



SOCIO-PSYCHOLOGICAL INFLUENCE OF HADITHS ON THE FORMATION OF RELIGIOUS RELATIONS OF THE PERSON

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Annotation

This article also pays special attention to ensuring the priority of high spiritual qualities in the upbringing of a harmoniously developed person. The issue of moral education in our country, as one of the priorities, has acquired a special social and spiritual significance due to its primacy and urgency.

Keywords: perfect personality, high spiritual qualities, moral qualities, national values, religious values, striving for perfection, hadiths.

Аннотация

Мазкур мақолада баркамол шахсни тарбиялашда юксак маънавий фазилатларнинг устуворлигини таъминлашга ҳам алоҳида диққат қаратилган. Мамлакатимизда ахлоқий тарбия масаласи энг устувор вазифалардан бири сифатида, ўзининг бирламчилиги, ўта долзарблиги билан алоҳида ижтимоий, маънавий аҳамият касб этган.

Аннотация

В данной статье также уделяется особое внимание обеспечению приоритета высоких духовных качеств в воспитании гармонично развитой личности. Вопрос нравственного воспитания в нашей стране, как один из приоритетных, приобрел особую социальную и духовную значимость в силу своей первичности и актуальности.

Калит сўзлар: баркамол шахс, юксак маънавий фазилатлар, ахлоқий фазилатлар, миллий қадриятлар, диний қадриятлар, камолотга интилиш, хадислар.

Ключевые слова: совершенная личность, высокие духовные качества, нравственные качества, национальные ценности, религиозные ценности, стремление к совершенству, хадисы.





Introduction

Today, special attention is paid to ensuring the priority of high spiritual qualities in the upbringing of a harmoniously developed person. According to a survey conducted by the Public Opinion Research Center, 73.1% of Uzbek citizens believe that high moral qualities are important in the development of the individual and the formation of universal values. These include, above all, concepts such as kindness, respect for adults, hospitality, generosity, friendliness, honesty, humility, diligence.

It should be noted that the role of moral hadiths in the formation of these qualities in the minds of a harmoniously developed generation and their incorporation into life is invaluable. After all, these concepts and qualities are based on national values, and our national values, in turn, are closely linked with our religious values.

Therefore, the issue of moral education in our country is one of the most important priorities. One of the important directions in this direction is the study of religious sources, in particular, the issue of morality in the hadiths, and the formation of a harmoniously developed generation on the basis of noble ideas. The issue of moral perfection in the hadiths and the study of man's attention to the inner world, not the picture, but the experience of striving to understand the essence, will help in the fight against such evils as blind imitation and ignorance in social life.

It is known that the problem of moral perfection has always been a noble goal of the human world and has acquired a special social and spiritual significance at all stages of socio-historical development with its primacy and urgency.

The minds of Eastern and Western thinkers have long been troubled by the question of what man is, why he is so capable of performing miracles with such a great mind and forty intellects, and that he commits more vile deeds, falls into the trap of animal lust, and destroys himself. Almost all thinkers of the Eastern and Western worlds have elaborated on moral perfection. In particular, according to the famous philosopher Epictetus, "The greatest invention that mankind has ever made is that of a man of good character."

The Chinese philosopher Confucius focused on the main factors of human and social development, saying: "In order to achieve perfection, one must first think about purity of heart. Purity of heart, on the other hand, is achieved only when the heart seeks the truth and the soul seeks enlightenment. In the chapter on the manners of Imam Bukhari's al-Adab al-Mufrad collection, there is a hadith that says, "There is nothing heavier in the scales than the manners."

It is known from history that religions have certain experiences that serve to bring the human worldview to perfection and to direct it to that spirit. In this way, norms and prohibitions are established to perfect certain human behaviors. Like all religions,





Islam focuses on the issue of nafs as a basic condition for the development of man to perfection. In verse 87 of Surat al-Ma'ida, the Qur'an states: "O you who believe! Do not make unlawful what Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors."

Our ancestors did not limit themselves to a wide range of considerations on the stages, sources, factors and mechanisms of human perfection, but also created objective and subjective conditions and scientific and practical ideas that drive his maturity. Our thinkers such as Abu Nasr Farobi, Aziziddin Nasafi, Alisher Navoi have emphasized that human perfection cannot be achieved without the process of moral and spiritual purification.

In particular, Farobi praises human creativity. He teaches that man is not a biological being, but an intellect, and that by his labor he acquires social significance. Abu Nasr al-Farabi interprets the concept of morality in a broad sense and calls for solidarity and cooperation among all people, regardless of religion, creed, race, language. According to Farobi, any state that develops by adhering to high moral qualities is, without a doubt, a force that leads its citizens to the path of happiness. This means that a person can be an example to all with his positive qualities only when he has good morals. It is advisable to use hadiths in the formation of positive qualities.

Yusuf Khas Hajib also expresses the opinion that man is endowed with intellect, and therefore can easily overcome any difficulty on earth. Alisher Navoi says that there is no greater perfection in the world than man: "I have no desire or love. If I die, that's enough."

Aziziddin Nasafi, on the other hand, describes a perfect person as follows: It is known that a perfect person is a person who has perfected the following four things: good words, good deeds, good morals and enlightenment. According to this definition of the thinker, a perfect human being is not an abstract being other than life, but a real person. A person who possesses good qualities can be promoted to such a career. For this, it is necessary to perform Riyadh and pass the status of a sect. In particular, Abdullah Avloni describes morality as follows: "It is a science that calls people to goodness and turns them away from evil."

These scholars have stated that one of the main tasks in Islam is to bring up a perfect person because they know all the instructions and exhortations in the Qur'an and hadith. The sources of Islam, in particular the ideas of the moral values mentioned in the hadiths, and their perfection by inculcating them in the human heart and soul, are extremely broad and complex. That is why the issue of moral perfection in the hadiths has been touched upon on the aspects that are of great importance today.





Spiritual perfection is undoubtedly reflected in the fact that neighboring nations, as well as the peoples of the world, enjoy the literary and artistic works created over the centuries. Familiarity with Firdavsi's "Shohnoma", the Kyrgyz people's epic "Manas", the works of Abay and Mukhtor Avezov, the poems of Makhtumkuli, the works of Mirzo Galib, Rabindranat Tagor, as well as royal works of world literature enhances human spiritual perfection.

From an early age, children are taught to communicate first in the family and then in educational institutions. One way to teach communication is to develop communication skills in the form of exercises. In a kindergarten setting, the educator teaches communication through a variety of activities. First, elements such as elemental behavior, how to speak to adults, greetings, and thanksgiving are included. During and after school age, a person is taught to communicate through socio-psychological training. It is necessary for the person to react positively to these methods, to take active action. Because a person cannot fully develop both as a subject of activity and as an individual without communication. A.A. According to Bodalev, even in play activities, the child communicates. At the heart of the learning process is the issue of teaching communication. In the process of on-the-job training, people are constantly in need of communication. The educational value of communication is that it expands a person's worldview and develops the psyche. That is, all mental processes are formed through communication. The second direction in shaping the community environment is to shape the mental culture of the team members. To this end, it is necessary to provide students with information that stimulates their feedback on human communication, human personality, features of mutual evaluation ("I and others", "I through the eyes of others").

Jalaliddin Rumi sang the most about the moral qualities that make a person perfect. First of all, when Rumi says that he is a perfect man, he first understands the Prophet Muhammad, and determines the degree of perfection by the degree to which he is followed. In his works, perfectionist practical actions, criteria-based moral concepts are evaluated by following the practical instructions given in the Qur'an and hadiths. Our great scholars and thinkers such as Abulqasim Zamahshari (1074-1144), Ahmad Yassavi (1103-1166), Alisher Navoi (1441-1501), Zahriddin Muhammad Babur (1483-1530), Sufi Alloyar (1644-1724) expressed their views on the perfect man. We can also learn from their moral heritage.

In Islam, the problems of moral maturity are not interpreted in a narrow sense or in relation to the interests of a single nation. Perhaps ensuring the development of society is interpreted as a basic, decisive condition for solving all the problems in it. There are criteria for perfect morality, and moral perfection is attained only when one





forms them. The issue of morality has received a great deal of attention in Islam. It is worthwhile to dwell on the moral views expressed in Islam, especially in the hadiths, and their essence and criteria.

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