



ZAMONAVIY SHAROITDA OLIJ TA'LIM PEDAGOGIKASI:

NAZARIYA VA AMALIYOT INTEGRATSIYASI

xalqaro ilmiy-nazariy anjuman

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**O‘ZBEKISTON RESPUBLIKASI
OLIIY TA‘LIM, FAN VA INNOVATSIYALAR VAZIRLIGI
BUXORO DAVLAT UNIVERSITETI**

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xalqaro ilmiy-nazariy anjuman materiallari

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faylasuf. “G‘azzoliy” taxallusi haqida ma’lumot beradigan bo‘lsak, olimlarning ma’lumot berishicha, g‘azzol (ip yigiruvchi) oilasida tug‘ilganligi uchun shunday fikr bildirsa, boshqalari esa G‘azola (Tus yaqinidagi qishloq) da tug‘ilganli bois, G‘azzoliy taxallusi berilganligi haqida ma’lumot berganlar.

G‘azzoliy otalari faqir kishi bo‘lib, jun yigirish bilan kun kechirar edi. Faqihlar ziyoratgohlariga borib, ular bilan ham suhbatda bo‘lib, xizmatlarini bajarib yurgan. Qo‘lidan kelguncha ehsonlar qilib, toat-ibodatda bo‘lib, Allohdan solih farzandlar berishni, ularni olimu zaman bo‘lishlarini tilardi. Duolar ijobat bo‘lib, Alloh u insonga Homid va Ahmad ismli farzandlar berdi. Farzandlar otalari vafotidan so‘ng bir so‘fi birodarilari tarbiyasiga oladilar. Otalaridan qolgan arzimol mol dunyo qolgan edi, bu mol dunyo tez orada tugaydi va ularni madrasada joylashtiradi.

Abu Homid al-G‘azzoliy zamondoshi Abdulg‘ofir al-Forsiyning yozishicha, uning Bag‘dodda martaba va darajasi o‘shib, hatto akobir, umaro va dorulxilofa hashamatidan o‘tib ketdi. Islom olamidagi ustida boshqa ilm markazilari bo‘lmaganligi sababli ilm markazida raislik qilgan. Safar va sayohatlari davomida ilm tarqatib, kitoblar tasnif etib to‘rt yil davomida targ‘ibot ishlarni olib borgan. So‘ng dunyodan zuhd qilib saodat, iymonga, nafs mujohadasi va riyozatiga sayohatni boshladi. U kishi ma‘mur qalb, sodiq niyat bilan ilm va amaldan iborat ikki qanot ila sayrga chiqdi. Makkaga yo‘l olayotgandek bo‘lib, lekin aslida Shom safarini dilga tugib, Bag‘dodni tark etdi. Shomga kelib Ummaviy jome‘isida ikki yil e‘tiqod o‘tirdi. So‘ngra Baytul-Maqdisga ko‘chib, sahroga kirgancha eshiklarini qulflab o‘n yillar chamasi qolib ketdi. Bu davr ichida “Ihyou ulumiddin” nomli qimmatli kitobni yozdi. Bundan keyin Hijoz yerlari sog‘inchi uni o‘ziga tortdi. Mana shu muddatda Misr sari yo‘l olib, Iskandariyada oz muddat yashadi.

Imom G‘azzoliyning kitoblari bugungi kunda ta‘lim-tarbiya va islomiy bilimlarni egallashda muhim dastur amal bo‘lib xizmat qiladi. Imom G‘azzoliyning kitoblari soni ikki yuzga yaqin bo‘lgan. Kitoblarning ko‘pchiligi xorijiy tillarga tarjima qilingan. Masalan «Risalatul Valadiy ya» nemis tilida, «Addurratul foxira fi ahvalil-oxira» kitobi frantsuz tiliga tarjima etilgan.

Mavlono Abu Homid Muhammad al-G‘azzoliy o‘z davrining mujaddidi bo‘lib, musulmon urf-odatlariga ko‘ra, bu islom taqvimining har bir asrning boshida islomni qayta tiklash, uni begona predmetlardan tozalash va uning pokligini tiklash uchun xizmat qilgan shaxslarga nisbatan ishlatilgan. Shu boisdan ham G‘azzoliy o‘z asarlarida islom ilohiyotini falsafiy jihatdan asoslash bilan birgalikda ilm-ma‘rifat, ta‘lim-tarbiya masalariga alohida e‘tibor bergan. G‘azzoliy aql bilan dunyoni anglashni, islomiy ta‘lim-tarbiyani esa ruhiy, jismoniy harakatlar — toat-ibodatlar orqali anglash lozim, deb ta‘kidlaydi.

Abu Homid Muhammad al-G‘azzoliy g‘oyalari islom tafakkuriga va o‘rta asr Yevropa falsafasiga ta‘sir ko‘rsatdi. G‘azzoliyning bu xizmatlari zamondoshlari tomonidan «Hujjat ul-islom» («Islom dalili») deb ulug‘lanishga sabab bo‘lgan.

G‘azzoliy aql bilan dunyoni anglashni, islomiy ta‘lim-tarbiyani esa ruhiy, jismoniy harakatlar — toat-ibodatlar orqali anglashga munosib hissa qo‘shgan sharq xalqlari tafakkurini asrlar davomida nurafshon etib, ma‘naviyatimiz va ma‘rifatimizga chuqur ta‘sir o‘tkazgan tasavvuf (so‘fizm) ta‘limotiga munosib xizmat qilgan. Yoshlarimiz ma‘naviy-axloqiy qarashlariga ta‘sir ko‘rsatuvchi ta‘limotlardan birini yaratgan G‘azzoliy asarlari o‘sha davrning ilm maskanlari bo‘lgan Bog‘dod, Basra, Kufa, Damashq shaharlarida keng yoyilgan.

Abu Homid Muhammad al-G‘azzoliy asarlaridagi qarashlar va g‘oyalar shaxs dunyoqarashining shakllanishida, ma‘naviy-axloqiy qarashlarining rivojlanishida muhim o‘ringa ega bo‘lib, asarlarini tahlil etish, o‘rganish talaba yoshlarda ma‘naviy-axloqiy ongning shakllantirishga yordam beradi. Muhammad al-G‘azzoliyning ilmiy merosi axloqiy tarbiyaning jamiyat tomonidan tan olingan va rioya qilinishi zarur bo‘lgan xulq-atvor qoidalari, mezonlarini o‘quvchilar ongiga singdirish ularda axloqiy ong, axloqiy faoliyat ko‘nikmalari hamda axloqiy madaniyatni shakllantirishga muhim ahamiyatga ega bo‘lib, ta‘lim beruvchilar tomonidan pedagogik jarayonda joriy etish bilan birgalikda targ‘ib qilib, ijtimoiy tarbiyaning rivojlanishiga xizmat qiladi.

G'azzoliy asarlarini tarbiyaviy jihatdan pedagogikaning tarixi qismida o'rganishdan tashqari, ijtimoiy pedagogikada muhim manba sifatida foydalanib, fanining muhim tarkibiy qismiga aylantirish, hayotga yangicha tarbiyaviy nuqtai nazardan yondashishga, o'sib kelayotgan yosh avlod tarbiyasi ta'lim-tarbiya mazmuni tashkil etishi lozim. Sharqning buyuk mutafakkiri Muhammad al-G'azzoliyning ilmiy merosi xalq pedagogikasida ham tarbiya borasidagi boy madaniy meros hisoblanib, ma'naviy-axloqiy qarashlari falsafa, sotsiologiya, etika, estetika, fiziologiya, psixologiya, pedagogika kabi fanlarning rivojiga xizmat qilgan. Xulosa qilib aytganda, Muhammad al-G'azzoliyning ma'naviy-axloqiy qarashlari yosh avlodni har tomonlama voyaga yetkazishda, unda ijtimoiy ong va xulq-atvorni tarkib toptirishga mazmunan yo'naltirilgan pur ilm-ziyoga ega asar hisoblanadi.

Ta'lim va tarbiya azaldan yoshlarni tarbiyalashda muhim rol o'ynab kelgan diniy kitoblardan bo'lmish "Quroni karim", payg'ambarimizning o'gitlari, hadislar, G'azzoliy singari allomalar yaratgan asarlar ta'lim-tarbiya manba sifatida xizmat qiladi. Islomiy ta'lim-tarbiya bir necha asrlar oldin ta'lim muassasalarida joriy etilib, yoshlar shariat qoidalari asosida tarbiyalangan. G'azzoliy ham o'zining asarlarida islomiy ta'lim-tarbiyaning muhim jihatlarini ochib berib, dunyoni diniy va ilmiy jihatdan anglashga, tarbiyaviy jihatdan avlodlar tarbiyasiga xizmat qiladi.

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THE CONTENT OF STUDYING SPIRITUAL AND MORAL THOUGHTS IN IMAM ISMAIL AL-BUKHARI'S WORK "AL ADAB AL MUFRAD"

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Annotation. The article provides a brief review of Imam Ismail al-Bukhari's life, scientific activities, and works, as well as the study of Imam Ismail al-Bukhari's activities, including the essence of the reforms implemented by our country's president.

Supporting concepts: Morality, hadith, education, "Amir-ul-mo'minin", "Imam al-Muhaddisiyn" saheeh, "Kitab al-ilal", "Birr al-Woladayn", "Kitab al -ashribati", "al-Jome' as-sahih", "al-Adab al-mufrad", recitation.

The issue of raising a mature generation is one of the most urgent issues of today. Educators, psychologists, sociologists, and philosophers have expressed their views, ideas and opinions in solving and studying this issue. Among them are Sadridin Salim Bukhari's "Tabarruk Ziyaratgohlar", experience and comments author Said Azim Muhammad Ali "Imam Bukhari's description". A. Mansurov, U. Jorayev, M. Lafasov "Lessons of Hadith science", Haji Ismatullah

Abdullah "Islam in Central Asia the life and creative activities of Imam Ismail al-Bukhari are widely covered in the books of culture" in the world of Islam, the main source after the Holy Qur'an is also the main content of the hadith books, the human personality and its perfection. In the process of raising a perfect person, if the present and past experiences are studied and applied in practice, it will give a positive result.

The words "Hadith" (Arabic. "message", "news") or "Sunnah" mean the same thing and consist of narrations about the life and activities of the Prophet, as well as religious and moral instructions. In the following years, the hadiths containing the life and activities of Muhammad and his religious and moral instructions, Imam Ismail al-Bukhari's "Al-jame' as-sahih" ("Truthful collection"), "Al -adab al-mufrad" ("Masterpieces of manners"), "At-Tarikh al-saghir (Little history), "At-Tarikh al-aswat" (Medium history), "At-tarikh al-Kabir" (Big history) "At-tawsir al-Kabir" (Big history) works were published. Among these works, the book "Al adab al mufrad", which contains hadiths about manners, is considered a very reliable and important source, and it consists of 644 chapters containing 1322 hadiths about manners. This book contains hadiths related to social relations and human interactions. The word "Al mufrad" in the book means "fard", i.e. alone. The work "Al adab al-mufrad" has been published several times, including in Tashkent in 1970.

It is known from the name of the book "Al adab al-mufrad" that this book itself is about etiquette and education. The work pays special attention to the issue of morality. The hadiths reflect the human qualities required for a person to mature, such as kindness, responsibility, loyalty, selflessness, generosity, open volunteering, caring for parents and elders, and relatives. To be kind, to show respect, to be kind to the poor, to love the country, to glorify work and profession, to be honest, clean, to be friendly, peaceful, and other positive qualities. In addition, the admonitions about the need to refrain from bad vices and to strive for any good have also been expressed.

In the book "Al-adab-al-mufrad" he gives a special comment on all types of education, among them, chapters 1-24 of the hadiths related to spiritual and moral education include doing good to parents, respecting parents, rewarding parents, to do good after death, to pray for parents, to respect and do good to friends after the death of parents. Chapters 25-29 are dedicated to "silai rahm" (doing good, being merciful) "everyone should do good and be merciful and kind, and in chapters 30-37, kinship relations, in chapters 38-54, child education, parents' manners and kindness to their children, fathers' kindness to their children. In chapters 55-74, there are hadiths such as "bringing up good manners and good manners". Neighborly relations, manners, not harming neighbors, fulfilling one's rights, starting goodness from one's neighbor, help each person to improve their positive qualities and respect each other. Love serves to increase the result. It is appropriate if these hadiths are taught through the methods of education, explanation, example, storytelling.

In Chapter 2, Bahz ibn Hakim (r.a.) narrated from his father and grandfather about pleasing his mother, his grandfather said: "I asked the Messenger of Allah, "O Messenger of Allah, to whom can I do my good deeds?."They said, "Your mother." Even though I asked this question three times, the Messenger of God said: "To your mother." The fourth time, he said: "To your father and your close relatives." He embodies positive qualities such as showing respect and honour.

In chapter 449, it was narrated from Baro ibn Azib (RA): "The Messenger of Allah (S.A.W.) said: "Make the greeting public (spread it among you), you will be safe." In this hadith, "Assalamu Alaikum" who expressed opinions about the etiquette of greeting .

In the hadiths, it is shown that the perfect and solid faith depends on the strict adherence to the following three conditions:

The educational importance of these hadiths is incomparable.

To be of the right faith,

Greet someone you know and don't know,

It is to give alms even in poverty.

Also, al-Bukhari in his work "Al-adab-al mufrad" mentions that people should be kind to each other, help each other and support each other in difficult times. The hadiths of educational importance, such as being shoulder to shoulder and not betraying each other, not being conspirators and hypocrites, are proof of our opinion.

From hadiths about manners

"He who does not hurt others with his hands and tongue is a true Muslim" through this hadith, encouraging a person to a good path, thinking about every word he says, not hurting someone's heart, respecting the elder and honoring the younger. Determines the manners of a person. Hurting with one's hand is one of the bad manners, and raising a hand, hitting, beating someone or damaging property is rude and cruel.

Abu Hurairah, may God be pleased with him, said: "The Messenger of God, may God bless him and grant him peace, said:

They said: "The bad people of my ummah are the ones who talk idle and useless things, and the good people of my ummah are the ones with the most beautiful behavior". We should refrain from speaking idle words, making people hate each other and becoming the worst of humanity. We should strive to be the best of humanity with our morals.

In the hadiths, the criterion of a person's spiritual maturity, his scope of thinking, the breadth of his worldview, the extent to which he acquires scientific knowledge, the important factor in becoming a perfect person who benefits those around him and the society with his knowledge, is considered to be good manners and behaviors. We are living in a situation where profound changes in the economic and social, information and communication landscape are taking place in different parts of the world, and the conflict of different ideologies is becoming acute. We all know that in order to prevent any disease, first of all, an immune system is created in the human body to fight against it. Therefore, we should further form the feelings of loyalty to our motherland, to our ancient rich history, to our religion in the minds of young people, to pass it on to future generations and, if necessary, to install ideological and spiritual immunity in their minds and hearts. Knowledge is such a blessing that acquiring it is both a duty and a debt for each of us. A knowledgeable person will never be humiliated. It is necessary to study both worldly and religious knowledge together. A knowledgeable person is a perfect person with enlightened manners and morals. Only scientists and philosophers can lead humanity to the bright path.

In conclusion, the hadiths that serve to develop spiritual and moral education given in Imam Ismail al-Bukhari's work "Al adab al-mufrad" teach young people to respect and honor their parents, to be loyal to their friends, being compassionate, hardworking and honest, patience, diligence, loyal and many other positive qualities serve to develop a person's spiritual and moral education.

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