

**THE ROLE OF HADITHS IN EDUCATION AND UPBRINGING****Makhmurova Mavjuda Khalimovna**

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[dagotys@mail.ru](mailto:dagotys@mail.ru)**ABSTRACT**

The article gives good information about the important role of hadiths in education and upbringing. Hadiths are an important source for the education of the people, morality, religious beliefs, as well as the study of the life of the people, its past economic, political and cultural life. It is proved that hadiths have only good influence on people. Several hadiths are explained in the article. To sum up hadiths are a means of transmitting ancient customs, traditions, rituals and customs from generation to generation.

*Key words: hadith, morality, a believer, social life, society, Holy Qur'an, fiqh.*

**INTRODUCTION**

The cradle of world culture in the East, the problem of all-round development of the individual has always been at the forefront, regardless of the stage of the social system. One of the goals of Islam has been since its inception was to bring up a pure-minded, perfect, creative, carefree man.

Hadiths are an important source for the education of the people, morality, religious beliefs, as well as the study of the life of the people, its past economic, political and cultural life. It is the social and economic leader of the nation relationships, social life, dreams and aspirations. The norms of behavior expressed in the hadiths are either denied or strongly approved. Therefore, it gives the student an ideological orientation, influences the development of ideals, leads to the formation of a sense of humanity, justice, faith, peace, friendship, patriotism, diligence.

**MAIN PART**

The hadiths have a historical character and are expressed in accordance with the nature of the created period. The literary work of art reflects the interests of the regime of the period in which it was created, taking into account the needs and requirements of the people of that period. The hadiths were written during the feudal period and reflected the order, rules, rich national traditions and way of life of the peoples of Central Asia and Iran.

In the hadiths, the noble ideals tested in the experience of the people are strengthened, exhortations and demands are conveyed to the people, and the qualities that are contrary to the ideals of the people are exaggerated in a negative way, and warn of the consequences. In such cases, the hadiths through the method of exaggeration educational effect is enhanced. Inhuman traits that do not correspond to the ideals of the people: greed, theft, injustice, adultery, selfishness, laziness, betrayal, disrespect for parents, etc. are condemned. This strike is not a simple statement; rather, it is expressed as a consistent ideological aesthetic demand and value of the people. Defects those are not resolved as moral virtues of the people have a negative impact on the development of social life and the perfection of national values.

The artistic expression and imagery in the hadiths are diverse, allowing them to realize the true meaning of each hadith. For this reason, the hadiths encourage people to be virtuous, noble, compassionate, faithful, and trustworthy.

On the basis of the hadiths, people's beliefs and imaginations reach the level of knowing and understanding a person.

The hadiths are very rich and varied in subject matter. It covers the social life of the people, the nature, geography, ecology, flora and fauna, spiritual and inner world, human activity. It also reflects historical events, socio-political issues, class relations.

The hadiths (600,000 hadiths) are a collection of predictions about a person's life after death, the near and distant future, spiritual and moral qualities, and knowledge of medicine and hygiene.

The structure of the hadiths is in the form of prose, which allows them to remain in the memory for a long time.

In the hadiths of Muhammad (peace be upon him), the call to be a believer, is one of the most important national values of the Muslim people. Who was responsible for the emergence of hadiths, which were a tool for educating people of all ages in the days of Islam, and for it to become a spiritual treasure? Hadith is a didactic teaching in the Islamic world that provides information about the character, behavior, religious and moral precepts of the Prophet Muhammad (peace and blessings of Allah be upon him).

The collection and crushing of hadiths began decades after the death of Muhammad, the authenticity of the hadiths was thoroughly investigated, and the behavior, morals, personality, and even the authenticity of the people who narrated the hadiths were examined.

The ancestors of the generation have been studied in detail. This is because it is believed that ideas that Muhammad (peace be upon him) did not say should not be mistaken among the people.

According to the German Islamic scholar Idayatullah Hobsh, the Hadith authenticity is as follows:

First, the hadith cannot contradict any of the verses of the Qur'an.

Secondly, every hadith must be in accordance with the Sunnah of our Prophet.

Third, what is said in the hadiths must not be immoral or contradict the clear teachings of Islam.

According to Muhammad, human beings, regardless of nationality, race or state, should be generous by nature and show kindness to one another. This quality distinguishes him from other beings. This generous world consists of four groups of people:

1. God has given this group of people both wealth and knowledge, of which not only they enjoy, but also their relatives, friends, neighbors and others also do. This category of people is great in every way.
2. There are people of the second category who are knowledgeable, intelligent, but not endowed with wealth. This category of people does not look at the rich with prejudice, if they have such wealth; they want to spend it on good results.
3. The third category of people has wealth and is ignorant. They do not show mercy to anyone. People in this category are the most faithful.
4. The fourth category of people has neither wealth nor knowledge. They live with the desire to be knowledgeable, to be wealthy, and to spend them on good deeds (247 hadiths).

The development of society depends in many ways on the first and second categories of people. Social issues are also reflected in the hadiths. In a society of slavery and feudalism, the rights of slaves were extremely limited, their material and living conditions are not protected by any laws and regulations. Respect for them as human beings, non-violence, attention to the improvement of material and living standards can be achieved only through religious and artistic sources delivered to slaves, feudal lords. It is natural that non-compliance with the rules of social life, attempts by some members of society to change the rules of such laws will lead to bad results.

In the sources of the Holy Qur'an, Hadith, folklore, rich classical literature, to change the society on the basis of just reconciliation of the ordinary, oppressed masses with the representatives of the rich, the ruling circles, to make people love each other. The idea is promoted that it is possible to achieve effective, human living.

The diversity of lifestyles of the members of society depends on the ruling of Allah. Therefore, no one has the power to change his sentence. Just be patient, to those who do not believe in prosperity after suffering, who are impatient, who do evil to their subordinates, neighbors, family members are hells. This idea, embedded in the content of the hadiths, encouraged people to get used to social life and live with confidence.

The hadiths promote the idea that in order to ensure that all people live in equality and peace, it is necessary to free the poor from dependence and to govern society on the basis of justice.

The moral categories that are forbidden as sins are expressed in the content of the hadiths, many of which are related to religious ideas and customs, but some of them are related to human moral life. Man's place in life is determined by his contribution to the development of society and the material and spiritual heritage he left to future generations. In Islamic sources even if the end of the world is imminent, the destiny of the future society, the way of life, and the ability to do one's best will be promoted. "When one of you is holding a sapling in your hand for planting, if the Day of Resurrection becomes, and you want to plant it before the Day of Judgment, then plant it" (Hadith 479). "Even if you hear that the antichrist has appeared while you are planting a sapling, try to plant it thoroughly, because people will live after that" (480 hadith).

The following conclusion can be drawn from the content of these hadiths: "There will be bloody wars in life, history will be overshadowed, people will change, and as a result, a man will kill his neighbor, a brother his brother, a sister her sister, a son his father, and even his child will kill, but as long as there are believers, honest, noble, conscientious, and thoughtful people in the world, life is stable, so do not despair, if your faith and beliefs are healthy, serve the horse of goodness and virtue".

In the Muslim world, faith and belief is a high state of mind that signifies that a Muslim is a true Muslim. Murad means faith. Faith is required to be the same in word and deed. From a religious point of view, "faith has its own obligations and deeds, certain limits, and sunnahs that must be observed," and those who adhere to them are considered to be idols, and those who do not are considered to have no faith. There are deeds, certain limits, and sunnahs that must be observed.

In Islam, along with spiritual purity, physical purity is also promoted. Achieving physical purity is achieved by performing ablution five times before praying. Adherence to its specific rules is promoted through Islamic teachings are given.

Purification is the result of faith in Islam, and its consequence is physical health, mental freshness, love of life, joy of life and a healthy lifestyle. Cleanliness is both from a medical and religious point of view is a person's feature that ensures the formation of a whole. One of the ancient values of the peoples of the East is to perform ablution before prayer, to go out, to visit, to wash before going to bed and after waking up in the morning. Such values have been ingrained in the morals of society for centuries. The qualities of keeping the body clean, such as washing, ghusl, cleanliness for men and women are given in the circle of etiquette, national-spiritual properties.

The hygienic rules in the hadiths are based on the idea of Muhammad (peace and blessings of Allah be upon him) that "Subhanallah, a believer should never be unclean". The highest criterion of spiritual civilization is that a person has a scientific, worldview, a wide range of ideas, an objective being, a deep knowledge of the

laws of development. The hadiths call on every member of society to be educated. Ignorance, depravity prevails in a society without knowledge.

This knowledge is of two kinds, the first of which is legal and religious guidance (fiqh), which informs Muslims how to behave in any situation. The second is a complex of sciences in the field of science, literature and culture, which has emerged over the centuries. It is obligatory for every Muslim to be armed with knowledge in both directions. "Carelessness to science, ignorance, alcoholism and adultery are among the signs of doom."

Religious and secular education should be carried out intensively at all stages of human life, "through the acquisition of knowledge." A man of knowledge is never despised. Everyone should be able to get a thorough knowledge from his childhood. "Knowledge acquired in the past is like a pattern carved in stone" (383 hadith). Knowledge is obligatory for everyone, even preferable than praying.

The love and respect for parents, which are promoted in the hadiths, are reflected in the masterpieces of folk wisdom, in our classical literature.

Examples of didactic nature are Yusuf Khos Khojib's "Qutadg'u bilig", Qaykovus's "Qobusnoma", Sa'di's "Gulistan", "Boston", A.Jami's "Bahoriston", A.Navoi's "Hayratul abror", "Mahbul qulub", Muhammad Sadiq Kashgari's "Odob as-salihin", Olimatul Banot's "Muosharat odobi", Rizouddin Ibn Fakhruddin's "Family", as well as the works of Uzbek writers and poets. One of the criteria of spiritual culture is kindness to sisters, brothers, relatives, friends, mutual respect, efficiency.

In conclusion, everyone should do something useful for the next generation, for society. Both man's place in life and his purpose in coming and going in the world are "the knowledge he has spread, his dutiful son, the Qur'an he has inherited, the mosque or hotel he has built, the water he has dug, the charity he has given while he was healthy and live" (Hadith 159), is defined by the good it does for people and its contribution to the development of society. Honesty and frugality in life and work is a sign of a prosperous life, purity of conscience, integrity of faith.

Hadiths are a means of transmitting ancient customs, traditions, rituals and customs from generation to generation. They provide information on wedding ceremonies and more. In our view, the value of hadiths, their role in the formation of human consciousness and activity is also determined by the fact that their content is absorbed into the content of oral and written sources.

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