

DIRECTIONS OF SPIRITUAL AND MORAL EDUCATION OF YOUTH THROUGH HADITHS

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ABSTRACT

The article deals with the role of Hadith Sharif, which is considered an innumerable gem of Islamic culture, in the formation of spiritual and moral qualities in young people is incomparable. The hadiths regulate the behavior, morals, actions, and conduct of Muslims and direct them to their positive significance. It does not allow any negative actions to take place. For this reason, the hadiths, as a means of spiritual and moral education, call people to piety, honesty, conscience, faith, and justice.

Keywords: The Hadith, human qualities, young people, educational power, promotion, to propagate, spiritual and moral principles, good deeds.

INTRODUCTION

Hadiths are the second most important source in Islamic education after the Qur'an, which is an important source in the education of young people. Hadith Sharif contains instructions on the life and work of the Prophet, his religious and spiritual-moral guidance, his wise sayings, his instructions on culture, spirituality, morality, and education. The hadiths widely propagate the noblest human qualities and condemn the negative vices that tarnish the dignity of humanity.

The hadith collection began in the second half of the eighth century. From that period onwards, i.e. from 708 AD, the study of hadith developed in Central Asia. According to sources, "Until the middle of VIII-XI centuries, the science of hadith was studied by more than a thousand people in different parts of the East. About 14,000 hadith were fabricated in the name of the Prophet. Therefore they were re-examined and restored in their present state. IX century is the golden age of the hadith "[42,101-102]. The compilers of the hadith were mainly from Central Asia. They were Abu Abdullah Muhammad ibn Ismail al-Bukhari (194 / 810-256 / 870), Abu Isa Muhammad ibn Isa at-Termizi (209 / 824-279 / 892), Abu Muhammad Abdullah ibn Abu al-Rahman al-Darimi. Al-Samarkandi (181 / 797-255 / 868), Imam Abu Daud Suleiman Sijistani (202 / 817-275 / 888), Abu Abdullah Muhammad ibn Yazid ibn Majja (209 / 824-273 / 886) and others.

MATERIALS AND METHODS

In the hadiths collected by these hadith writers, the wisdom, instructions, and recommended and forbidden rules of etiquette of the Noble Prophet (pbuh) are reflected. The hadiths reflect the set of human intellect, thinking, and philosophical thoughts as a source that determines the criteria of human spiritual and moral perfection. According to Muhammad Khuzari, the hadiths express the tolerance, modesty, gentleness, justice, generosity, forgiveness, and perseverance of the Prophet Muhammad (peace and blessings of Allah be upon him), which were resolved in the following instructions of the Blessed Prophet (pbuh).

-all human souls are one. Even the most humble of them goes the way of protecting others, organized against the enemy;

- all human beings are equal like comb teeth;
- there is no point in conducting a conversation if your interlocutor is indifferent to you
- Be pious to Allah in all circumstances, and if you do evil, wash it away with good. Be kind to people. The best of any business is the average.
- It is a virtue to have few of the things that are necessary for human life. For example, lack of sleep with food. Eating too much, drinking too much is a sign of greed and lust "[2,111].

The role of Hadith Sharif, which is considered an innumerable gem of Islamic culture, in the formation of spiritual and moral qualities in young people is incomparable. Indeed, the hadiths teach spiritual and moral principles such as honesty, purity, abstaining from haram, not betraying anyone, kindness to the elderly, widows, the poor, respect for parents and relatives, diligence, kindness, and patience. Therefore, according to their content, they serve to strengthen the confidence, faith and spiritual maturity of each person.

The educational power of the hadiths is distinguished by such aspects as the credibility, authenticity, populism, and vitality of the ideas put forward in them. In the hadiths, the noble ideas that have been tested among the people and seen in practice have been reinforced. They are conveyed to the masses in the form of exhortation and demand, warned of negative ideas, and promoted positive qualities. This strengthens the educational impact of the hadiths.

The hadith promote universal, national, spiritual and moral criteria. They reflect personal duty (paternity, kinship, responsibility to the child) and social duty (faith in the Muslim religion, people, sense of responsibility to society, development of their country, prosperity, work for the benefit of the people). Spiritual and moral qualities are measured by the criterion of "good" and negative by the criterion of "sinful".

Spiritual and moral qualities called "savob" (good deeds) in hadith such as respect for parents, brothers, relatives, old people, knowledge, friendship, humanity, patriotism, respect for women, generosity, honesty, chastity, modesty, humility, respect for bread, religion, compassion, faith, kindness, mercy, hospitality, purity, knowledge, kindness, coolness, entrepreneurship, initiative, honesty, diligence, satisfaction, patience, generosity, fidelity, humility, potential, thrift, secrecy, kindness, humility, perseverance and modesty is manifested in the form of spiritual and moral qualities that determine the development of society.

For example, «Share with others what you like» (Hadith 27), «Make the deposit of the depositor on time. Don't betray anyone who betrayed you!» (Hadith 36), "When you commit a sin, do a good deed to wash it away!" (Hadith 60), «Doing good to people and being in close contact with relatives and asking about their well-being are good deeds that can be rewarded quickly. Oppression and separation from relatives are among the evils that can be punished quickly» (Hadith 71). «The advantage of faith is patience and generosity», «Give alms early in the morning. This prevents troubles before they fall on you» (Hadith 59), «Whoever feeds a Muslim with an open heart, Allah will write a thousand rewards, erase a thousand sins and raise his level a thousand times» (Hadith 47), "Eat, drink, dress, give alms, but do not waste, do not be arrogant» (Hadith 634).

The hadiths regulate the behavior, morals, actions, and conduct of Muslims and direct them to their positive significance. It does not allow any negative actions to take place. For this reason, the hadiths, as a means of spiritual and moral education, call people to piety, honesty, conscience, faith, and justice.

RESULT AND DISCUSSION

In the hadiths, the idea of showing respect, love, and compassion to parents is propagated as an important instruction, expressed as a mandatory duty, and legitimized. The scope of issues such as the child's duty to the parents, responsibilities, the parent's duty to the child will be expanded. These hadiths emphasize respect, compassion, love, respect, material and spiritual support for parents, obedience to their orders, keeping in touch with their friends, brothers and relatives after the death of their parents, and fidelity to their wills: «Do good first to your mother, again to your mother and again to your mother, then to your father» (Hadith 115), «Let the child who is not in heaven, who does not please both or at least one of the parents in his old age, be humiliated, humiliated and humiliated again» (Hadith 322), "After your father's death, stay in touch with his friends. If you cease contact with them, God will extinguish your light (reputation)" (Hadith 33).

The hadiths call on people to be wise, prudent, sharp-witted, to acquire knowledge, not to forget it, to be wise, to be prudent: «One hour of learning is better than praying at night. It is better to study one day than to fast for three months» (Hadith 536), "Go and study science, even if it is from China" (Hadith 126), «The scourge of knowledge is forgetting and wasting it by teaching it to those who have no interest in it» (Hadith 1), «If a believer is not in the meeting of scholars for forty days, he will start committing major sins. For knowledge is the life of the soul» (Hadith 98).

An important criterion of spiritual and moral education, one of the main requirements of the time is hard work and diligence. After all, work is the beauty, the decoration, the garland of human life. It gives a person dignity, happiness, prosperity, beauty. Honest work makes a person's life peaceful, prosperous and meaningful, and protects a person from three evils of moral depravity, filthiness and poverty.

In the hadiths, labor is glorified and hardworking people are valued. Especially in the hadiths, farming and those who are engaged in it are honored: "Farm, for farming is a blessed work. Increase the number of guards guarding the farm!" (Hadith 29), «If a Muslim plant a crop or a tree and then a bird or animal eats the fruit from it, he will be rewarded with alms from everything what he eats» (hadith 732), so people are encouraged to plant crops, plant trees and build gardens.

Sincere, honest work gives people pleasure, praise of Allah and encouragement, the hadith say: «Anyone who works a lot for the sake of halal food and fell asleep, then this night is forgiven him» (Hadith 804), "Allah loves the one who does the work carefully and thoroughly" (hadith 997) and so on.

The hadiths glorify good in the age of ignorance and condemn evil. Anyone who wants to be at peace, to have a happy life, to be worthy of people's attention, to do good, to avoid evil and bad habits. It is emphasized that good people should always refrain from evil, that his heart should always be at rest, that it should lead man to religion, and that evil should lead to ignorance.

The Prophet (peace and blessings of Allaah be upon him) said: «Let me tell you about the good and the bad, and your good is the one whose good is hoped for and whose evil is restrained. As for the evil ones, they are the ones who do not hope for the good and do not give up the bad» (Hadith 191), «All kindness is kindness. All sin and evil is sin and shameful deed in the heart»

(Hadith 225), «Goodness does not wear out, sin does not forget, and the punisher (God) does not die. Do whatever you want, and your punishment will be the same as your religion» (Hadith 227).

CONCLUSION

In the hadiths, nobility, kindness, and good manners are described as high human qualities. It is also said that a person who is not noble, unmerciful, becomes suspicious, gossipy, jealous, greedy, discriminates against others, hypocrites, hypocrites.

One of the most beautiful components of spiritual and moral education is humility. Humility to a person represents culture, humanity, courage, bravery. Man's humility is manifested in attitude, in labor, in treatment. A humble person does not have arrogance, selfishness, haughtiness, he always acts within the bounds of morality and is kind and pious to others.

The result of his work with the word will be the same. It is said in the hadiths of the Prophet (pbuh) that keeping one's word, being a believer, and treating people well are signs of humility: «It is iman to keep one's word and fulfill one's covenant» (Hadith 234), «It is iman to be humble in dress and behavior» (Hadith 332), «Everything has a key. The key to Paradise is to love the poor» (Hadith 446), «Reconciliation with people is also charity» (Hadith 509).

In general, the hadiths are a doctrine that can make a significant contribution to the development of Islamic culture, knowledge, spiritual and moral education. It is natural that this sacred doctrine will serve as an important source for the democratic reform of the modern country, the development of civil society, the development of the younger generation in faith, compassion, good behavior, spirituality and scientific outlook.

Thus, through the hadiths, the encouragement to carry out cultural and educational work in the country: beautification, cleaning of graves, arrangement of canals, increase of crops, landscaping, repair of buildings, etc., serves to increase the need for spiritual and moral education. Doing such good deeds requires spiritual refreshment, purity of conscience, and goodness in everyone.

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