

Muhammad Ismail Al-Bukhari and Abu Nasr The Moral Significance of Al-Farabi's Heritage

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Abstract. The article is devoted to the issue of moral education in the works of our great ancestors Muhammad Ismail al-Bukhari and Abu Nasr al-Farabi, and the ideas and recommendations about the idea of a perfect person are expressed in it.

Keywords: Man, mind, education, morals, education, goodness, humanity, creativity, solidarity, historical heritage, peace, development, prosperity.

I. INTRODUCTION

From the day of birth, the child lives in a family environment. A child's morals are formed under the influence of family traditions, values, customs. Most importantly, he understands, feels and assimilates 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, modesty, hard work, kindness and other such high human qualities are first of all settled in the family.

Parents have obligations to their children, debts that have been handed down from ancestors to generations. Representatives of religious households know this well. If you ask them about it, they will list this duty as follows:

- give a good name;
- leave it in the hands of a good teacher and learn it;
- making it scientific, professional;
- making the head double and homely.

Universal values serve for the spiritual development of young people. As a result, they will have the opportunity to fully demonstrate the acquired knowledge and skills in their activities, in the way of the development of our society. Of course, the spiritual heritage of our people is of great importance in positively solving this noble task. For this reason, special attention is always paid to the restoration, study and application of our spiritual heritage.

II. LITERATURE REVIEW

The scientific and spiritual heritage of the thinkers of Central Asia who lived in the 9th-10th centuries serves as an important source in the education of mature and morally pure people even in the 21st century. It is a matter of pride and honor for the Uzbek people that their heritage is honored and studied with great respect not only in Uzbekistan, but also in the whole world.

"History of Islam" for students in Saudi Arabia[1] The mention of the names of our compatriots such as Muhammad Ismail al-Bukhari, Muhammad Musa al-Khorazmi, Abu Rayhan Beruni, Abu Ali Ibn Sina among the scholars who contributed to Arab science in the middle ages in his book shows how priceless the spiritual heritage they left is.

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

"As much as Imam al-Bukhari was able to accumulate knowledge, he was also able to gather wealth from the halal world," said one of his students, Ahmad Ibn Hafs, and quoted the following words of the Prophet as an example: "I do not know that any dubious dirham was mixed with my accumulated wealth"[2].

Muhammad Ismail al-Bukhari's works promote not only religious knowledge, but also morals and high human qualities. In particular, in the work "Al-Jami' al-Sahih" the virtues of knowledge, manners, dressing, eating food, dealing with people are widely covered. In this work, among the human qualities that encourage people to be morally pure, kindness, generosity, open volunteering, attention to parents, respect for elders, care for children and relatives, kindness to the poor and needy, love for the country, glorification of work and profession, honesty, qualities such as purity, mutual friendship, and peaceful living are highly valued.

Allama believed that knowledge is a factor that represents the criterion of a person's spiritual maturity, moral purity, scope of thinking and the breadth of his worldview. In this regard, it is written in his work "Al-adab al-mufrad": "Whoever steps forward seeking knowledge, may Allah make the path to Paradise easy for him. Knowledge can be achieved by not acquiring knowledge.[3]

III. ANALYSIS AND RESULTS

Most of the hadiths reflected in the works of Muhammad Ismail al-Bukhari are considered universal value and embody the traditions and advice of our ancestors. This represents their importance in the education of the young generation.

The experience of our people in the field of education has been formed and developed over the centuries and has become a tradition. The custom of being proud of the courage and achievements of ancestors, respecting them and following their advice is widespread among our people. This situation also increases the educational possibilities of the spiritual heritage of ancestors.

In this regard, "Many aspects of Islamic morality are considered valuable because they are in accordance with reason. This value goes beyond the scope of Islam and has a universal meaning. "Religious sources as religious values have served as an important tool in the spiritual and moral upbringing of children in the family, and today their value and educational influence is increasing even more under the conditions of a sharp change in the attitude of the state to religion," said pedagogue scientist M. Inomova.[4]

The core of many hadiths in the works of Imam al-Bukhari are exhortations, that is, invitations to goodness and virtue, instructions to refrain from evil and oppression. For example, in the work "Al-Jami' al-Sahih" it is said: "He who does not hurt others with his hands and tongue is a Muslim." [5] Not only among the Uzbek people, but also among the peoples of Central Asia, the name "Muslim" is distinguished by its positive meaning, that is, a Muslim is considered a person free from evil in people's imagination. Therefore, in order to have such a positive name, it is necessary to fulfill the conditions reflected in the hadith. In order not to harm people by hand, one should not do anything that harms others. In order not to cause harm with one's tongue, one should guard one's tongue from false, slanderous, insulting and bad words.

In the hadiths collected by Muhammad Ismail al-Bukhari, it is repeatedly emphasized that it is the duty of every child to take care of parents, honor them, respect them, and fulfill their rights. Disobeying them is a great sin. It is not for nothing that the expressions "Father is pleased, God is pleased" and "Paradise is under the feet of your mothers" are widely used among our people. Nowadays, along with scientific and technical and cultural achievements, cases of inappropriate treatment of parents alien to our people are unfortunately being observed. In order to prevent this negative situation, it is necessary to make extensive use of the possibility of hadiths.

In the works of Muhammad Ismail al-Bukhari, it is mentioned that all mankind is created from one pair and it is repeatedly emphasized that all human beings are brothers, sisters, brothers and sisters. This, in turn, encourages people to moral virtues such as mutual friendship, harmony, cooperation, kindness and help.

In the works "Al-Jami' as-Sahih" and "Al-adab al-mufrad" moral qualities such as goodness, chastity, patience, contentment, and gratitude are glorified among human qualities, extravagance, covetousness, greed, lust for air, indulgence in sensual feelings, avarice. , vices such as ignorance are condemned.

In the teachings of Muhammad Ismail al-Bukhari, the issue of women and respect for them has a special place. It was emphasized that women, first of all, deserve respect as dignified mothers. Alloma also showed that they are thirsty for attention and love and are as delicate as a sprout.

Muhammad Ismail al-Bukhari's writings contain a number of thoughts and advices on the global problems of our time and century, such as peacekeeping, ecology, and human health, in addition to moral issues. For example, "The root of a Muslim is corruption, and the root of war is disbelief", "Do not dream of conflict, even with the enemy", "Eat and drink, only do not waste", "The Most High is pure, he loves purity, He is clean, he loves cleanliness, He is open-minded, loves openness. Keep your doors clean!" and others.

If such hadiths that call for goodness and goodness are conveyed to the minds and hearts of young people and if these advices are strictly followed in the future, the global problems listed above would be solved.

As mentioned above, the works of Abu Nasr al-Farabi are considered a very valuable spiritual heritage for the education of a mature generation. In his creations, the idea of humanitarianism is interpreted scientifically and philosophically. Alloma emphasized that moral characteristics are formed in a person not only through traditions, but also through science and education. According to him, education is necessary for a person to know nature and its phenomena, to be able to use natural resources correctly, to have a correct relationship with people in the community, to study the internal procedures of the society and strictly follow them.

Abu Nasr al-Farabi paid special attention to two factors that occupy the main place in the spiritual life of a person. These are:

1. Mind;
2. Ethics.

It is stated in the scientist's works that a person should be mature and perfect both intellectually and morally, and that one of the main tasks of education is to prepare a mature generation that can fully meet the demands of society and ensure peace and well-being. In this process, education must be focused on a specific goal. Alloma also noted that a person cannot achieve perfection and happiness on his own, he always needs the help and support

of others.

Abu Nasr al-Farabi is considered to be the first scholar in the Muslim world to scientifically define the terms education and training. Based on these definitions:

The word "education" means giving a person theoretical knowledge based on teaching and explanation;

Education is teaching to use theoretical knowledge in practice.

According to the teachings of Abu Nasr al-Farabi, before starting the education process, it is necessary to study the personal characteristics of the students. After all, it is impossible to achieve the expected result without knowing exactly the desire, free will, positive and negative aspects, characteristics, and capabilities of a person.

Alloma expressed his opinion about the method of learning knowledge in his work entitled "On the Attainment of Happiness". He said that knowledge that needs to be known is learned first. This is the science of the foundations of the universe. After studying it, it is necessary to study nature. After that, it is necessary to learn knowledge about living nature, plants and animals, - he says.

In the works of Abu Nasr al-Farabi, it is said that with the help of education, a person acquires spiritual and moral qualities, moral standards and profession. Alloma "put forward the idea of the need to use methods of encouragement, habituation, and coercion in education". These methods, in turn, were supposed to serve to educate a morally pure and perfect generation in Abu Nasr al-Farabi's "society of virtuous people".

IV. CONCLUSIONS

In general, Abu Nasr al-Farabi's ideas about the virtuous society, human happiness and bliss, the wise chief, mutual aid and equality are imaginative for the time in which he lived. However, his teachings, aimed at human spirituality, opening up his possibilities, and establishing the idea of humanity, made a great contribution to the development of advanced social thinking and expressed universal interests.

"His social ideals were later developed in the work of contemporary thinkers: Abu Rayhan Beruni, Ibn Sina, Ibn Rushd, Bachmanyar, Nizami, Sa'di, Abdurrahman Jami, Alisher Navai, Bedil, Iqbal, Admad Donish and others".

Religion should serve only good deeds. One opinion of the orientalist U. Uvatov deserves special attention: "Another important aspect of Imam Bukhari's life and scientific activity is that the great scholar was intolerant of religious bigotry, limitation in narrow dogmatic circles, heresy and superstition even nearly 12 centuries ago. Therefore, a comprehensive and in-depth study of the bright life and multifaceted rich activity of our great compatriot will undoubtedly serve the great and noble task of creating spiritually perfect people.

It is well known that military actions are taking place in the world under the banner of religion. The situation in countries such as Afghanistan, Palestine, Syria, and Iraq is a clear proof of this. Also, terrorist activities carried out by various religious groups, fundamentalist and extremist organizations are killing thousands of innocent people. According to the English scientist H. Munson:

"When talking about 'fundamentalists' in the West, it is becoming customary to refer to Muslims. This is a misconception. Fundamentalists are people who adapt to the use of holy books to influence the social and political life of society. They try to be constant and firm". He specifically noted the existence of fundamentalists not only in the Islamic religion, but also among people of other faiths.

The issue of a person and his moral education described in the teachings of Muhammad Ismail al-Bukhari and Abu Nasr al-Farabi is very broad in its scope. As a result of scientific analysis of this issue and summarization of the obtained results, we came to the following conclusions:

- The moral views and ideas put forward by Muhammad Ismail al-Bukhari and Abu Nasr al-Farabi should be creatively used in the educational process today;
- The spiritual heritage of both scholars can be used as an important source for ensuring the moral maturity of the young generation.

If we compare the teachings of Muhammad Ismail al-Bukhari and Abu Nasr al-Farabi on moral education, despite the fact that these two scholars have different approaches to the issue of moral education, their original and only goal is the issue of morally pure and perfect human education. It is in this sense that their moral doctrines are harmonious and complement each other. Based on the urgency of the problem, it can be said that the spiritual heritage of our ancestors has great importance and potential in protecting the young generation from the influence of aggression.

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