

Expression of Problems of Educating a Perfect Person in the Hadiths

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Annotation

This article explains the role and benefits of hadiths in the upbringing of young people, which is one of the most pressing issues today, and their development into full-fledged human beings, using real-life examples. In addition, the article discusses the hadiths collected through the work of our leading muhaddith scholars and the educational content of the works of sharp pen owners.

Keywords: Islamic history, hadith, hadith studies, muhaddith, ethics, manners, perfect man, education, intelligence.

In the past, in Eastern countries, including Muslim countries, young students began to read examples of moral works and hadiths after completing an alphabet course.

We - the wise sayings of Muhammad (peace and blessings of Allaah be upon him) in the East - have been taught to teach hadeeths since the age of seven. It is evident that education developed with the advent of Islam and has since been the first stage of educating young people.

As a person gets older, his behavior changes. Therefore, it is necessary to maintain the duty of humanity for the rest of one's life, that is, to increase one's good manners. The reason why the hadith emphasizes these things is that every hadith is very readable and vital for young and old.

Gradually, special reading books of hadiths were written for schoolchildren. In particular, the famous Arabic scholar of the 15th century, hadith scholar Jalaliddin Sultani's book "Jomi-u sagir" or the book "A Thousand and One Hadith Commentaries" by Turkish writer Orifbek, based on this work, was published in 1915 by Teshaboy Ziyoyev in Tatar. Translated into Uzbek and brought to the attention of our readers. This pamphlet covers the stories of ordinary human problems that are increasingly being forgotten among people today - humanity, kindness, honesty, non-hypocrisy, honest work, and many other qualities. Higher education is of great educational importance. In addition, the book's commentary on the events will help readers to fully understand it, as well as increase the value of the booklet.

Both the study of hadiths and the creation of works of art based on them are based on the hadiths collected by the famous hadith scholar Imam Bukhari. Because the collection of hadiths began after the death of the Prophet, he did not allow the hadith to be recorded. However, in some cases, the Companions were allowed to record hadiths for personal gain. The hadiths collected by the hadith scholars of that time have come down to us as the most

authentic hadiths. But then there were national political disputes, false hadiths in the name of the Prophet for the benefit of religion, contradictions in the field of jurisprudence and theology, and many unbelievable hadiths in order to flatter the rulers.

The names of many dedicated hadith scholars, such as the Caliph Ibn 'Umar ibn Abdulaziz, Ibn Shihab az-Zuhri, Imam Bukhari, Abu Dawud, and Isa al-Tirmidhi, stand out. In particular, the collection of hadiths of our compatriot Imam Bukhari called "Al Jame as-Sahih" (Reliable Collection) is the most reliable and perfect among other hadiths. According to him, 7,275 of the most authentic hadiths out of 600,000 have been narrated to him.

Several educational pamphlets have been written in the past on the role of women in marriage and family responsibilities. Among them are Alimat ul Banat's "Etiquette of Communication", Mullah Ahmadhoja Eshan ibn Abdumominkhoja Eshan's "Ethical Treatise", Amir Nazimon's "Education Banot: Fakhrul Banot Irshad" and others.

Olimat ul Banat's book, Etiquette of Communication, provides exemplary advice on morality, the role of women in marriage, family preaching, the relationship between husband and wife in the family, the upbringing of children, marriage, and love.

The first three of the qualities that Nasafi enumerated, namely, good words, good deeds, and good manners, are taken from the Zoroastrian book Avesto (Guftori nek, kirdori nek, raftori nek). A person adorned with these qualities will refrain from lying, hypocrisy and evil, and will always be ready to do good deeds with good intentions. Aziziddin Nasafy added the word "Maorif", which means mystical purification, to the word Zoroaster on good morals. According to him, the purpose of taxes in the path of the sect is to acquire these four qualities. He who "perfects these qualities in himself, attains perfection."

There are two conclusions to this from Nasafi's description. One is that in the eyes of the scientist, the perfect man is not an abstract being, but a real man. A person with good qualities can be promoted to such a position. The second conclusion is that according to Nasafi, the rank of a perfect human being is the highest rank that can be attained through the teachings and teachings. It was in this context that hadith scholars emerged who set out to devote all their knowledge and lives to the noble cause of identifying and compiling the correct hadiths. It includes only the most authentic hadiths out of 600,000.

Summarizing the above statements about the perfect man, we can conclude that:

- A perfect man is the most perfect, the most intelligent and the wisest of men.
- "A perfect man is a mediator between God and man, a divine command, a great patron who conveys the secrets of the unseen to ordinary people."
- A perfect human being is equal to the Mind of the World. God first created the Mind, the Perfect Man, and then created other creatures.
- The soul of the perfect man has long been known to be the most powerful spirit created by God.

"A perfect man is a cosmic being who, with these qualities, possesses the absolute divine qualities. He is always awake and aware of everything, even if he appears in the form of an ordinary human being, but who encompasses the spiritual universe."

"In that capacity, he can be the caliph of Allah."

"A perfect man is one who grows up in a human society." He was not a spirit whose position was clear from the beginning, but who was perfected in the process of moral purification.

"Therefore, every pure, god-loving person can strive for perfection and get a share in this path."

"The highest sign of perfection is to follow the right path and benefit the people." The more one benefits people with one's words, deeds, and intentions, corrects the wicked, and sacrifices in the way of the Truth, the more perfect he is. It is based on the Qur'an and the hadiths, which are the sacred sources of Islam.

Although these views may seem contradictory, they are in fact closely related. That is, there is a recognition of the perfection and greatness of man, the belief that man and the universe, man and God, man and the Being are interdependent. The difference between the views is that according to the Shari'ah concept, a person's abilities and inclinations are known from the beginning, that is, Allah's destiny is determined from the beginning. The spirits of the prophets, saints, and sages were known from the beginning in the higher worlds, and the ranks of these spirits were predetermined, according to the Shari'a. But according to the sages (philosophers) and mystics, man is endowed with the will to act, so that he can act, achieve perfection, and achieve his goals. Sheikh Aziziddin Nasafy writes in his treatise *Zubdatul Haqayiq* (The Cream of Truths): Knowledge and wealth depend on one's efforts: the more one strives, the more knowledge and wealth one will have. "

Aziziddin Nasafi based two things as a sign of maturity. One is morality, the other is self-awareness. He divided people into three groups based on whether these two bases existed or not. The first is that not all people are morally upright and do not know themselves. Second, there are those who are morally upright but do not know themselves. Third are the people who are all morally upright and self-aware. According to the scientist, the third category of people is the perfect human being: "Therefore, the perfection of a person is achieved through morality and self-knowledge."

In this way, a perfect code of ethics was developed for the perfect man, and it was considered a dream of every human being to possess these qualities. It is also clear that the notions of good morals and perfect man in the Middle Ages are relative - on the one hand, the concept of an abstract being, which is the sum of all spiritual strength, intelligence, good qualities, and on the other hand, a person who aspires to this peak and achieves certain careers is also considered a perfect person. But no matter how the issue was raised, the idea of the perfect man was of great social and moral importance, serving to nurture man in the spirit of honor, goodness, and Great Goodness, and to strengthen loving kindness, fidelity, and devotion. It reminds people of their humanity at all times, helps them to avoid evil, evil deeds, and ensures the stability of the building of faith and conscience. The morality of boys and girls is interpreted on the basis of hadiths in Mullah Ahmadhoja Eshan ibn Abdulmominhoja Eshan's treatise on morality. He counseled boys and girls to keep their souls and bodies clean.

The highest sign of perfection is to follow the path of truth and benefit the people. The more a person benefits people with his words, deeds, and intentions, the more he corrects the wicked, and the more he sacrifices in the way of the Truth, the more perfect he is.

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