

THE SIGNIFICANCE OF HADITH IN THE STUDY OF THE VALUE SYSTEM

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ABSTRACT

The article deals with the educational value of hadiths. The word hadith means "news", "story". In Russian-language Muslim literature, the words "tradition", "message" are also used to designate hadiths. The term "hadith" means a message that contains the statements of the prophet (s.a.), deeds and agreement with one's silence (unspoken approval of an act or the words of other people). In the original sense: the word "sunnah" means a path or direction; in a figurative sense: the word "sunnah" denotes customs that were passed down from ancestors, i.e. tradition. Hadith is often called the word "as-Sunnah". The word "Sunnah" is used as a synonym for the word "hadith", especially when it comes to the sources of Islamic law (the first source is the Quran, the second is the hadith or Sunnah). Sunnah also signifies the lifestyle of a prophet. A is also used as an evaluative characteristic of the action when deriving religious decisions on various issues. The phrase "this action is Sunnah" means that this action is desirable or recommended to be performed. The meaning of the sunnah is more extensive than the word hadith. Everything related to the prophet belongs to him. For example: the words of the prophet (s.a.w.) - that is, hadiths - his behavior, actions, his character, approval and all activities, everything that the prophet (s.a.w.) brought to us and that is not the Koran. All the words and activities of the prophet (s.a.w.) are included in his sunnah, which was, remains and will remain one of the main sources of Muslim law, secondary to the Koran.

KEYWORDS: Education, Hadiths.

INTRODUCTION

In our time, there is a concept that states that each of the religions of the world is unique, gives meaning to human existence and is inseparable from the history of world civilizations. Without considering the issues of the emergence and spread of a particular religion, it is impossible to understand the essence of historical events. Modern science considers all religions as an important component of a single culture of mankind. Therefore, today the interest of citizens in the possibilities of spiritual revival that are at the disposal of society is expanding and becoming deeper.

Today, the attention of the widest circles of the population is directed not so much to religious ideas proper (the afterlife, the immortality of the soul, etc.), but to the problems of morality, humanism, the higher meaning of existence, and the attitude to cultural heritage.

The insufficient study of the influence of religion on the spiritual life of society has become one of the motives for the heightened interest of the general public in the study of this topic.

Positive changes in state policy regarding religion, as well as fundamental changes in the educational sphere, make it possible to discuss a wide range of issues related to the religious education of universal values.

Therefore, at the present stage, the scientific development of religious and pedagogical culture in the teachings of Islam is important, which in turn implies the isolation of the progressive directions of this problem and the determination of their significance in prevalence and implementation at the present stage of development of society. Of considerable interest are the early Islamic and modern stages of social development, when the range of moral ideas begins to determine the main directions of theoretical research, acquiring an increasingly distinct socio-religious sound.

Based on this, the purpose of the study of these sources is relevant today. These precious treasures are, without any doubt, unique for the education of young people. The use and study of the writings of Islam and other legacies of the great figures of Islam is a great asset in the cause of self-knowledge of the nation and a guide for the education of a new generation, which in turn helps to strengthen and create a peaceful environment in society.

Hadith is the second largest source of the Islamic religion after the Holy Quran. Changes in the life of Muslim Arabs and other peoples, as well as growing spiritual and material needs, led to the need to create a source other than the Koran. Here's what makes this need all the more important: that's what led to the hadith (sunnah), a set of guidelines for meeting these needs. Hadith began to be collected in the middle of the 7th century. Naturally, these moral and legal norms were taken as the instructions of the Prophet Muhammad. Simply put, a hadith is a collection of stories about the words and deeds of the Prophet Muhammad. Hadiths were kept by Umar and Ali, as well as Abdullah ibn Masud, Abdullah ibn Umar, Abdullah ibn Abbas, Zayd ibn Thabit and his wife Aisha. Later this work was continued by al-Sha'bi ibn Zubair, his disciple al-Zuhri bin Munabbih, Musa ibn Uqba and many others. Hadith is memorized or written on parchment paper. The hadith published as the first collection is the work of Malik ibn Anas in Al-Muwat, which contains 1700 authentic hadiths. The second collection is Ibn Hanbala, in which about 3000 hadiths were collected. In the 9th century, great advances were made in the study of hadith. Most of these famous hadith scholars are representatives of the peoples of Central Asia: Imam Bukhari (809-870), Abu Isa Termizi (824-892), Imam Muslim, Imam Nasai. Our great countryman Imam Bukhari started writing books at the age of 20. He wrote about twenty works such as Al-Jami al-Sahih and Al-Adab al-Mufrad. Hadiths continue to play an important educational role for the younger generation in the transition of independent Uzbekistan to the construction of a legal democratic society. In Al-Jami al-Sahih, along with the general principles of Islamic doctrine, education, love, generosity, openness, respect for parents, women and adults, kindness to orphans and compassion for the poor, genuine human qualities and exemplary procedures such as love, diligence and a call for honesty. This book by Imam Bukhari also contains important points about what is good and what is bad and what should be

avoided. modern Uzbek. The hadith collection of Imam Bukhari Al-Jami as-Sahih is the most authentic and most complete of the hadiths than those collected by other scholars of the Islamic world, in addition to the hadiths of the Prophet Muhammad, Islamic jurisprudence, Islamic ritual, ethics, education and so on. There is also information about the history and epistemology of the period. It should be noted that the hadiths are based on the following directions: "Musnad", "Sahih" and "Sunan". 1. Collections classified as "Musnad" combine various hadiths and are arranged in alphabetical order. 2. The direction of "Sahih" was founded by Imam Bukhari, in whose collections only authentic and trustworthy hadiths are written. 3. Sunni collections also contain "weak" hadiths, both authentic and trustworthy, such as the collection of hadiths of Abu Dawud, Imam Muslim, Imam Termizi, al-Nasa'i and Ibn Majah. Imam Bukhari touches on faith and narrates the following hadith: "Faith must be in words and actions. Faith waxes and wanes." He believes that in order to be perfect, you need to have the right beliefs, good relationships with others, work hard on yourself and be attentive to prayer and obedience. At the same time, Imam al-Bukhari answered the question of who is a Muslim: "He who does not harm anyone with his hand, but with his tongue is a Muslim", answering the question: "Who are the best in Islam?" Who feeds the hungry, welcomes acquaintances and strangers. Al-Bukhari writes about hypocrisy: "A hypocrite has three signs. If he speaks, he lies, and if he promises, but breaks. If he was temporarily given something, he obligatorily sells" (2; 554). Hadith al-Bukhari says that people take great care that people be kind, respectful and help their parents and close relatives, and it is also said that "a person bequeathed to his parents to be obedient and kind!" (3; 77). , Imam Bukhari's book "Al-Adab al-Mufrad" highlights parental respect very much. The Prophet asked Musawiya ibn Khayyida about whom he would do good to. He replied: "Three times: when mother, mother, mother again - to the father and close relatives" The answer is no. History says that the moral values of the peoples of the East are clearly reflected in this hadith. Some people treat their daughters better when they glorify boys. Imam Bukhari comments on this as follows: "Who has three daughters who nurture and educate them in their hands and treat them kindly? He will surely enter Paradise" (4, 75). The controversial, varied consequences of interpersonal relationships are that you do good. Al-Bukhari notes: "Whoever does good to others financially should return good to him. If he is incapable of doing good, he should praise him in vain, for praise leads to gratitude. But when he hides his kindness, he does not know goodness." (4, 114). Imam Bukhari spoke about the idea of a good person and illustrated the following qualities: good manners, cleanliness of food, honesty and calmness. In fact, negative qualities are strongly condemned: a hypocrite, should not be believed, "... insulting people with the worst words ...", "roaming among friends, trying to cause innocence, destruction and trouble for the innocent ...", "Do not recognize the truth, the right word and consider others inferior...". Abu Isa at-Termizi is one of the greatest authors of hadiths. The masterpieces of Imam Termizi are also known as "Al-Jami al-Sahih", "Al-Jami al-Kabir" ("The Great Collection"), "Sahih at-Termizi" and "Sunan at-Termizi". First of all, it is worth noting that At-Termizi divided his work into separate chapters and. There are many hadiths on fiqh in this book, as well as many hadiths on discipline, ethics, good manners and virtues, which are not mentioned in any of the works of other authors. The book contains chapters on ablution, prayer, sunset, fasting, hajj, funerals, marriage, breastfeeding, trading, judgment, tawana, animal slaughter, sacrifice, vows, kindness, witness, salutations, and manners. The great hadith scholar in Sahih Termizi paid great attention to the issues of morality and education. Sahih of Imam Termizi also condemns negative qualities, for example, his hadith of 1919 says: "He who does not show mercy to the little ones and does

not show respect to the elders is not from us” (i.e., not from Muslims) (5, 45). , Another hadith also says that intentionally harming people is known as "one who intentionally harms a believer and who inflicts it" (5, 48). When at-Termizi reflects on the duties of parents towards their children, he formulates the following hadith: “No father gives his child something better than good manners and good morals” (5, 49). Thus, firstly, after the death of the Prophet, hadiths were created to meet the growing needs of believers in the context of the spread of Islam; Secondly, the hadiths contain Islamic customs, rules and regulations governing the activities of Muslims; Thirdly, hadiths reveal many aspects of human behavior; Fourthly, the hadiths have both theoretical and practical significance for solving the problems of the modern teenage and harmoniously developed generation.

Also, the verification of the transmitters of the legend as guarantors of the veracity of the reported received among the Muhaddis the name “jarh-tadil” (rejection and confirmation). Hadith scholars believe that if a hadith satisfies the five criteria, then the hadith should be recognized as authentic. These criteria are: the continuity of the chain of transmitters; integrity of character; reliable safety; the absence of any hidden flaws; and reliability in terms of any deviation from transmission norms. With regard to the possibility of falsification in some texts of hadith, the muhaddiths no doubt tried their best to establish authentic hadith, separating them from false ones, but despite special care and efforts, they failed to ensure accuracy. The recognition of fictitious hadeeth can be determined by examining the qualities of the transmitter. It can also be determined through the study of matna hadith. The following signs are typical for the study of fabricated hadiths: 1. The wrong meaning of the hadith, grammatical errors in the hadith, which is not at all inherent in what was transmitted from the prophet (s.a.). 2. The meaning of the hadith should not contradict the Koran, 3. If the meaning of the hadith contradicts human reason, logic and history. Thus, the study of isnads and matns is the subject of the science of hadith. Thanks to this, it is possible to distinguish between an acceptable hadith and a rejected one, which should not be ruled.

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