

THE ROLE OF IMAM AL-BUKHARI'S "SAHIH" HADITHS IN IMPROVING PERSONAL SPIRITUALITY

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Annotation: The article reflects the declaration of Bukhara as the capital of Islamic culture, the interpretation of the hadiths of our prophet, the manifestation of the concept of love as a humanitarian feeling in the authentic hadiths of Imam al-Bukhari, the great leader of the Islamic world.

Key words: Bukharai sharif, Qubbatul Islam, Islam, prophet, culture, sahih, hadith, education, mercy, compassion, education, education, manners.

РОЛЬ "САХИХ" ХАДИСОВ ИМАМА АЛЬ-БУХАРИ В СОВЕРШЕНСТВОВАНИИ ЛИЧНОЙ ДУХОВНОСТИ

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Аннотация: В статье отражено провозглашение Бухары столицей исламской культуры, толкование хадисов нашего пророка, проявление понятия любви как гуманитарного чувства в достоверных хадисах имама аль-Бухари, великого лидера ислама. исламский мир.

Ключевые слова: Бухарай Шариф, Куббатул Ислам, ислам, пророк, культура, сахих, хадис, образование, милосердие, сострадание, образование, образование, нравы.

IMOM AL-BUXORIY "SAXIH" HADISLARINING SHAXS MA'NAVIYATINI OSHIRISHDA TUTGAN O'RNI

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Annotatsiya: *Maqolada Buxoroi sharifning Islom madaniyati poytaxti deb e'lon qilinishi, payg'ambarimiz hadislari talqini, islom olamining buyuk muhaddisi Imom al-Buxoriyning saxih hadislaridagi mehr tushunchasining insonparvarlik tuyg'usi sifatida qadriyatlarda namoyon bo'lishi o'z aksini topgan.*

Tayanch so'zlar: *Buxoroi sharif, Qubbatul islom, islom, payg'ambar, madaniyat, saxih, hadis, ta'lim, rahm, shavqat, ta'lim, tarbiya, odob.*

Bukhara Sharif has been declared the capital of Islamic culture since January 1, 2020. The "Science, Education and Culture" organization (ISESCO) annually declares three cities in Muslim countries, cities in Arab countries, Asian and African Muslim countries as capitals of Islamic culture. Bukhara, Cairo (Egypt) and Bamako (Mali) were approved as capitals of Islamic culture in 2020 by the organization at the 11th Islamic Conference held in Tunis on December 18, 2019. Bukhara has been the capital of Islamic culture for several centuries. In the Muslim world, it is not for nothing that Bukhara is called "Qubbatul Islam" and "Gumbazi Islam", which means Dome of Islam in Arabic and Persian. Recognition of the city as the capital of Islamic culture can be considered as another confirmation of the great contribution of the city and the scholars who lived there to the development of Islamic civilization.

Although the religion of Islam originated in the Arabian Peninsula, while the Holy Qur'an and Hadith form the essence of Islamic culture, the contribution of our compatriot Imam al-Bukhari to the Islamic civilization, who contributed to the spread of the Islamic religion throughout the world, is enormous.

Imam al-Bukhari collected and systematized hadiths during his lifetime, and divided them into sahih (correct, reliable) and non-sahih (erroneous or weak). They conducted this work in connection with the study of the lives of hadith narrators, their places of residence, dates of birth and death, and their interactions with each other. Allama collected about six hundred thousand hadiths, of which one hundred thousand "saheeh" and two hundred thousand "non-saheeh" hadiths were memorized. Imam al-Bukhari surprised his contemporaries and people of knowledge with such unique ability and wide observation of his memory.

Narrations-hadiths embodying the words, deeds, or qualities attributed to Muhammad (pbuh) are called hadiths. The dictionary meaning of the word "Hadith" is "new", "message", "story", "word" and is al-Hadith al-Nabawi (Words of the Prophet).

Hadith Sharif is an incomparable book, a monument, a priceless treasure of kindness, compassion, care, consideration, and tolerance.

The hadiths included in the collections of Imam al-Bukhari are not limited to reflecting the general rules of Sharia. Human qualities such as kindness, generosity,

generosity, respect for parents, great diligence, kindness, loyalty to the motherland, hard work, honesty, and brotherhood are expressed in them.

Love has acquired its own importance in all times and places. In the religion of Islam, our prophet Muhammad s.a.w. they are an example in this regard.

The human race is always in need of love. Especially children need this very much. Islam, which is a religion of love, therefore assigns the duty of parents to show love to children.

A Muslim man shows love to his child, pats his head, soothes his heart, and will certainly receive a reward for his actions in the sense of education.

Therefore, every effort made for the education of a child does not go unrewarded. The person himself finds pleasure in stroking the child's head. But since this thing had a good effect on the child, God rewarded the parents for it. While parents are rewarded for stroking their child's head, imagine how many rewards they will receive for feeding, dressing, feeding, memorizing the Qur'an, and educating them on manners.

There are instructions from Rasulullah (s.a.v) about treating girls with special respect and love. Because girls need love, they are helpless. Therefore, attention, kindness and caution are more necessary in their upbringing.

Narrated by Husayn Marvazi.

This hadith is a slightly broader explanation of the previous narration. Here it is said that the father patted the heads of both his children who came to him, that is, he showed the same affection to both of them. The only difference was in their transfer. And that thing did not escape the attention of the Prophet, may God's prayers and peace be upon him.

Education is the duty of parents and the right of children.

The word "Tarbiya" is derived from the Arabic verb "robba" and means to increase, to increase, to follow, to lead.

Muslim scholars have defined "education" in several different ways.

In particular, Imam Bayzavi describes as follows:

"Education is to gradually bring something to perfection."

Roghib Asfikhani defines education as follows:

"Education means bringing something from one state to another, bringing it to the point of completeness, i.e. bringing it to perfection. One of the meanings of education is to grow the religious, intellectual and moral powers of a person with harmony and balance.

In Islam, child rearing is the most responsible and enduring duty of parents. Other duties end by doing some work or spending property. But the responsibility of upbringing will continue. After all, parents' true gratitude for the blessing of their

children comes out by fulfilling the responsibility of upbringing with honor. Practical thanksgiving consists in disposing of the given boon in a way that pleases the benefactor. Therefore, practical gratitude for the blessing of a child is revealed by raising that child as a servant who obeys God Almighty.

It is narrated from Abu Huraira, may Allah be pleased with him:

"The Prophet, peace be upon him:

"Every child born is born with only fitrah (pure nature). So his parents make him a Jew or a Christian or a pagan. It is like an animal giving birth to a whole animal. Did you feel that his ears and nose were cut off?" they said.

Then Abu Huraira said, "If you wish: "(This is) the original nature that God created people.

God's creation cannot be changed. Read the verse "This is the right religion".

Our Prophet (pbuh) also said: "First of all, raise your children to love Allah." Because God created him from nothing and made his parents the cause of his birth. And put the love of children in their hearts. If God had not put the love of a child in his heart, he would not have embraced him, he would not have had mercy on him, he would have left him on the street. Therefore, a child should love and thank God.

Secondly:

"Educate to love the Messenger of Allah." Because God chose Rasulullah (s.a.v) from among the people and sent him as a prophet to the people. Our Prophet is more kind to people than his parents, he taught all the good things in the world, he is considered the teacher of the people of the whole world.

Thirdly:

"Educate them to love the Book of Allah." Because the book invites mankind to guidance. It is narrated from Abu Huraira, may Allah be pleased with him:

"The Prophet, may God's prayers and peace be upon him, said: "The best of women who ride camels are the righteous women of Quraysh: they are very kind to children when they are small, and they are extremely obedient when their husbands find them." The word "kind" in the hadith is the accusative form of the root of the verb "hunuvwun", which is the accusative form of the word "khaaniyatun" and is related to it. "Haaniyatun" is said to an unmarried woman after her husband's death. According to this, some commentators said, "The women whose kindness is praised in this hadith are widows." In the hadith, the purpose of mentioning kindness to a child at a young age is that the child needs love mainly at a young age, and when he grows up, he will find his way. Showing affection to a young child is selfless, and when he grows up, the attention of interests may interfere.

It is narrated from Abu Hurairah, may Allah be pleased with him:

"The Prophet, may God's prayers and peace be upon him, said: Mercy is from the Most Merciful.

Allah said: "Whoever binds you, I will bind, and whoever breaks you, I will break."

The word "Rahm" here means kinship, and its origin is derived from the root "rahiman" meaning mercy, kindness. God's name Rahman, which means "merciful", is also derived from the same root. The allusion to the fact that these two words are the same is to show how important kinship is in the eyes of the Most Gracious. Allah's saying "Whoever binds you, I will bind, and whoever breaks you, I will break" means that He treats those who have ties of kinship with mercy and grace, accepts their prayers, and treats the opposite to those who break ties of kinship.

Despite the fact that these hadiths of Imam al-Bukhari were written more than 1,000 years ago, it is known to everyone that from that time until now, the Qur'an has been highly valued as the main source, second only to the Holy Quran. It has been published repeatedly as an important source of "Al-Jome' as-sahih" until today.

It is known from history that travelers have always carried this book with them since ancient times. Shaykh Abu Muhammad Abu Abdullah ibn Abu Hamza writes: "I heard from the pious people: "Sahih al-Bukhari" helps a person find the way to salvation in difficult days."

After Imam al-Bukhari finished writing the book "Al-Jame' al-Sahih", he said: "I selected this book from among about six hundred thousand hadiths, wrote it down over the course of sixteen years, and made it a document between me and Allah Almighty."

These indelible works of Allama do not lose their value over the centuries as a source that shows the way of guidance to Muslims and ensures people to be compassionate, have faith, and be honest.

No matter where we go in the world, we are treated with great respect and attention as compatriots and descendants of Imam al-Bukhari. Imam al-Bukhari is the pride of all of us. Because they are those who do good deeds and whose hearts are always occupied with the remembrance of God. To be a worthy successor to a breed whose name is famous in seven climates requires a great responsibility from each of us, of course. We are proud to live in such a land of scholars.

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