



THE TURKISH PEOPLES TO THE ETHICAL SYSTEM SPECIFIC TRADITIONAL FEATURES

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Annotation

The article discusses the Orkhon-Enasay script, scriptures, the science of hadith and their role in educating young people. Imam Bukhari's contribution to the science of hadith is mentioned.

Keywords: hadith science, scripture, education, reward, sin, inheritance.

Introduction

The written educational monuments of the Turkic peoples have a special character and play an important pedagogical role in the upbringing of a new generation. These are the Urhun-Yenisei Monuments, the Race Records, and the hadith studies.

The Urhun-Yenisei inscriptions, written in the oldest Turkic language and written in the Turkic-Runic script, were written in the VI-VIII centuries and provide valuable information about education. The Urhun-Yenisei monuments carved in stone were first found in the Yenisei Basin and then on the Urhun River in Mongolia, and were first read in 1893 by the Danish scientist Wilhelm Thomson. In Uzbekistan, Oybek, O. Sh. Sharafuddinov, N. M. Mallaev, A. Qayumov, N. Rakhmonov conducted research and highlighted its role in education.

It is known that by the middle of the 6th century, the Turkish khanate was formed in the Altai, Yetisuv and Central Asian regions. The ash-free inscription states that Bilga addressed the Hakan's sons and relatives, and that many tragedies had befallen the Turkish people due to their mistakes. This memorandum is of great importance in educating young people in the spirit of love for their country, friendship and alliance, readiness to fight for the interests of the motherland and the people. The courage of Bilga Hakan and Kul Tegin is an example of true patriotism and courage.

The second inscription is about Bilga Hakan. Bilga Hakan was known among the Turkish people as Elparvar Hakan. (The word Bilga itself means wise.) He fights for the Turkish people's homeland to last forever. He taught the people that the preservation of the homeland depends not only on the people, but also on the people. The mistakes and successes of our ancestors are proof of this. If the people do not follow the instructions of the Hakan, many misfortunes will befall them. Hakan shouldn't be overconfident, he should think about what others are saying. He must be





able to tell the truth from a lie. A stern hacker does not want to harm his people. If he is convinced, he will not be able to distinguish between good and evil, and tragedy will follow, and chaos will begin.

Bilga Hakan united such a scattered people, raised them to their feet and created a prosperous life for them. Haqqani's address to the nation also includes the noble goal of consolidating his power, ending civil wars, and encouraging people to live in peace. Gray Touch is described as a wise, brave, courageous man.

In the letter of the ashes, Bilga Hakan gives advice on the most important human qualities, the necessities of life. Because the Turkish people are not united, they do not trust each other, they are victims of deceit and deception, and the Tabghas lament that they are slaves and maids, poor, helpless and mute.

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In Islamic teaching, the main source after the Qur'an is the hadiths. The study of hadith began in the second half of the eighth century and was organized only by the most knowledgeable and respected people. It is estimated that more than four hundred hadith scholars studied hadith in the eighth and eleventh centuries. We are not familiar with many of these sources. In the following years, the hadiths covering the life and work of Muhammad (peace and blessings of Allaah be upon him) and his religious and moral teachings, and the works of Imam Isma'il al-Bukhari, Al-Jame 'as-Sahih, and Al-Adab al-Mufrad, were translated and published. . Al-Tirmidhi's Ash-Shamoili an-Nabawiyya and its forewords, some short pamphlets and articles were published. We express our views based on these sources.

The word "hadith" or "sunnah" has the same meaning and refers to the life and work of the Messenger of Allah (saw) and his religious and moral teachings.

Muhammad's exemplary deeds, words of faith, purity, and spiritual and moral qualities, as well as his teachings, are embodied in the hadiths associated with his name.

The hadith scholars who first wrote the hadiths are Rabee bin Sabeh, Sayyid bin Abi Aruba, Malik bin Anas, Abdumalik bin Jurayj Makki, Abdurrahman al-Awza'i Shashi, Sufyan Sawri Kufi, and others. is the "golden age" for the science of hadith.

The hadith scholars who created the most reliable collection (as-sahih as-sitta), which are considered to be the most authoritative sources in the Islamic world, are also our compatriots who lived and worked in the ninth century, when the science of hadith developed. These are Abu Abdullah Muhammad ibn Ismail al-Bukhari 194 (810) -256





(870), Imam Muslim ibn al-Hajjaj 206 (819) -261 (874), Imam Isa Muhammad ibn Isa at-Termizi 209 (824) -279 (892), Imam Abu Dawud Sulayman Sijistani 202 (817) -275 (880), Imam Ahmad an-Nasa'i 215 (830) -303 (915), Imam Abu Abdullah Muhammad ibn Yazid ibn Majja 209 (824) -273 (886) such as scholars. Scholars state that al-kutub as-sitta (six books) consists of the following.

1. Al-Sahih, written by Abu Abdullah Muhammad ibn Ismail al-Bukhari.
2. As-Sahih, written by Imam Muslim an-Nishapuri (Imam Muslim ibn al-Hajjaj).
3. The Sunnah written by Imam Ibn Majah.
4. "Sunnan" written by Imam Abu Dawud Sulayman-Sijistani.
5. "Aj-jami al-kabir" written by Imam ibn Isa at-Termizi.
6. These are collections like the Sunnah written by Ahmad al-Nasa'i.

There are three main directions in the narration of hadith.

1. Musnad direction. In this case, the hadiths on various topics are brought together and arranged in alphabetical order. Abdullah ibn Musa and Imam Ahmad ibn Hanbal collected the hadiths in this direction.
2. "Sahih" (reliable) direction. It was founded by Imam Bukhari. These include authentic and reliable hadiths.
3. Hadiths from the Sunnah. In addition to the authentic and reliable hadiths, the hadiths in this area include the "weak" hadiths. Abu Dawud, Isa al-Tirmidhi, al-Nasa'i, and Ibn Majah are the hadith scholars who have collected hadiths in this direction.

The founder of the Sahih sect is Abu Abdullah Muhammad ibn Isma'il al-Bukhari, the most mature and famous muhaddith. In the science of hadith, Imam Bukhari was awarded the honorary titles of "Amir ul-Mu'minin" and "Imam al-Muhaddithin" ("Leader of All Hadiths"). He was born on May 13, 810 (according to some sources, July 20, 810) (13 Shawwal 194 AH) in Bukhara.

Imam Bukhari is taught by many eminent scholars. Sources describe his mentors as about ninety. Muhammad ibn Yusuf al-Ghartabi, Ubaydullah ibn Musa al-Abasi, Abu Bakr Abdullah ibn az-Zubayr al-Hamidi, Imam Ishaq ibn Ibrahim, known as Ibn Rahawayh, Imam Ahmad ibn Hanbal, Ali ibn al-Madini teachers.

Scholars say that Imam al-Bukhari left a very rich creative legacy. His "Al-Jame 'as-sahih" ("Reliable Collection"), "Al-adab al-mufrad", "At-Tarikh al-kibor" ("Great History"), "At-Tarikh as-sag 'iyar" (« Small History »), « Al-qiraatu khalfa-l-Imam » (« Reading behind the Imam »), « Waf'ul-yadini fi-s-Salati » (« Two hands in prayer »). The manuscripts have come down to us. However, At-Tarikh al-Awsat (Middle History), At-Tafsir al-Kabir (The Great Tafsir), Al-Jame 'al-Kabir (The Great Collection) It is known that he also had a work called Kitab-ul-hiba (The Book of



Gifts), but these have not reached us. Undoubtedly, the most mature of these works is Al-Jame'-as-Sahih. This work is also known in the world as Sahih al-Bukhari. In addition to the hadiths of the Prophet (peace and blessings of Allaah be upon him), this four-volume book contains information on Islamic jurisprudence, Islamic rituals, ethics, education, history and ethnography. It includes 7,275 of the most "authentic" hadiths out of 600,000, and 4,000 unique hadiths. This book is the second most important source in Islamic teaching after the Qur'an.

It is well known that Islam is a doctrine that leads a person to spiritual maturity. For this reason, good manners and manners are widely propagated in the Qur'an and the hadiths. In addition to the requirements of the Shari'ah, morality is especially important in the hadiths. Al-Bukhari is said to have collected about 600,000 hadiths, memorized 100,000 "sahih" and 200,000 "non-sahih" hadiths.

When Imam al-Bukhari returned to his homeland, Bukhara, from a long journey, he taught hadith to students and scholars and became its propagandist. Imam al-Bukhari himself was one of the great and famous scholars Ishaq ibn Muhammad al-Ramazi, Abdullah ibn Muhammad al-Masnadi, Muhammad ibn Khalaf ibn Qutayba, Ibrahim al-Harbi, Muhammad ibn Abu Isa at-Termizi, Muhammad ibn Nasr al-Marwazi mentored Muslim ibn Al-Hajjaj in his time.

Imam Bukhari was a very humble, humane, unparalleled and generous man. Although he was an advanced scholar of hadith, he learned from his contemporaries and students when the time came. Imam Bukhari heard hadiths from one thousand eighty muhaddithin. Ninety thousand people heard his authentic hadiths. Al-Bukhari is said to have collected about 600,000 hadiths, memorized 100,000 "sahih" and 200,000 "non-sahih" hadiths.

The hadiths also promote the idea that people should be friends with each other, live in peace, and be kind and compassionate. These are reflected in the relationships between sisters, brothers, relatives, and neighbors. A truly spiritual person does good to his parents, sisters, brothers and relatives, neighbors, and this goodness leads to harmony between them, which ultimately leads to the development of a peaceful, prosperous society. Because everyone leaves a name in the memory of future generations with good deeds. In these hadiths, it is interpreted as follows:

1. Disseminated knowledge.
2. The righteous child he left behind.
3. Inherited Qur'an.
4. The mosque he built.
5. Hotel built for passengers.
6. Exhausted arig.





7. The money he spends on charity while he is alive and healthy (Hadith 253)

In the hadiths, bad deeds, vices and bad deeds are condemned as "sins", while good deeds and activities for the welfare of human beings and the development of society are praised as "rewards".

Accordingly, eating the property of an orphan, greed for wealth, lying, gossiping, slander, adultery, drunkenness, drug addiction, talking nonsense, and other vices are sins. Caring for parents, the elderly, the weak and the needy, visiting them, remembering the dead with kind words, not laughing at others, and not betraying one's trust are considered blessings. It is well-known that a person's maturity is directly related to his health. Because only a healthy person can be a person who works for the development of both the family and society. In the hadiths, in Islam in general, great emphasis is placed on cleanliness and purity, and on spiritual and physical purity in general. "The Almighty Himself is pure and loves purity. She is clean and loves cleanliness. He is generous, he loves generosity. He is open-minded and loves to be open. Keep your foreheads clean "(Hadith 190).

In conclusion, it has been attempted to reveal the specific features of the moral system of the Turkic peoples in the context of various disciplines and to achieve results. However, from a pedagogical point of view, it is not fully disclosed. In this sense, the modern study of this topic does not always lose its relevance.

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