

The Use Of Hadith Examples To Shape Students' Spiritual And Moral Awareness

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Summary: The article provides specific information about the birth and death of Al Hakim at-Tirmidhi, and provides information about the life and activities of the scholar during his entire childhood, from childhood to adulthood. It is proved by the fact that the use of the legacy and hadiths of the scholar to the upbringing of the whole generation is a requirement of time and time.

Key words: Allah (God), Quran, saint, scholar, messenger, hadith, pilgrimage.

One of the foundations and historical roots of the spiritual and moral upbringing of our people is reflected in the Holy Quran and Hadith Sharif. Islam is the latest religion revealed by Allah. The teachings of Islam are mentioned in the Qur'an, which was revealed by Allah to Muhammad as a revelation. The hadith Sharif contains a golden treasure that covers the life and activity of the Prophet, his religious and spiritual guidance, his wise words, his instructions on culture, spirituality, morality, and education.

With the aim of using this gold treasure for spiritual and moral education of the younger generation and its upbringing as a harmonious human being, by the Decree of the President of the Republic of Uzbekistan No. PD (the presidential decree)-2774 dated on February 14, 2017, the Imam Termizi International Research Center and the Cabinet of Ministers. In accordance with the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan № 483 "Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan" was established. The main purpose of these international centers is to promote the development of the holy Islam, the ruler of the Hadith, the Imam of the world, our compatriot Imam Bukhari, the great scholar Abu Isa Muhammad al-Tirmidhi, the Supreme Judge - Enriching the spiritual and spiritual world of the younger generation, strengthening their faith in their hearts through scientific study of their great heritage, promotion to our people and the world

community, preserving and glorifying our ancient national values. It is to further the feeling of love and devotion to the motherland.

The hadith contains guidelines that cover the life and activity of the Prophet, his religious and spiritual guidance, his words of wisdom, culture, spirituality, ethics, and education. The most noble human qualities in the hadith are courtesy, generosity, faith, compassion, repentance, mutual aid, loyalty, non-discrimination, humility, faithfulness, diligence, humanism, love for the homeland, patience and friendship, cleanliness, honesty, friendship, justice, knowledge, compassion, generosity, forbidding dishonesty, affection for the widows, the needy, the respect for parents, relatives, gratitude are respected and humanity reputation upon lies, ignorance, oppression, and thereby betrayed the people, misconduct, corruption, anger, aggression, plots, betrayal, ignorance, corruption, lies, uncleanness, fornication, wine, gossip etc. are inhuman quality and condemned.

The collection of hadiths began in the second half of the 8th century. Since that time, in the 90s of the Hijri, and from 708 AD, the study of hadith has become very popular in Central Asia. According to sources, “in the middle of the 8th and 11th centuries, more than one thousand people were engaged in hadith science in various parts of the East. About 14,000 hadiths were fabricated on behalf of the Prophet. For this reason, they have been re-inspected and brought back to their original state. Hijri III, ninth century CE is the golden age of Hadithism. “The hadiths collected by these hadiths reflect the wisdom, instructions, and recommended and forbidden ethics of the Messenger of Allah. The hadiths represent the sum of human reasoning, thinking, and philosophical considerations as a source for defining the criteria of human spiritual and moral maturity. According to Muhammad Huzari, the hadiths reflect the tolerance, shame, gentleness,

justice, generosity, forgiveness, and patience of the Prophet Muhammad (peace be upon him) and are reflected in the hadiths and instructions of the Blessed Prophet (PBUH).

“Make things you wish for yourself and then for others” (27 hadith), that is, do not envy people, help them, give them a chance. “Pay your deposit to the depositor on time. Do not betray the contents. When you borrow it, take it carefully and return it to the owner. Do not betray the one who betrayed you “(36 hadith). Even if people betray you, do not be unfaithful to them. “When you commit a sin, do something good behind it and wash it away” (60 hadith). If you have done something unknowingly, do good things to wash away in the dirty footsteps. “ The point is that you should not be ashamed to know, be ashamed of not knowing. People are proverbial. The scholar who asks for knowledge is a tyrant who is not ashamed.

The more you know, the more you value. “Debt is a drought” (12 hadith). Do not borrow as much as you can, and if you borrow, you will always be in debt. Learn to be content. “Being friends with people is half-hearted” (14 hadith). Make the people your friends, and always be with the people. “Asking a valid question is half of knowledge” (15 hadiths). Ask questions in the right place, keep silent where appropriate, don’t ask the wrong question. “Wine is the source of all sins” (16 hadith). That is, all sins, adultery, war, and other crimes start with drinking. Avoid drinking and be with those who drink. For wine is the beginning of all sin. Nobody has won a drink. Wine kills offspring, generation, nation. “Dream is from beginning to end” (18 hadith). Always walk with shame. Don’t be obscene. “The disaster of knowledge is forgetting.” Science must be repeated in order not to forget it. The more you repeat, the more you memorize. “The calamity of the word is lying.” There is a proverb in our nation that does not lie even if it comes to the sword. Do not be deceived by the liar. This is because Allah’s most hated slaves are liars. “All your good deeds are charity.” Do good to people.

People say, “Do good, throw in the water, but if the fish knows, then the creature knows.” The scholars are the deposit of Allah among the people.

That respect the scholars. Walk with the scholars and sit with them. “If you want Paradise, you are affectionate to your mother and mother, and mother and mother again.” “A woman with lower costs is more blessed.” (Hadith) It is better to marry a low-cost woman. A less expensive woman will be more blessed. “The scholar and the disciple are together on the way of knowledge,” “The supplication of the oppressed is a disbeliever,” “Whoever seeks knowledge guarantees Allah’s provision,” “Who Needs His Brothers God Will Need It”, “Strengthen Knowledge”, “Tell The Truth,” “Give each other Love Love Increases”, “Do Not Use Unlawful Construction” “,” Donations extend life “,” Adult The orphan cannot be called an orphan “,” Whoever betrays the trust has no faith, who does not keep his promise, “No more than three days’, “The speaker does not go to heaven, “Do not complain about your life and do not despise your life.” it is the charity of the language It is better to an “and” the best Father’s children inherited this odobdur, “he says,” I am the child of the woman with good morals, “Give a person’s stomach,” “Do not destroy the good work in favor of” enemies “and” Dastarxonda a lot of hand signals barakadur.” “The purity of the heart is a good sustenance.” “The generous disbeliever is closer to Paradise than the Believer.” The hadith examples of our Prophet, mentioned above, have been the mainstay for thousands of years of how these people act and behave in society as a true human being.

Morality as a social phenomenon takes a special place in the spiritual and spiritual life of the society and as a form of social consciousness is a set of rules that regulate social relations and individual behavior.

Morality is considered to be the highest stage of human maturity as a component of spirituality. Without moral and ethical standards, spiritual maturity, which is the criterion for the spiritual and physical maturity of the individual, cannot be achieved.

Moral education and the requirements to it are a consistent and systematic impact on the minds, emotions and behaviors of students in order to form ethical characteristics in society that meet specific social and ethical requirements.

Indeed, people, with their moral and moral qualities, rule the world, change it, and determine the progress and future of society. All the achievements of each individual in the community or in the family are closely linked to the spiritual and moral members of that community or family. Society and family are governed by good manners and morals. At the same time, all human achievements are the result of good morals, and all their flaws are the result of immorality. For one of the most important qualities that distinguishes man from an animal is his moral character.

If the common man is not that person, then the difference between Adam and the animal is justifiable.

The moral and spiritual upbringing is the understanding of the human mind's connection with society, its commitment to society, its commitment to the level of community development, the responsibility to fulfill the ethical, ideal, and ethical standards recognized by society. systematization, formation of strong spiritual and moral feelings and qualities, demonstration of the students' respect for members of the society in moral and ethical behavior the development of spiritual and moral habits and others.

The use of Hadith scholars in the revival of national and universal values in the context of spiritual and moral education is of particular relevance today as it is time and time again to engage in spiritual and moral education.

Allaah has bestowed on humanity one of the best and most enduring blessings.

The Messenger of Allah (saw) said:

That is, “If Allaah does good manners and pictures, He will save the Fire.”

A man came to the Prophet (peace be upon him) and said:

What is religion? He asked.

“Good behavior,” they said.

He went to the right of the Prophet and asked him again:

“Oh, Messenger of Allah!

They replied that it was a good behavior.

“Then they crossed from the left of the Prophet and asked:

The Messenger of Allah (PBUH) was again asked: “What is religion?”

Go to the back again.

“Oh, Messenger of Allah!

They said that they understood how to do good and not get angry.

There is good and good in all humanity, and there is also evil and evil. Both terms are qualities related to human behavior, a force against one another, and have been struggling ever since the birth of man.

Those who have chosen the path of virtue and longevity have long lived a good name, and have been proud of it, their children and their entire generation. Those who choose to do evil will be cursed by the people, leaving behind only bad deeds and memories, shame on their children, their families and their entire generation and genealogy.

What is good and what is evil?

To answer this question, we have many thousands of years of history inherited from our ancestors, and the second source after the Holy Quran and the Koran, the holy book of

Islam, which our people and our nation have practiced. The Hadiths of Imam al-Bukhari, Imam at-Tirmidhi, Al Hakim at-Tirmidhi, and other Sufis and ancestors and their cultural, spiritual and moral values.

Characteristics of good manners in hadiths:

It takes knowledge to show all the good qualities of a person. And underneath all bad behavior lies ignorance.

1. Science: Imam al-Bukhari said, “There is no salvation except knowledge.” That is, knowledge saves the world. “One hour of learning is better than praying at night. One day learning is better than fasting for three months “(Hadith 536). “The tragedy of knowledge is to break away from it and teach it to those who are not interested in science.” (Hadith 126). (Hadith 1) states: “A believer commits a grave sin if he is not in the assembly of scholars for forty days. Knowledge is the life of the heart “(Hadith 98).
2. Belief: Through belief, man believes and believes. Without knowledge, a person does not even acknowledge and believe in Allah. Faith is an Arabic word and it means belief. According to the textbook, “The essence of faith” is explained in the Qur’an as follows: “I bear witness that there is no god but Allah and that all evil deeds are from Allahu ta’ala and that after death they are raised from the grave and all this is true.”

Another aspect of honoring one’s morals and moral values is honor. In order to bring honor and dignity to children, they must be taught the true meaning of honor. Conscience is a feeling of shame, embarrassment, shame and dishonesty, fleeing and sinning in a religion that is rejected by our religion, violates moral and ethical standards, and is inadequate or desirable. Honor is a diamond that keeps people from sin and filthy deeds and purifies our souls from defilement. Pride is strong in the conscience, and it

always acts as an example. What is wrong? Love and respect for parents, brothers, sisters, families, relatives, nation and homeland and their land, not to be tolerated if they are humiliated or abused by others. When dishonor is gone and people are left helpless. In today's society, such people are becoming more and more numerous. They are living in their own country, and their wives are sending money abroad to work abroad. Sheikh Sa'i said 800 years ago: O Sa'd, if you have a fantasy of being a man, do not send your wives and daughters to other countries on the streets without a man.

The woman is like a fruit tree. Whenever a fruit tree heads off the wall, every visitor will look at it and throw stones. Women are honor, women are happiness, women are mother, sister, family, daughter, aunt. When we protect women, we protect our families, we preserve our children, our ancestors, our nation and our homeland.

For many thousands of years, the Qur'an, the hadiths, and the hadiths of the Qur'an describe the virtues of good morals, which are widely embedded in the content of moral education in articles, wise sayings, and legends that have survived to our time:

1. Goodness, chastity, patience, contentment, gratitude for the sustenance that God has bestowed, shame and integrity, honest living, feeding the children with honest bread, living their own labor, love for the country and their duty to it. to fulfill, to be faithful to parents and relatives, to be humble, to be friendly in culture, to worship God in his heart, to be with the people in practice, to speak truth if the sword comes their head, to fight for national pride, humanism and intelligence, devotion, zeal, contentment, enthusiasm, knowledge, discipline conscientiousness, honesty, insight and dignity, obedience, lawyer, goodwill, purity, loyalty, love and pardon, orphans, bravery, talent, spirituality, enlightenment, friendship, faith, honor, respect for teachers, zakat , to work honestly, to avoid wastage, to be married, to be forgiving, to love, to keep the promise, not lie, to be

hospitable, to keep a secret, to be gracious, to cherish women, to love children, to donate, to humble, to sacrifice one's homeland such noble ideas are glorified;

The moral values condemned by the Qur'an and hadith as inhuman;

1. Covetousness, greed, malice, adultery, theft, uncleanness, bribery, covetousness, deceit, covetousness, treachery, betrayal of parents, greed, fraud, , to steal one's property, to seek accusation, to slander, to talk, to bribe and to bribe, to commit brutality, to murder, to injure animals, to insult, to oppress, abuse, gamble, wrong, property refusing to pay zakat disrespect for teachers, disrespect, mischief irreligion, envy, animal abuse, partnering with God, wastefulness, spit, laziness, arrogance, seduction, slander, ignorance, ignorance, annoying parents, avoiding the battlefield for the sake of the country, slandering a pure woman as a prostitute, usurping, eating the orphans' property, stealing, greed, sin, wickedness, disbelief are condemned and considered inhuman quality.

The educational influence of the hadiths is distinguished by its reliability, authenticity, popularity, and the viability of the ideas presented. The hadiths are presented in the form of exhortations and demands, they are communicated to the masses, warned against negative ideas, and promoted positive qualities. This reinforces the educational implications of hadiths.

The tasks of spiritual and moral education are as follows:

1. The use of hadith examples in the formation of spiritual and moral awareness in students.
2. To nurture and develop students' moral and ethical feelings through the use of ethical hadiths.
3. Formation of skills and habits of moral and ethical behavior in students.
4. Preserving the spiritual and moral heritage of our forefathers.

5. Strengthening patriotic education to the younger generation.
6. To prevent the spread of foreign ideas to other nations, religions and customs of other countries and to create immunity to them.
7. To equip the entire population of the country with a thorough knowledge of the struggle against ideas and actions that are contrary to the preservation of our religion, nationality, history and traditions.
8. Teach our children how to feed an honest bread and fight corruption.
To educate women that shame and idiom are qualities that belong to our nation.
10. Prevention of family breakdowns and the birth of illegitimate children.
11. Widespread use of moral and ethical hadiths in combating the “mass culture” of desire for pleasure and indecency is a guarantee of the best possible outcome for the education of all generations.

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