



"SUNANI TERMIZIY" DEVELOPMENT OF SPIRITUAL AND MORAL EDUCATION

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Annotation

This article describes the content, essence, educational significance of the work of hadith scholar Isa Muhammad al-Termizi "Sunani Termizi" and its important aspects in educating the next generation. The ideas of the scientist, which for centuries have been a program for scientists and physicists promoting honesty and justice, humanity, are noteworthy in that they play an important role in solving many moral and spiritual problems of our complex times.

Keywords: Isa Muhammad at-Termizi, "Sunani Termizi", spiritual and moral education, education, enlightenment, faith, morality, good behavior, honesty, justice, faith, religion, purity, diligence, kindness, compassion -compassion.

Introduction

As a result of the independence of Uzbekistan, our native people began to freely enjoy the rich spiritual heritage. There is an opportunity to use the scientific heritage created by our great scientists in the spiritual and moral education of children. In particular, our great compatriot Isa Muhammad at-Termizi was born in 824 in the village of Bug (now Sherabad district) near Termez. Imam al-Termizi was a student of Imam al-Bukhari. His greatest work is "Sunani", which is now translated into Uzbek and published by the poet Mirzo Kenjabek under the name "Sunani Termizi"[2].

"Sunani Termizi" is highly valued in the Muslim world. Alloma has been a program for scientists and physicists for centuries. The ideas that promote justice and humanity are notable for their important role in solving many moral and spiritual issues of our complex times.

Thanks to the peace and tranquility in the Uzbek land, under the leadership of President Sh.M. Mirziyoyev, good deeds are being carried out in the field of spirituality and enlightenment. In particular, on February 14, 2017, the resolutions of the President of the Republic of Uzbekistan Sh. M. Mirziyoyev "On measures to establish the Imam Termizi International Research Center" were announced. Of course, this joyful event was a real joy for every fan of science and enlightenment. In





addition, respect for the great scholar is a bright expression of our pride in his personality [3-22].

This resolution sets out a number of goals and objectives. It also reads: “The great scholar who made a great contribution to the development of Islam, the in-depth study of the legacy of our compatriot Abu Isa Termezi's scholars Benazir on a scientific basis, the land of our holy land has always been the homeland of great scholars and saints. to promote the arrival of our compatriots and the international community, to preserve and develop our national and religious values, on this basis to educate the younger generation in the spirit of noble ideas, to strengthen in their hearts a sense of love and devotion to the motherland put[4]. All this is a great opportunity for the rising generation to study, research the ancestral heritage, to convey it to our people in an understandable way.

Discussion and Results

The hadiths found in the works of Muhammad ibn Isa al-Tirmidhi, like the hadiths narrated by Imam Ismail al-Bukhari, are based on honesty, justice, faith, piety, purity, diligence, kindness, mercy, and old age. , plays an important role in the organization of education and upbringing of the individual according to the nature of promoting the ideas of respect for parents and relatives[14].

The hadiths describe the human qualities required for a person to reach maturity, including compassion for others, generosity, open-mindedness, and kindness to parents, adults, and relatives. Such qualities as caring, love for the motherland, honoring labor and profession, honesty, purity, friendship, nobility, compassion, humility, honesty and conscientiousness are introduced. In addition, the teachings that a person should refrain from evil and strive for good are reflected in the teachings of the Qur'an, which serve as the main criterion for the formation of a perfect human being[5].

According to the ideas of Islamic teaching, every Muslim must first be a believer. As stated in the Qur'an, the purpose of the creation of the teachings of Islam is to form faith in people. The hadiths show that the perfection and strength of faith depend on the strict observance of the following three conditions:

- To have the right faith;
- Have a good relationship with people;
- One should work on oneself and call oneself to prayer and obedience ¹ (Further examples are also taken from this book) [15].

Faith is equated to a tree and it has more than 60 branches and the signs of faith are listed. Each of the characters listed is a quality that shapes and perfects a person's





spiritual image. These are: "He who does not harm others with his hands and tongue is a Muslim," "None of you can be a true believer unless you do what you love for your brother" (3-4 -chapters); "The faith of one who has three qualities will be perfect:

- To be honest and fair;
- To greet everyone;
- To give alms even in poverty"(Chapter 20).

The Prophet (peace and blessings of Allaah be upon him) said: "Whoever has the following four qualities is a hypocrite, and whoever has one of them. it is said that he has a quality of hypocrisy until he leaves it[6]:

- Betrays the deposit;
- If he speaks, he is lying;
- If he concludes a contract, he will not stand on the terms;
- If he fights, he keeps the cake and does injustice (Chapter 25).

The hadiths state that the criterion of a person's spiritual maturity, the scope of his thinking, the breadth of his worldview, the degree of his scientific knowledge, is an important factor in his becoming a person who benefits those around him and society with his knowledge. "It is obligatory to seek knowledge. The Taliban apologizes to science for everything, even the fish in the sea. " It is emphasized that ignorance paves the way for people's ignorance, and in an ignorant society, ignorance and depravity prevail [16]. In the hadith on the "Virtue of Learning and Teaching" (Chapter 21), the study of science is compared to the rain, which is very popular, and there are three types of scholars: It absorbs the rain and grows all kinds of plants and greenery, and some of the land is dry and hard and collects water without absorbing it. may the servants of the Almighty use it[7]. People drink water, water their animals and crops. Some of the land is flat and does not retain water and does not turn green. This can be considered as follows: A person learns the knowledge of Allah (Islam) in depth, understands it deeply and is interested in it, and he learns the guidance that Allah has sent and teaches it to others [17]. The second is that one learns science and teaches people. But it does not apply by itself. A third person is arrogant and does not learn and does not teach others.

But the rise of disregard for science and ignorance (ignorance) leads to a crisis in society. He even said, "The Messenger of Allah, may Allah bless him and grant him peace, said:

- Decline of science;
- Intensification of ignorance;
- The rise of adultery;
- Increase in the number of wives;





- Decrease in men "

This means that the Day of Judgment will take place by the people themselves. "In a country where science is not developed, adultery is rampant, civil wars are rampant, and the number of men is declining," he said[18]. That is why it is said, "Be obedient to knowledge, and do not be merely narrators of it" (hadith 637). In Islam, there are two types of sciences: one is jurisprudence, the science of religious guidance, and the other is secular sciences [8]. It is obligatory for every believer to have a deep understanding of both types of knowledge and to adhere to them strictly [19].

The hadiths also promote the idea that people should be friends with each other, live in peace, and be kind and compassionate to each other. This idea is reflected in the essence of the hadiths, which are aimed at revealing the content of the relationship and relationship between sisters, brothers, relatives and neighbors. A person with spiritual and moral qualities does good to parents, sisters, brothers and neighbors, and this goodness leads to harmony between them, so that in the end society develops, peace is stable, the population lives a prosperous life.

Everyone makes a good name for themselves by their good deeds and manners. This situation is interpreted in the context of the hadiths as follows:

1. Disseminated knowledge.
2. The righteous child he left behind.
3. The Qur'an he bequeathed.
4. The mosque he built.
5. Hotel built for passengers.
6. Excavated arig.
7. In his life and health, alms is the property he has set aside for charity ”¹.

Indeed, man passes through life, but he remains forever among the people with his deeds in the pursuit of knowledge, enlightenment, and the welfare of the people. The most important of these qualities is generosity[9].

A number of hadiths encourage a person to be generous in content. A generous person also makes a great contribution to the development of society, works for its development, and enjoys the blessings of others.

In the hadiths, people are divided into the following four groups according to their qualities[20]:

1. Allah has given wealth and knowledge to a servant. He is pious in the disposition of the wealth and knowledge given to the slave and has mercy on him. He sets aside the right for Allah from his knowledge and wealth. This is the most preferred place.



2. There is a gang. Allah gave him knowledge but did not give him wealth. But his intention is right: if God gave me wealth, I would spend like so-and-so. He will receive an equal reward according to this intention.

3. There is a gang. He does not fear Allah in the disposal of the wealth that Allah has given him and the knowledge that he has not given him. Molidan does not give to his relatives. This is the worst place[10].

4. There is a gang. Allah did not give him wealth or knowledge. He says that if God had given it to me, I would have done something like that. He is equal to that person with the same intention (in reward and sin) ¹.

If the hadiths glorify human qualities such as kindness, chastity, patience, and gratitude, then wastefulness, greed, and greed. vices such as lust and indulgence in sexual desires, greed, ignorance are condemned[21]. Most of the hadiths use the concepts of "good biography" and "economics", such as "A good biography, a beautiful body, and economics in every work are part of the seventy qualities" (hadith 468) ². While the concept of "good life" means good manners, good manners, exemplary life, as well as a beautiful life and appearance, the concept of "economy" follows a certain norm in the organization of every action. implies that it is expedient to do so[11]. This idea is also expressed in the following hadith: "Allah will be pleased with your three deeds and will be angry with you for your three deeds: second, that you believe in the religion and the Qur'an of Allah; and thirdly, if Allah is pleased with you to be kind to the one who has made you the leader, then you should not go around telling nonsense, asking too many questions or asking (begging) and asking for wealth. He is angry with you for wasting it in the wrong places "(Chapter 206, Hadith 242).

At the same time, the hadiths also state that people should avoid greed and greed for wealth, as well as the idea of living with confidence in the future. For example, the thought, "When one of you is holding a sapling in your hand for planting, if the Day of Judgment is imminent, and you see that you will plant it before it becomes imminence, be sure to plant it." Hope is a shining expression of confidence in the future.

The hadiths on morality glorify good human qualities and condemn vices that are considered sins[22].

In addition, the rules of conduct and observance of Shari'ah customs and traditions are described. Various recommendations are given on the order of various ceremonies, rules of travel, health, greetings, manners, etiquette, dress code, food, speech etiquette, etc., which are directly related to the etiquette created in later periods. - serves as a basis for the coverage of the content of brochures on the rules of ethics[12].





The hadiths also pay close attention to the problems that affect the development of society and human development. Among them, a special place is given to environmental problems, which have not lost their relevance for centuries. The hadiths, which reflect the essence of such problems, contain ideas that encourage the implementation of good deeds, such as planting and protecting crops, digging ditches and cleaning them from time to time, watering[13]. For example, not killing living beings (except for the snake and the scorpion, which are commanded to be killed by the Shari'ah), caring for animals, not harming them, and cleaning the human abode from things that harm it (hadiths 227 and 446). including the hadiths about not cutting down shade trees and keeping the courtyard scenes clean.

Conclusion

Hence, the Hadiths are the Sunnahs of our Prophet Muhammad, and their content strengthens the beliefs of every believer, thereby leading a person to spiritual maturity. "Because Islam is based on enlightenment, it consists of the belief and faith that makes every person mentally and physically perfect. and to prevent ignorance is to preserve the values of one's brother, one's relatives, one's nation and one's homeland. 7Therefore, the hadiths serve as an important source in the formation of a perfect person, and its use in the education of young people is one of the current problems of today.

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