

Axiological analysis of social and aesthetic problems in the Hadith

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Abstract: The article provides axiological analysis of social and aesthetic problems in the Hadith. We investigate the Islamic moral and aesthetic ideal and its definitions, interpretations and ideas in the Qur'an and Hadith, in the main rational grains of Islamic philosophy, which plays an important role in improving the religious and aesthetic ideal of the East.

Key words: axiological analysis, social, aesthetic, Hadith, moral and aesthetic ideal and its definitions, Islamic philosophy.

Introduction. There was an urgent need for hadiths (from Arabic - message, story). Their first compilers in the 7th century. there were Sahaba - companions and associates of Muhammad, people who closely communicated with him. Hadith is the tradition of the words and deeds of Muhammad from the day of revelation to death.

VIII century hadith established themselves as an authoritative source and were in mass circulation among believers. According to tradition, there were a million and a half hadiths in circulation. By the end of the IX century. the hadiths were compiled into voluminous collections.

Six collections of the Sunnah (the main ones were compiled by Al-Bukhari (810-870), Muslim (817-875) and others) play the role of canonical. In addition, there are many thematic collections and other books containing the most important hadiths. A significant part of them reflect the real events of the era of the birth of Islam.

At the same time, most of them reflect the subsequent stages of the development of the Islamic religious system. In the form of the Islamic Holy Tradition, elements of the cultural heritage of the Islamized peoples penetrated into Islam. The hadiths are the most important cultural and historical monument reflecting the evolution of Islam.

Discussion

We investigate the Islamic moral and aesthetic ideal and its definitions, interpretations and ideas in the Qur'an and Hadith, in the main rational grains of Islamic philosophy, which plays an important role in improving the religious and aesthetic ideal of the East. In the Qur'an, the idea of perfection as "He is Allah, the Creator, (out of nothing) Creator, Giver of all things" is manifested in His 99 names. An important feature of Islam is that the idea of perfection can never be realized in one emotionally charged event. Divine value was also not an artistic, but a symbolically realistic depiction. Here, too, the moral and aesthetic ideal is found in a syncretic manner. As a result, the moral and aesthetic ideal, being harmonized with good, truth, justice, beauty and other positive ideas, which are the highest values of human existence, becomes objective in a person and acquires human value relationships.

The most significant contribution to the development of Islamic theology was made by Imam Al-Bukhari. He was born in 810 in a family of Iranian origin in Bukhara, died in 870 in the village of Khartang, Chelek district, Samarkand region. Since childhood, he has shown a great interest in the humanities. Starting to study hadith at the age of 10, Al-Bukhari showed extraordinary abilities and extraordinary memory. For many years he traveled, comprehending the science of hadith in different provinces of the Caliphate (Hejaz, Egypt, Iraq, Khorasan).

Al-Bukhari listened to hadiths from more than a thousand shaykhs. He set out to collect all the "authentic" (saheeh) legends about the sayings and deeds of Muhammad. Al-Bukhari is said to have checked 600,000 hadiths that were in use at that time, and, in addition, another 200,000 which he

himself wrote down from his teachers and informants. From this huge number of legends Al-Bukhari selected only about 7,400 hadiths as "irreproachable". From them he compiled the code "Al-Jomi as-Sahih". This is the first collection of hadiths compiled according to the musannaf principle, i.e. with the classification of hadiths by subject. This principle of construction made it possible to significantly expand the range of legends, to include hadiths of the most diverse content - legal, historical, biographical, ethical, and medical. He divided his collection of hadiths into 97 books with 3450 chapters (the title of each chapter indicates the theme of the hadiths contained in it), which conclude 7397 hadiths with complete isnad. Studying the works of Muslim scholars, he visited India, Iran and other countries.

So, the main achievement of Al-Bukhari is the creation of a collection of the most reliable hadiths "Al-Jomi as-Sahih". This collection ranks second in importance in the Islamic world after the Koran. In all Islamic religious educational institutions, the collection of al-Bukhari is studied together with the Koran. Muslims around the world are convinced that this is one of the greatest books created by mankind.

At the same time, a great merit of Al-Bukhari is the development of a methodology for selecting hadiths for collections. This technique contains the following principles - taking into account the opinion of the most authoritative theologian; taking into account the opinion of the majority of theologians; by analogy (by similarity); conformity of the hadith to the Islamic good (taking into account the degree of conformity of the hadith with the interests of the Islamic religion, the Islamic world).

Al-Bukhari's collection of hadiths contains eternal spiritual values that do not lose their relevance for the social life of modern Uzbekistan. In the Sunnah of Al-Bukhari, the following hadith is quoted: "One man asked the prophet: "What is the best according to Islam?" "Nurse and the greeting 'Peace to you all,' he replied." This hadith defines that the main value for Muslims should be peace and tranquility for all people, acquaintances and strangers, Muslims or non-Muslims. Another hadith says: "It is permissible to envy a person with white envy in two cases: Allah gave a person wealth, and he spends it on good deeds. Allah gave man knowledge, and he acts in accordance with and teaches others." This hadith emphasizes the idea that God gives wealth to a person, first of all, not for satisfying personal needs, but for doing good deeds for other people. This idea is especially relevant in modern conditions, when the development of market relations leads to social stratification of the population, to an increase in the number of rich people.

The next thinker who made a significant contribution to the development of Islamic theology was At-Termezi.

Was born in the city of Termez. From the age of eight he was diligently engaged in religious studies. At twenty-eight, At-Termezi went to Mecca. Returning from pilgrimage, he embarked on the Sufi path: he retired from people, studied mystical treatises. Among his teachers are known famous Khorasan shahs - Abu Turab al-Nakhshabi, Yahyu al-Jalla, Ahmad Hadrawayhi and others.

An important role in the fate of At-Termezi was played by his wife, who fully shared his views. We include Ilal ash-sharia and Khatm al-awliya as sermons and writings, in which he talked about the meaning of Muslim rituals, about "love for God," about various categories of mystics, etc. This caused discontent among the fuqihis and those in power. Fleeing from persecution, At-Termezi was forced to move to Balkh, then to Nishapur, where he acquired numerous supporters. When, as a result of the change in the political situation, the opponents of At-Termezi were forced to emigrate, he was able to return to his hometown.

There he died, surrounded by his disciples and followers. The significance of At-Termezi's activity is determined by his works, of which he has about eighty. The teachings set forth in them about the "soul", its "states" and "movements", about the methods of self-improvement and curbing base instincts, about suffering as purification had a tremendous influence on subsequent Sufi psychology.

At-Termezi considered the highest knowledge available to man to be the mystical "gnosis" (ma'rifa

or hikma), which he identified with the "divine light" contained in the hearts of people. Unlike ordinary knowledge, which boils down to the interpretation and application of the provisions of Sharia, "gnosis" comprehends the secret in the end, "the divine essence."

Probably At-Termezi was the first who theoretically substantiated the Sufi ideas about awliya, in fact, equating them "in rights" by "messengers" and "prophets". His ideas about the correlation of the "prophecy" of "holiness" about the hierarchy of "saints" in Sufism were developed by Ibn Arabi, who often included large fragments from the treatises of At-Termezi in his writings. As the researchers note, At-Termezi was familiar with Buddhist, Christian and Manichean teachings, the influence of which can be found in his writings. Paying tribute to the depth of his knowledge and breadth of outlook, his contemporaries gave him the honorary nickname al-Hakim (Sage).

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