convincing. Some scholars also add imams, imam Moab's "muvattosi" and imam Ahmad 'musnadini'. For example, Imam Ishmael al-Bukhari said: "Good morality, the purity of food, honesty and failure to betray security - if God has given you these four qualities, there is no harm, even if you have lost your secular affairs."

☑ Qachon gapirishni bilishingiz - tarbiyadir.

Listening to a person speaking is morality.

♪ It is decent not to have anyone speaking .

But the fact that you do not confirm the words of everyone who speaks is zukkolik! I found it impossible to conclude with the words of our first presenter, I.A. Abdurahman. "As I address our young people, I always say to them, 'We must be proud and proud of our great ancestors.' At the same time, he said, "It's not enough just to be proud, let's contribute to this precious heritage, just like them!" I repeat that".

ADABIYOTLAR:

1. Imam al-Bukhari. Historical Kabir.

2. Published by Jehovah's Witnesses but now out of print. Tashkent: 2019

3. (Bucharest, 2518) 1001 Events on 1001 Topics (with comments and applications) – Uzbekistan, NMIU, 2020

4. A. Almighty. Stars of manaviyat. Tashkent: 1999.



5. Arab historian Shamsuddin az-Zahabi's essay "Tazkirat ul-Hufoz"
6. Great paintings, allies. Book 1, - Tashkent, Science, 1995
7. International Islamic Academy of Uzbekistan Volume 3 | IIAU Conference 1 | 2022
8. Google Scholar indexed Scientific-Theoretical and Practical Issues of DOI: 10.24412/2181-1385-2022-02-280-282
9. "High spirituality is an unbearable force." I. Abdurahman
10. Islam Trump's "Achievements and Marks achieved by Uzbekistan are a sign of the path of reforms we have chosen" published by Jehovah's Witnesses in Tashkent: 2015.