

## IMAM ISMAIL AL-BUKHARI AND ABU NASR FORABI THE STUDY OF HIS CREATIONS

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**Abstract:** This article comments on the activities of Muallim us-Sani-Abu Nasr Farabi, a representative of the early Muslim renaissance period, and gives brief information about the introduction of Greek culture and scientific ideas presented in it into science as a result of his activities. At the same time, the ideas of Greek scientists were enriched on the basis of the new scientific ideas encountered in the work of the scientist, and the pedagogy of the Middle Eastern peoples was further enriched as a result of the work of the scientist.

**Key words:** Renaissance, Philosophy, Logic, Rhetoric, Pedagogy, Ethics, Ideal community, About John, Eastern custom, Second education, Fazil city dwellers.

According to the English scientist H. Munson, in the West, when talking about “Muslim fundamentalists”, it is becoming customary to refer to all Muslims. However, stressing that this is a misconception, he said: “Fundamentalists are people who adapt to use holy books to persuade and influence the social and political life of society. They try to be steadfast and steadfast”<sup>1</sup>, he writes. The scientist also highlights the existence of fundamentalists not only in the Islamic religion, but also among people of other faiths. The need to eliminate personal and public aggression in the 20th century led to the emergence of a new psychoanalytic pedagogy in the 80s. The new pedagogical direction cannot be fought against young offenders and criminals by increasing the number of children’s correctional institutions; it is necessary to mobilize social, economic and pedagogical forces to educate children in the spirit of peace; believes that the most important thing is that all efforts should be focused on preventing aggression among children from an early age<sup>2</sup>.

Psychoanalytic pedagogy warns that the spirit of aggression is being instilled in the world. In order to protect the young generation from the influence of such aggressions, it is appropriate to make extensive use of the spiritual heritage of our ancestors. When we look at Al-Bukhari’s teachings on moral education in a comparative way, despite the fact that these two scholars have different approaches to the issue of moral education of a person, their original and only goal is the issue of perfect, morally pure human education, and in this respect, their moral teachings are mutually exclusive. harmonizes. Al-Bukhari recommends honesty, purity, respect for parents, kindness, brotherhood, friendship, loyalty, truthfulness, modesty, gentleness, kindness, generosity, knowledge, patience - contentment, kindness, goodness, justice for a person to achieve moral maturity, at the same time showing qualities such as sweetness, compassion, generosity, solidarity, care, forgiveness, and indifference, al-Farabi health, fine insight, good memory, intelligence,

<sup>1</sup> Munson H. Islam and Revolution in the Middle East. - New Haven and London, 1988. p. 4.

<sup>2</sup> Хайрулаев М.М. Фараби. Эпоха и учение. - Т.: Фан, 1975. - С. 152 - 163 б.

sweetness, thirst for knowledge, self-restraint, truthfulness, He emphasizes that with qualities such as nobility, humility, justice, perseverance, wisdom, courage, creativity, eloquence, skill in all fields, a person becomes morally perfect and achieves happiness.

In his works, Al-Bukhari refers to the spiritual crisis of a person: insulting others, envy, greed, arrogance, immorality, hypocrisy, indecency, aggression, extravagance, mischief, ignorance, lying, gossip, warned that corruption, unfairness, injustice, betrayal, slander, enmity, oppression, dirty deeds, disobedience to parents, murder, unbelief are the causes. In order to bring up perfect children, it is necessary to form the following virtue in the growing generation and make it a habit:

- a) patriotism, philanthropy, humanitarianism, respect and loyalty to the country, sympathy for the sorrows and joys of the people, hard work, true neighborly relations, hospitality;
- b) loyalty to the family, honoring pure love, being pious and conscientious, preserving one's honor, refraining from inappropriate habits such as alcoholism and drug addiction;
- c) respect for ancestors, honoring their heritage, preserving, studying, teaching, following their advice, striving to continue their work;
- g) respect for parents and teachers, respect for adults and the elderly, kindness for children, kindness, love and compassion for orphans and widows, the disabled and the needy, care for them;
- d) conscious attitude to the resources of nature and society, preserving them, saving them, caring for living beings, creativity, creativity, creativity;
- e) justice, honesty, striving for the truth, love of one's profession, respect for the work of others, humility, courage; or) chastity, appreciation of beauty, dressing with taste and wisdom, not giving in to excessive adornment, unity of language and heart, sweetness and sweetness.

The didactics of the family, the neighborhood, and the elders are of great importance in the provision of religious education. Considering the belief that what a bird sees in its nest, a healthy family environment plays an important role in the process. For this reason, it is worth noting that special attention is being paid to the unity of the family and neighborhood at the level of our country today. The introduction of this process to the field of pedagogy on the basis of state standards is also important in the process.

Abu Nasr Muhammad al-Farabi, a famous thinker of the medieval renaissance period, is a scholar who made a worthy contribution to the development of various directions of science, not only in Asia, but also in the world, with his more than 160 works. It is no exaggeration to say that his views on pedagogy, ethics, and aesthetics were a unique foundation for the development of these sciences today. The fact that the scientist was born in a family of Turkish warriors did not prevent him from becoming a scientist<sup>3</sup>. Due to the fact that according to the Eastern custom, children are involved in early education, the scientist also acquired knowledge in his own country. M.M. Khairullayev stated that "there is very little information about the life path of Abu Nasr al-Farabi"<sup>4</sup>.

<sup>3</sup> Уватов У. Азиз билган зотлар. // Тафаккур. - 1997. - № 4.

<sup>4</sup> Хайрулаев М.М. Абу Наср ал - Фароби. - М.: Наука, 1982. - С. 40-43.

But even so, some important information has reached us, and it is necessary to dwell on them. For example, al-Farabi visited the cities of Shosh (Tashkent) and Samarkand before leaving for other countries, he lived in Bukhara for some time, studied and worked. Then he went to Baghdad through Isfahan, Hamadan, Ray and other cities.

In the city of Baghdad, al-Farabi diligently began to study all areas of medieval science. He did not choose a person in learning. He learned the Greek language from the Nasori (Christian) Abu Bashar Matta, medicine and logic from the Jewish physician Yuhanna ibn Ghaylan[1:40]. Al-Farabi was more interested in philosophy, mathematics, logic, medicine, and music. He also worked hard on studying philology and languages and knew more than 70 languages<sup>5</sup>. Al-Farabi started reading Aristotle's book from close friends and because he did not understand it well, he read "On the Soul" a hundred times. , and it is known from history that he read the work "Rhetoric" two hundred times and that it was Aristotle's works that caused him to enter the science of philosophy. Aristotle's work "Ethics" was of great importance in the formation of Al-Farabi's ideas on moral education. Before Al-Farabi was fully involved in science, he worked as a judge, as well as in other high positions of the state. then he was engaged in teaching students of science. Therefore, he was also aware of Islamic ethics and law, as well as pedagogic sciences. This knowledge is clearly felt when you get acquainted with his ideas about the education of the people of the city of virtuous people.

"Farabi was also in the Samanid state, writes academician M.M. Khairullayev, "and he wrote the treatise "At-Ta'lim al-Sani" ("The Second Education") to the ruler of the Samanids, Mansur ibn Nuh. After that, "Teacher as - Sani", that is, he received the name "Second teacher""<sup>6</sup>. According to scholars, al-Farabi lived in Baghdad between 929-932 years. He moved to Damascus in 941 and spent the rest of his life there. He finished writing "Views of the Residents of Fazil City" in Damascus. Al-Farabi often visited the Syrian city of Aleppo and communicated with the scientists there. Because the ruler of the city, Sayfud Dawla, was the patron of the people of knowledge and science, many devotees of science settled in Aleppo (he died and was buried in the "Bab al-Saghir" cemetery in Damascus. they explain his departure with the intention of traveling to Mecca and Medina, the holy cities of the Muslim world.

About the fact that Al-Farabi was a person with high human qualities, was content with little, did not covet wealth, was humble, gentle, always ready to help others, and despite living in the rich cultural centers of the Caliphate, he lived with the love of his country. there is a lot of information. Al-Farabi's scientific heritage is very rich. There is still no exact number about the number of his works. "Some say 80, others say 130," writes Academician M.M. Khairullayev, Turkish scientist Ahmad Atash says this figure is 160 and compiled a list of the same number of treatises related to Farabi from Istanbul libraries. Al-Farabi's knowledge of all the sciences of his time is a vivid example of his book "Kitab ihisa' al-ulum wa al-dariha" ("The book about the classification of sciences and their order"). In this work, al-Farabi describes all sciences classified as follows:

1. The science of language. It consists of seven sections, including grammar, poetics, correct writing and others.

<sup>5</sup> Қуронов М. Ўзбекистон умумтаълим ўрта мактабларида миллий тарбиянинг илмий - педагогик асослари. // Педагогика фанлари доктори илмий даражасини олиш учун тақдим этилган диссертация. - Тошкент, 1998. - 202 б.

<sup>6</sup> Уватов У. Ҳадис илмининг султони. // Ўзбекистон адабиёти ва санъати. - 1993. - 29 октябр.

2. Logic. It consists of eight sections, including concept, discussion, conclusion, and discussion methodology related syllogistic, dialectic, sophistry and other sections.
3. Mathematics consists of seven independent sciences: arithmetic, geography, optics, planets, music, gravity, mechanics.
4. Ilm at - Natural and ilm al-Ilahi - natural and divine sciences or metaphysics.
5. Political science, city science, city management science. jurisprudence - jurisprudence, Muslim theology - kalam.

In short, Abu Nasr Farabi not only explained the scientific views of Greek and other scientists, but also enriched them based on new ideas. If we compare it with the scientific progress of European countries, in this period, the foundations of social sciences were created in the Central Asian region, while the concepts of science, education, and pedagogical thinking were not even taken into account by Europeans.

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