



THE ROLE OF HADITH CULTURE IN THE DEVELOPMENT OF SOCIETY: THE EXPERIENCE OF UZBEKISTAN

Saidahmadov Shuhrat Shamsiyevich

Independent researcher Samarkand State University named after Sharof Rashidov

Article history:	Abstract:
Received: December 28 th 2023 Accepted: February 21 st 2024	The article examines the tradition of hadith, which played an important role in the education of the mature generation, and its educational significance in the process of intercultural communication in the conditions of New Uzbekistan.

Keywords: intercultural communication, global development, Islamic religion, hadith studies, perfect generation, science and education.

INTRODUCTION

The experience of the development of countries around the world shows that the development of any society is connected with the history of the people to which it belongs, and the level of people, science, worldview and culture, consciousness and thinking. He not only deeply absorbed Islam and the culture based on it, which was the wife of religious and theological views, especially on a global scale, but also played a key role in its worldwide recognition and development. The tradition of Muhaddith and Hadith studies, thanks to the efforts of the great scientists of our nation, has risen to high status and received worldwide attention in the life of society. Encyclopaedist and industry dictionaries note that hadith in Arabic means "word", "say", "talk", "news", "message", "narration", "work", "Sunnah", which means words spoken, spoken by the prophet [1:759]. Sharif, on the other hand, is used in relation to the rank of prophetic words in the sense of honour, that is, greatness, eminence, honour, value. Hadith Sharif is considered one of the greatest and most authoritative sources of Islamic teaching on a global scale, an expression of the true nature of life and man, the truth about the past, present and future, a perfect treasury of etiquette. It is noteworthy that for the development of hadith culture, the land and people of today's Uzbekistan play a huge role. If six holy books of hadith are recognized throughout the world (collections of Imam Bukhari, Imam Muslim, Imam Abu Daud, Imam Termizi, Imam Nasai), then the main one will be associated with the activities of scientists in our country. The science of hadith studies and hadith culture have reached perfection thanks to the enormous merits of the outstanding people of our country - Abu Abdullah Muhammad ibn Ismail Al-Bukhari, Abu Isa Muhammad Termizi, Imam Nasai, Imam Dorimi of Samarkandi. Accordingly, hadith culture has long occupied an important place in the education of our country, in the consciousness of our people as a special universal and national value.

MATERIALS AND METHODS

In the following close years, in particular in connection with the period of independence, serious actions carried out on the fronts of the revival of ancient values testify to the position of the hadith tradition in the education, elevation and improvement of the spiritual life of the country, that these positive changes will serve to increase responsibility for the past and future. The fact is that Hadith studies are a source of wisdom associated with Islam, and with it with all the socio-spiritual sources of the life of society. It expresses historical experience, religious and theological details, life lessons, human qualities and behaviour in an extremely reasonable and logical manner.

RESULTS

According to Islamic sources, the Qur'an is the word of Allah, the Hadith of the Prophet, a phenomenon prescribed with the permission of the Creator, which calls Hazrat Muhammad to realize the same truths as man, life, religion, religion, morality, and the need for enlightenment. After all, in Surah "Hashr" from the Koran it says: "Take what the prophet gave you, return from what he returned to you, and Fear Allah! Indeed, the punishment of Allah is severe" (Sura Hashr, 7), says verse [2: 427]. At the same time, in Surah Nahl there is a separate verse 44, which states that the prophets are entrusted with explaining to people the words sent by Allah (Scriptures, judgments) From this it is clear that hadith is also considered the source of interpretation, interpretation of Islamic enlightenment. According to Islamic doctrine, when the revelation of divine words comes from Allah, the transmission of the "hadith", that is, the "word", "message" to the prophet is obligatory Sunnah for the Ummah. While the Qur'an was originally revealed to the Prophet Muhammad and preserved until the end of his life, the hadith is transmitted from the Prophet to the Companion, from the Companion to the subordinate, from the subordinate to the scholar, from the scholar to the people, continuing as a kind of nation (isnad) Therefore, as noted by Imam al-Bukhari, "the companions and tobains (contemporaries of

the companions) in the narration of hadiths expressed themselves with the words "informed us," "said," "heard from such and such," "heard." For example: the companions of Ibn Masud, if they want to pronounce a hadith, they say: "Messenger of Allah, peace and blessings of Allah be upon him" or "I heard from the Messenger of Allah" [3:246].

In the sources, the number of Surahs and verses of the Koran (114 surahs, 6236 verses) is given in exact numbers, but different opinions are expressed on the number of hadiths. Some sources acknowledge that more than 600,000 hadiths were collected and say that the process reached its peak in the ninth century, when hadiths began to be collected starting in the 7th century. Hadith scholars report that they are divided into "authentic" (true, substantiated) and "unsubstantiated" (unsubstantiated). The skill of the muhaddith is determined by their ability to clearly distinguish between these types. For example, in nine collections of hadiths, recognized by scientists as the most reliable (error-free), about 50 thousand hadiths are recorded. The six most reliable books of hadith recognized in the Islamic world. These are Imam al-Bukhari "Sahih", Imam Muslim "Sahih", Abudovud "Sunani", Termizi "Sunani", Nasai "Sunani", Ibn Moja "Sunani", these books contain more "Sahih" hadiths than works written before them. Of these, in the collection "Sahih Bukhari" 7563, in the collection "Sahih Muslim" 7275, in the collection "Jomeyi Termizi" 3962, in the collection "Sunani Abu Davud" 4800, in the collection "Mujtaboy Nasai" 5724, in the collection "Sunani ibn Modja" 4341, in the collection "Muwattoy Malik" 1843, in the collection "Sunani Dorimi" 3465, in the collection "Sahih ibn Hibbon" mentions 7096 hadiths [4: 118-187]. Of these, more than half (about 30 thousand) of the available about 50 thousand authentic hadiths belong specifically to the muhaddis of our country, which clearly demonstrates the enormous merits of our compatriots in the development of hadith science, their place in Islamic culture. In particular, the invaluable services in this regard of Imam al-Bukhari, awarded the title of Imam of the Muhaddis or Peshwa of the Muhaddis, Sultan hadith studies. Six are popular in the Islamic world: "al-Jami' al-Sahih" or "Sahih Bukhari" by Imam al-Bukhari, "Sahih Muslim" by Muslim An-Nishapuri, "al-Sunnah" by Ibn Moji, "al-Sijistani" by Abu Daud al-Sijistani, "al-jami "Muhammad at-Tirmidhi". The fact that the first of the collections of hadith "Jami al-Kabir", "al-Sunan testifies to how great his role was in the development of hadith studies "Nasai, belongs to this great family. In addition, both in the past and today, famous Islamic scientists and orientalist of the world, in completing their works, rely precisely on the scientific experiments of Imam al-Bukhari. It is reported that Imam al-Bukhari collected about 600,000 hadiths, of which 100,000 "Sahih" (true, reliable) and 200,000 "infidel" (erroneous, weak) hadiths he knew by heart. It is mentioned that scientist classified more than 20 books [5: 207]. This great heritage is valued as a spiritual treasure of the peoples of the world from the moment of its creation to the present day. It should be said that the tradition of hadith studies is considered as a reliable source in all areas of Islamic culture. This tradition is enshrined in the Qur'anic scriptures in which 23 passages refer to the Kalima of the Hadith. Therefore, the fact that the bulk of reliable hadiths were put into practice by our compatriots, that they reflect the most optimal, reliable views on society and human improvement, as well as life experience over thousands and millennia, as well as the immortality of these values, testify to the strength of spiritual foundation of the new Uzbekistan. The fact is that the Hadith Sharif, like the Koran, from ancient times to the present day has served as a source of contemplation of Islamic education and culture, the tradition of science, social and philosophical views, artistic and aesthetic interpretations and other areas. Scientists such as Abu Rayhan Beruni, Muhammad al-Khorezmi, Abu Ali ibn Sina, Abu Nasr Farabi, who created the Eastern Renaissance of our country, great mystical figures such as Khoja Ahmad Yassawi, Abduhalik Gijduvani, Najmiddin Kubro, Bahauddin Naqshband, Khoja Ahrar Vali, Yusuf Khosrow Khoja, Ahmad Yugnaki, Alisher Navoi, Babur world art - classical creators who occupied a huge place in the development of the aesthetic world, also relied on the truths of the sacred hadith of Sharif. This indicates that the basis of Eastern Islamic, in particular Central Asian, worldview socio-philosophical views, scientific and educational achievements, ideal ideas about a perfect society and man, along with other Islamic sources, is the wisdom of hadiths.

It must be said that hadiths are considered a masterpiece of wisdom devoted to all spheres of life of society and humanity. They cover everything from the physical and spiritual health of people to the benefits of the worlds and the science of the universe. Let's take, for example, from history in Central Asian socio-economic life a special incentive for science and scholarship was constantly manifested; the Renaissance-Renaissance also occurred precisely as a call for science and enlightenment in Islam. This is based on the fact that Islam places extreme emphasis on science and customs. Sources often mention such aphorisms as "Islam is a science," "look for science from cradle to grave," "scientists-prophets-successors." It was in this educational spirit that the long life of our country, which is mentioned in Islamic sources, passed in the Qur'an and hadiths. Hadiths are the scientific legacy of the prophet; this legacy was continued by the direct companions (the conversations of the prophet Muhammad) after the Prophet. Of such close companions, one of the hadiths transmitted from Abu Dardan says that "this man is the Prophet, may Allah bless him and grant him peace: whoever follows the path that requires knowledge, Allah will make his path to paradise easier. Of course, the Taliban Angels spread their wings to please science. Of course, those in the sky, those who on the earth, even those in the water. Of course, the scientists are the heirs of the prophets. Of course, the prophets did not leave as a legacy either a dinar or a dirham. Of course, they left science as a legacy. Whoever takes it will receive a great destiny" [3.234]. Here, firstly, it should be said that science for the development of society and the improvement of man in Islam is not considered as a religious or secular phenomenon, divinity and humanity, the historicity and modernity of science are assessed as a single process of cognition, and secondly, the goal of enlightenment of science, both in the era of Islamic revival and in the era of modern technological development, it is united. We are talking about mental health, willpower and faith, purity of mind and heart on the way to these goals. This is ensured, first of all, by Islamic-divine tawajuh, devotion to the science of truth, the enlightenment of the Koran and Hadith, the true continuity of the

prophets and the wisdom sent through them. That is why the scientific thinkers of the Eastern Renaissance perceived faith as the only useful part of science-enlightenment that brings blessing, and understood that what they do eternally serves humanity on the path to good. Creating separate scientific studies on such thoughts as "the path of knowledge is the path of heaven", "those who are on the path of knowledge are revered by angels", "the scientist is purified by those in heaven, earth and water", "the scientist (science) is preferable resentment (prayers)", "the prophets bequeathed science (not material wealth)", quoted in the above hadith narration perhaps. It seems that only the truths stated in one example can reveal the essence of all Islamic teachings and hadiths

CONCLUSION

Likewise, by considering the opinions expressed in the hadiths about society and all other aspects of human life, one will be able to feel how majestic their place is in the social life of society and in the spiritual way of life of a person. Such wise views do not lose their significance in the process of intercultural communication between people in the modern society of the new Uzbekistan. This noble enlightenment serves as a spiritual support for the development of society and human maturation in an era when human dignity is glorified.

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