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The Effect of Imam Al-Bukhari's Hadiths on Personal Psychology

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ANNOTATION

This article discusses the special educational value of the formation of the qualities of patience in adolescents and the influence of the hadiths on the psychology of the individual, the formation of concepts such as contentment, using the authentic hadiths of Imam al-Bukhari.

KEYWORDS: hadiths, patience, personality psychology, upbringing, educational process, spiritual maturity, perfect man, involvement.

Adolescence is characterized by a number of complexities. At this age, it is not easy to treat them as children or as adults. It is important to respect the behavior of a teenager, who is developing as a person with his own world and worldview, his concept of "I". In addition to the difficulties in the communication process, changes in adolescent values, attitudes, and worldviews can also become problematic. Especially today, when we look at the world of teenagers and young people, we can see a number of situations that are painful not only for one person or family, but for the whole society. Negative phenomena such as crime, terrorism, delinquency, loss of respect for our national values, dependence on various non-social habits, savagery are common among the younger generation today. We do not rule out problematic situations such as unemployment and low employment rates, but such cases are not a reason to justify deviations in the behavior of young people, including adolescents. The emergence of various negative situations in the process of dealing with peers, family members, members of the older generation is directly related to the notion of patience, gratitude and honest approach to the elimination of shortcomings, which are not instilled in the minds and will of adolescents. [2, 23 b] Traits such as patience and contentment do not develop spontaneously, but require a systematic approach to the human mind. It is advisable to start this effect from childhood, from the golden age when every given knowledge is sealed like a stone carving. Special attention should also be paid to the means of developing patience.

Imam Bukhari's creative legacy is astonishing in its scope and its comprehensive coverage of the religious and social sciences of his time.

During his visit to Samarkand region on April 14-15, 2017, President of the Republic of Uzbekistan Shavkat Mirziyoyev proposed to build an international research center at the Imam Bukhari Memorial Complex, saying: There is a unique spiritual atmosphere in this place where I live. Let the visitor of the complex enter this center, get a lot of food and learn from the wisdom of our ancestors. Then they will have a sense of pride

in our great ancestors, and at the same time they will feel the responsibility of the generation of such great people. " The science of hadith is the science that shows the way to live and become a perfect human being. If they are read sincerely, there will be a cure for pain and good desires in the heart.

For the development of our independence, it is very important to raise the morale of citizens, to increase their self-esteem, to help them realize their inner potential, in order to seriously implement our plans. Unless a person's heart is cleansed, society will not benefit. Hadiths, on the other hand, are one of the most popular and absorbed factors that purify the human psyche. The scholars of Mawarounnahr and Khurasan have made a great contribution to the collection of hadiths of the Prophet Muhammad (peace and blessings of Allaah be upon him), to distinguishing their authentic (true, reliable) verses and to proving them to know the verses of the Qur'aan. For example, the children of Mawarounnahr - the works of six famous muhaddiths.

The four-volume Sahih al-Bukhari (also known as Al-Jami 'as-Sahih) by the great scholar Imam al-Bukhari, which originated in our country, is rightly considered the most sacred post-Qur'anic book in the entire Islamic world. source '. [1, 62 b]

Imam al-Bukhari memorized the books of hadith of Abdullah ibn al-Mubarak by memorizing many hadiths when he was less than sixteen years old. His unique abilities were highly valued by many scholars, as well as by the leading muhaddithin who taught him. So much so that even well-known scholars became concerned that Imam al-Bukhari would be present in his lectures and that he would make a mistake or omission in his presence regarding the science of hadith and hadith. They even turned to al-Bukhari to correct the mistakes in their books.

Among the hadith scholars, the Arabic term "rihlat" means that a person travels at the request of a hadith or in order to complete a series of its narrators. The seeker of hadith had to write down the hadiths that he knew from all the narrators in his country. Only when he met these conditions did he move to another country.

The perfection and strength of faith have the power to turn a person away from all kinds of evils and evils. It is important that the faith is pure and impartial. The concept that goes hand in hand with one's level of faith is to be able to be content with one's patience. In our fast-paced world, young people want to get to all the narcissists quickly. They are less able to cope with the difficulties and see the benefits. As a result, all sorts of illegal, inhumane acts are taking place. In the process of studying and analyzing the hadiths, including the hadiths of Imam al-Bukhari, we can understand that they have a great educational effect. Only educators need to be able to understand when and how to use it. Citing examples from the hadiths in the learning process and linking them to real-life situations can help increase efficiency. We can present the following hadith about patience in the moments of spirituality to the students in order to achieve our educational goal: Patience is enduring hardships, doing the things required by faith, and accepting the judgment of Allah. The hadiths state that patience consists of three parts:

Be patient in prayer and supplication

1. Patience in avoiding sins
2. Enduring adversity and hardship

Regarding patience, Abu Hurayra (may Allah be pleased with him) said: "Whoever is blessed with patience, he will never be deprived of the reward." This is because Allah the Almighty has said in the Qur'an: [3, 101b]

Patience is the ability to control the nafs with will and determination in performing prayers perfectly, avoiding all sins, and enduring trials and tribulations by Allah. My patience is half of my mind, and God is with the patient. He said, "Surely Allah is with the patient."

One of the practical studies is that most people are tolerant of adversity and cannot be patient with blessings. One of the Companions said, "Together with the Messenger of Allah (peace and blessings of Allah be upon him), we were tested with patience and persevered, and then we were tested with joy, but we could not persevere." Subhanalloh!!

Some young people endure hardships in life, but when God showers His blessings on them, they fall into apostasy. The examination of Yusuf (as) as a minister is more difficult than in prison. Be careful! The test of goodness and joy is hidden, invisible. You don't think these blessings need patience. The trials and tribulations will be clear. This is the end of the first round of patience.

It is clear that in the process of forming feelings such as patience and contentment through hadiths, we need to develop the ability to be patient and thankful not only for things that do not exist, but also for the blessings that are there.

This means that the content of the hadiths strengthens the beliefs of everyone and at the same time encourages them to spiritual maturity. Therefore, the hadiths are an important source in the formation of a perfect person, and their use in the education of young people is one of the urgent tasks of today.

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