

THE REPLACEMENT OF “ZUHD” IN YOUTH EDUCATION

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Abstract; *Every nation in the world has its own traditions, customs and national values. The spiritual standards that sprouted in a certain land and were formed and refined over hundreds of years are the priceless wealth of this nation and people. Deeper understanding of the essence of such wealth is of urgent importance in the processes of globalization and technology, which are rapidly entering life.*

Keywords: *The phrase translated as "if able to marry" in this hadith is called "bo'a" in Arabic, Mahrama ibn Nawfal, Popular culture.*

Islam calls for every good thing that benefits people in this world and the hereafter. It clarifies the ways of goodness for believers and Muslims and the basis of righteous deeds that will save them from Allah's punishment. The highest of these is steadfast faith, and the lowest is removing things that hurt from the path. Allah Almighty does not waste even a good deed that opens the doors of good and closes the doors of evil, such as showing the right path, giving advice, speaking sweetly, and having an open face.

The criterion of goodness is clearly stated in the Holy Qur'an. This includes:

These verses are programs that a believer follows every day, whether it is more or less, for himself or for others. Righteous deeds elevate a person to great heights in this world and in the hereafter. Goodness is graded according to importance. There are many hadiths clarifying this.

In the work "Zuhd" Abu Zarr Jundub bin Juno, may Allah be pleased with him, says: "The Prophet, may God's prayers and peace be upon him, asked: 'Which deed is best?' I asked. They said, "Believing in Allah and fighting the enemy in His way." "What better way to free a slave?" I said. They said, "The price is the most



expensive and the most valuable in the presence of the people." "What if I can't?" I said. They said, "You will help the master of the trade or you will teach the unskilled to work." "What if I can't even do that?" I said. They said, "You stop doing bad things to people, so it is charity that you do to yourself." So, if a person is not capable of doing good, he should refrain from causing suffering to others. His reward is no less than charity and charity.

Islam invites us to give alms for each member of the human body and to do good deeds in the hope of reward every day. In the hadith narrated by Abu Zarr, may Allah be pleased with him, the Messenger of Allah, may God bless him and grant him peace, said: "For every joint of yours, there is almsgiving at dawn every day. Every rosary you pray is charity. Every praise is charity. Your every review is a charity. Every takbir is a charity. Enjoining good and forbidding evil is charity. "The two rakats of prayer you read during Zuho (choshgah) are enough for all of this," they said.

Therefore, Shariat considers every good deed as beloved. Sharia considers it evil and forbids doing whatever Allah the Exalted has prevented His servants from doing. However, giving charity and alms in the way of God is better than all the actions mentioned in this hadith because it is beneficial to others.

From the work "Zuhd" Abu Zarr, may Allah be pleased with him, narrated in a different way: "The Prophet, may God bless him and grant him peace, said: "I was shown the good and bad deeds of my Ummah. I have found that it is among good deeds that things that cause suffering are removed from the path. "I found that he threw his phlegm in the mosque and was not buried because of bad deeds."

In this hadith, a good deed is compared to an evil deed. That beautiful deed is keeping the environment clean and removing suffering from the road, while the ugly deed is throwing dirty things in places where people pray and rest.

The Messenger of Allah ﷺ said: "Whoever leaves a Muslim helpless in a place where his reputation is being dishonored and his honor is violated, Allah Almighty will leave him helpless in a place where he wants His help." "Whoever helps a



Muslim in a place where his honor and dignity are being violated, Allah will help him in the place where he wants His help."

The Messenger of God, may God bless him and grant him peace, said: "He who does not have faith does not have faith. Also, a person who does not have a covenant does not have a religion.

Every nation in the world has its own traditions, customs and national values. The spiritual standards that sprouted in a certain land and were formed and refined over hundreds of years are the priceless wealth of this nation and people. Deeper understanding of the essence of such wealth is of urgent importance in the processes of globalization and technology, which are rapidly entering life.

There are many hadiths related to the education of young people in the work "Zuhd".

It is narrated from Abdullah, may God be pleased with him: "The Messenger of God, may God bless him and grant him peace, said: "O community of young people, let whoever among you is capable of marriage marry. Indeed, it is a barrier to the eyes and a protector of the fard. I heard them say, "Whoever is unable to do so, let him observe the fast as it is a punishment for him." they said.

The expression "if able to marry" in this hadith is called "bo'a" in Arabic and means the ability to marry materially, spiritually and physically. Therefore, every Muslim who has the power in this sense should try to have a house and a family. If there are young people who are not financially or spiritually capable of marriage, cannot afford the expenses, or cannot stop themselves from oppressing their spouse when they get married, they should fast. In this way, they suppress their lust. Because due to fasting, a person's lust decreases, he does not look at people of the opposite sex with lust, and he does not use his farzi for adultery. Under normal circumstances, marriage prevents these two dangers. Because a married person satisfies his lust in an honest way, his eyes are restrained from looking at non-mahrams, and he is protected from going to farji haram.

This hadith encourages every Muslim believer to start a family as soon as they are able to get married. We must not forget how much we try to follow this hadith in our lives.

It is narrated from Aisha, may Allah be pleased with her:



"A man asked for permission to enter the presence of the Prophet, may God's prayers and peace be upon him. So he said: "Give him permission." He is the worst brother of his clan or the worst son of his clan." When he entered, they spoke politely to him.

I said: "O Messenger of God! He said what you said and then you spoke politely to him?" I said.

"O Aisha! "The worst thing about people is that they left her because they were afraid of her promiscuity," they said.

According to our scholars, the name of the person mentioned in this hadith was not mentioned, but the name of the person was Mahrama bin Nawfal.

This person was a hypocrite and wicked person.

That is why the Prophet, may God's prayers and peace be upon him, uttered the word of rebuke about him without letting him hear it.

At the same time, in the process of globalization, there is a wide spread of different ideas and views around the world. This process is especially active among young people and is reflected in their behavior. In particular, "Popular culture" and its various manifestations are an example of this. Spiritual and moral degradation, moral corruption, violence, individualism, egocentrism, disrespect for national-spiritual values and dangerous situations aimed at subverting them, considering immorality as culture, disregarding original spiritual values, disrespect for national-spiritual values among young people Manifestations of moral threats, such as awakening the feeling of being looked at, have a negative impact on young people. In particular, this is manifested through virtual (computer) games, films made in some foreign and private studios, low-quality songs, the Internet and its social networks, mobile phones, the yellow press, the process of urbanization, false information, information-distributing radio and television. is happening.



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