

USE OF HADITHS IN CONTRIBUTING NATIONAL VALUES IN YOUNG PEOPLE

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ABSTRACT--*This paper makes analyses of the use of hadiths in contributing national values in young people. On this way research has been mentioned on different points of the hadiths. Research has been contributing on the national values in young people.*

Keywords --*Hadiths, national value, young, research, generation.*

I. INTRODUCTION

Explain from the primary school that the Qur'an, the Hadiths and the Shari'ah cover all aspects of moral education, which are the basis of human spiritual and enlightenment perfection, and that the combination of moral perfection, honesty and purity, faith and conscience play an important role in a person's spiritual formation. should. Because it is nurtured and developed on the basis of the values that ensure the existence of man and society.

At the initiative of our President, new and modern educational institutions such as Mirzo Ulugbek and Muhammad Khorezmi Gifted Children's Schools, Temurbek School, Presidential Schools, and private schools have been established. All this opens up new opportunities for education for the happy children of our country. Today in Namangan - Ishakhon Ibrat, in Jizzakh - Hamid Olimjon and Zulfiyakhanim, in Karshi - Abdulla Aripov, in Margilan - Erkin Vahidov, in Nukus - Ibrayim Yusupov, in Andijan - Muhammad Yusuf, in Gulistan - Halima Khudoiberdieva's creative schools have been founded. In turn, gifted children are supported in every way.

II. MAIN PART

We know that any upbringing exists only in close connection with education. This is because in the process of education and knowledge, not only does a person's knowledge increase, but also his spiritual and moral qualities are accelerated. For this reason, our ancestors from ancient times considered science, enlightenment, education and upbringing, which are invaluable resources, as the main condition and guarantee of human perfection and development of the nation.

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In addition, the head of our state emphasizes that it is expedient for our religious scholars to teach in schools the sciences of enlightenment, tolerance, etiquette and morality, the spiritual heritage of our great ancestors such as Imam Bukhari, Termez, Motrudi, Naqshband.

III. ANALYSES

It is not in vain that the great scholar Abu Rayhan al-Biruni said, "People are hostile to what they do not know." The famous German poet and thinker Goethe's idea that "the more we read the laws, the more time we have to break them" has a great meaning. Because an educated, educated person will be cultured. A civilized person does not break the law, which means that spontaneous crime in society decreases. The tendency of ignorant people to superstition has also been proven many times in life. Therefore, the importance of school, education and upbringing is incomparable. In addition to providing our children with deep and quality education, it is very important to thoroughly teach them the laws and morals, religion and spirituality from school. [3]

The article deals with the socio-ideological content of hadiths, educational impact, etymological meaning and historical formation of the word hadith from a pedagogical point of view and the philosophical, pedagogical and psychological state of spiritual and moral education of children through hadiths, age, psychological and spiritual development of children. It is planned to increase the effectiveness of spiritual and moral education of children on the basis of teaching hadith in educational institutions.

The issue of educating the perfect man has always been one of the issues that must be addressed in the first place in any society. Due to the independence of our country, the attention to the education of young people is growing. Great importance is attached to inculcating in the spirituality of young people the universal and national values that have been respected for centuries. Because a developed society can be built not by any people, but only by perfect people whose spiritual world is rich in such concepts as honesty, justice, fairness, faith, piety. After all, the philosophy of the word also believes that in order to change society, first of all, it is necessary to change man. In order to change a person, it is necessary to actively include the hadiths, which are the basis of our national spirituality, in the educational process. [2]

In his next Address to the Senate and the Legislative Chamber of the Oliy Majlis, President Shavkat Mirziyoyev paid special attention to the development of science, education and technology:

"As the wise men of the East have said, 'The greatest wealth is intelligence and knowledge, the greatest inheritance is good upbringing, and the greatest poverty is ignorance!'

Therefore, for all of us, the acquisition of modern knowledge, the possession of true enlightenment and high culture, should become a continuous vital necessity.

As stated in the blessed hadith narrated by Imam Bukhari in his books, "All deeds depend on intention."

Indeed, good deeds that begin with pure intentions will surely be rewarded.

Today, together with our brave, patient and hard-working people, we are setting great goals and raising the bar.

We have huge tasks and great opportunities ahead of us.

Let us never forget one truth: we are a nation that has created a great history, a great state, a great culture. We are a great people who never run away from work, who are not afraid of hardships, who value justice, who are determined and courageous. [1]

Ways and means of educating the younger generation are diverse, from which a special place belongs to the upbringing of children in the spirit of national values and traditions.

Educational issues of Eastern thinkers play an important role in the formation of spiritual values. They have long paid great attention to the upbringing of children in the family. Thousands of works of Eastern thinkers, written in the form of pandnoma, hikmatnoma, play an important role in raising national values and spiritual culture among young people. Therefore, it is necessary to inculcate in students the noble spiritual qualities of childhood.

Teaching hadiths, which are one of the main sources of our national spirituality, to students from the earliest grades also gives good results. The importance of teaching the science of hadith in shaping the moral qualities of students is immeasurable. Because the words, deeds, views and hadiths of the Prophet have been the main source of the spirituality of the Uzbek people for many centuries. It should be noted that hadiths are taught to students as a reliable means of ensuring that their spiritual world as a human being is high. Therefore, the use of hadiths in the teaching of subjects such as mother tongue, reading, etiquette, natural sciences in primary school is of great educational importance. In this case, the age of students should be taken into account. Because the child not only masters what is in accordance with nature, but also turns it into his own character trait.

In the works of scholars who have made an unprecedented contribution to the development of world science and culture, the qualities of the Uzbek people such as kindness, generosity, respect for parents and elders, love for the motherland, diligence should be used effectively in shaping and improving the spirituality of students. The most important task for a teacher is to instill these feelings in students through hadiths, teachings and wisdom in the process of reading, etiquette, mother tongue and literature lessons. Teaching students the teachings and proverbs, the hadiths, reading lessons and extracurricular independent reading lessons are very effective.

When primary school children are taught hadiths in comparison to genres such as fairy tales, parables, proverbs, etc., the development of moral qualities in them is accelerated. Spirituality is of paramount importance in human activity. But it cannot be formed without knowledge. Science is one of the sacred qualities for man. Thanks to science, man contributes to the development of the motherland. Science protects from bad behavior, from the darkness of ignorance, makes good behavior, perfects human qualities.

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In the hadiths, teachings and wisdoms, the themes of honesty, purity, diligence, love of country, call to knowledge, sincerity, honesty, justice, non-betrayal of others, friendship, honesty took the leading place.

The hadiths can be grouped as follows to make it easy and convenient for students to understand:

a) about the homeland

Patriotism is one of the ancient, endless themes of fiction. The full formation and perfection of man is formed, first of all, in the garden of the sacred concept called the motherland.

Peace of the homeland - you are peaceful.

He who does not know the value of the homeland does not know his own value.

Be a beggar in your own country until you become a king in another country.

The land of the rich is rich in itself.

b) about friendship

For example, in the 1st grade textbook, the teachings of Amir Temur and the wisdom of Alisher Navoi are given.

Try the good on the bad.

A loyal and faithful friend does not hurt his friend.

There is no power without unity.

c) about goodness

Do good to the one who does evil.

Approach the good, avoid the bad.

If you do not know goodness, join in goodness.

A good person does not forget that he is good even to the bad ones.

The good of the good is everywhere, the evil of the bad is everywhere. [5.23-26.]

c) about education

A scientist who learns by asking what he does not know is cruel to himself who does not ask.

Little by little he will become wise, and drop by drop he will become a river.

A thousand years of knowledge, a thousand years without knowledge.

Seek knowledge from the cradle to the grave.

This hadith, which consists of four words, is similar to the cradle and the tomb. The beginning of life in the cradle, the end of life in the grave. Due to the search for knowledge, virtues are formed in a person. Virtues, on the other hand, encourage us to do good deeds. Man is not eternal.

About reason and justice:

Куч – адолатда.

Оқ бўлсанг, онг ичма.

Кўрқмасанг, ёв қочар.

Бошинга қилич келса-да, рост сўзла.

In the 2nd grade textbook "Reading Book" there is a story "Bread is a great blessing":

IV. BREAD IS A GREAT BENEFIT

(Narrated)

As Mirzo Ulugbek was walking with his officials, he saw a loaf of bread lying on the side of the road. Immediately he dismounted and put it in his lap. One of the officials:

"Sultan, why did you dismount without telling us?" When asked, he replied:

"I was the first to see the bread." So it would be disrespectful to my bread to order someone else to take it from the ground. What is my kingdom before the glory of the bread ?! [6.91.]

Following the narration, the following hadiths of our Prophet are quoted

Respect for bread is respect for the wind.

We all know that bread is the first of the blessings necessary in life, so the Messenger of Allah (saw) commanded to plant wheat in many places, to preserve and bless its blessings. A superficial look at the essence of this hadith does not lead to the intended goal. Usually parents and adults are respected. Respect for any food is not mentioned in any source. But respect for bread is taught. Because wheat was consumed and cared for by Adam and Eve.

Bread is a product of this wheat. We don't rub any of the food in our eyes. We rub the bread, the crust of the bread, on our eyes as well. Usually a person bends slightly when confronted by someone they respect. Even when we rub the bread, the crumbs of the bread, on our eyes, we involuntarily bow and respect the bread. When similar hadiths are taught from the earliest grades, children develop a sense of reverence for bread earlier.

Grade 3 "Reading Book" contains the following hadith "On pleasing the mother":

A man asked the Messenger of Allah, may Allah bless him and grant him peace, "To whom can I do good?" He said, "To your mother." The man repeated the question three times. The Messenger of Allah, may Allah bless him and grant him peace, said, "To your mother." He asked again for the fourth time. They said, "To your father and your near relatives." [4.162.]

This hadith is a testament to the young generation's devotion to their parents, patriotism, devotion to the country, humanity, nobility, diligence, chastity, kindness, discipline, justice, respect for the pride of the nation, the traditions and scientific heritage of our great ancestors. is the main criterion for growing. This hadith has great educational value for 3rd grade children with these aspects.

In the hadiths, teachings and wisdoms, the themes of honesty, purity, diligence, love of country, call to knowledge, sincerity, honesty, justice, non-betrayal of others, friendship, honesty took the leading place.

Uzbek families have their own peculiarities of child rearing. The Uzbek people are an ancient people with a rich culture, traditions and customs. In Uzbek families, a child is brought up to be physically strong and mentally fit, to prepare them for life, to withstand the hardships of life, and to make effective use of advice, counseling, and forms of labor training. Feelings of confidence, kindness, honesty, kindness, patience, piety, caring for blood relatives are formed in the family. Because the glorification of the noble qualities of our nation in the youth of the family, the inculcation of the principles of kindness and devotion to them will bear fruit in the future. On this basis, the family develops immunity against evil, harmful thoughts and attitudes that are alien to the national idea. High feelings such as tolerance, solidarity, preservation of national traditions, care for the Motherland, the place where he was born and grew up, love for its nature reflect the essence of the family environment.

In the works of scholars who have made an unprecedented contribution to the development of world science and culture, the qualities of the Uzbek people such as kindness, generosity, respect for parents and elders, love for the motherland, diligence should be used effectively in shaping and improving the spirituality of students. The most important task for a teacher is to instill these feelings in students through hadiths, teachings and wisdom in the process of reading, etiquette, mother tongue and literature lessons. Teaching students the teachings and proverbs, the hadiths, reading lessons and extracurricular independent reading lessons are very effective.

Thus, children acquire knowledge and skills, and they are formed as a person who strives for perfection, who does good deeds and avoids flaws that are contrary to the common good.

The main tool that helps the teacher in compiling such features in students is a thorough analysis of the hadiths. Practicing and repeating the hadiths that have been taught is very important for primary school students to master the hadiths that are being taught independently. The teacher explains the new material to the students in the lesson, then asks a student to repeat what he or she has already said. He then asks the other reader to narrate the other hadiths in the same order. As a result of such practice and repetition, the teacher can clearly see what the students do not understand. Hadiths that are repeated several times will remain firmly in the memory of the students.

Reading, memorizing and interpreting the hadiths aloud is also very important in mastering the hadiths. This is because such a method increases the student's ability to narrate the hadiths in his own words, that is, to interpret them, and he learns the other hadiths quickly, accurately and firmly. As a result, once students have mastered a few hadiths on their own, they can teach them to other peers and siblings as well.

V. DISCUSSIONS

The strength of any family, the effectiveness and efficiency of family upbringing largely depends on the relationships established in the family, their spiritual and moral climate. Indeed, as stated in the Hadiths of our Prophet Muhammad (saas): The greatest legacy that parents leave to their children is the education, good manners and morals that they give them.

Our great thinkers Abu Rayhan Beruni, Abu Ali ibn Sino, Muhammad al-Khwarizmi, Ahmad al-Fargani, Abu Nasr al-Farabi, Abu Mahmud Khojandi, Khoja Ahmad Yassavi, Mahmud Kashgari, Ahmad Yugnaki, Khoja Ismail Bukhari, Amir Temur, Mirzo Ulugbek, Alisher Navoi, Babur Mirzo, Ali Kushchi, as well as examples of the hadiths of our ancestors, such as Samarkand, Bukhara, Nasaf, Khorezm, Tirmidhi, Khojandi, Shoshi, Fergana, Turkestan, Margin, whose names are forever engraved in the annals of history. shaping today's most important issues. When examples are given of these scholars being recognized by the whole world, the students' sense of respect for their ancestors is further enhanced.

Eastern thinkers have also touched on the upbringing of the child in the family. In particular, the great scholar and thinker Abu Ali ibn Sina in his work "Encyclopedia" emphasizes that the responsibility of parents for the upbringing of children. At the same time, the scholar emphasizes in his work that parents should have a wide range of knowledge, virtues and worldviews, and states that there is no more responsible work than the upbringing of children.

It is the patriotic duty of every citizen to respect every word and every thought in the hadiths. It is necessary to inculcate in them the ideas of patriotism, initiative and creativity from the very beginning of the primary school.

If we bring up a spiritually mature person - a perfect person, using examples from the hadiths in reading and etiquette lessons, they will understand all the positive qualities formed in them, from their relationship to people, society and homeland, to love for family, parents and others. [2]

VI. CONCLUSION

In conclusion, it is not possible to treat primary school students in the same way. This is because the perceptions of 4th graders are different from first graders. They also have different attitudes towards reading, play, the environment, and people. Therefore, these differences should be taken into account when teaching hadiths to students through reading, mother tongue, etiquette lessons and various educational activities. Then the children's interest in the hadith will increase. As a result, students love the hadiths as much as they love the different genres of fiction that are appropriate for their age: fairy tales, poems, proverbs, riddles. Students' attitudes toward family, adults, peers, the environment, and the pleasures that surround them will also improve and their positive qualities will begin to develop. [2]

In educating the younger generation to be perfect human beings, we must make them feel personally responsible for introducing them to the hadiths, striving for elegance and beauty, feeling it and enjoying the process, appreciating national artistic values and passing it on to the next generation.

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