

Forming Moral Characters of Students on the Basis of Hadiths

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Abstract:

The article discusses the study of Hadith Sharif, which is considered the second holy source after the Holy Qur'an, in the educational system. It researched the ways of forming the spirituality of students by increasing the effectiveness of teaching hadiths in literature classes, extracurricular reading, independent reading and group activities at different levels of general secondary schools.

Keywords: Hadith, sahih, hamd, sadaqah, sharif, sin, sawab, shirk, imam, soul, nafs, prayer, shukr, sahabah, muhaddith, aith.

Introduction. Teaching hadiths to students is not only a problem of today, but has been a problem for several centuries of people who believe in the teachings of Islam, and think how to inculcate it in the hearts of our youth. In this article, is set the problem of inculcating hadiths into the minds of our children through literary education.

Due to the great possibilities of school literary education in the formation of spiritual values, since the day of independence, the main attention was focused on using its effective methods.

It is necessary to study the works of scholars, who made a great contribution to the treasure of moral thought of humanity, and use them effectively in forming the spirituality of students. Because in their works are expressed kindness, morality, honesty, purity, friendship, duties and rights of parents and children. It is the most important task for the teacher to instill these feelings in the students through hadiths during the course of the mother tongue and reading literacy and literature classes. These human feelings can ensure the spiritual maturity of the young generation only if they are sufficiently instilled in them. Because if a person believes in God, his parents, his family, his motherland, his friends and those around him, if he believes in them, he will benefit the

development of the society. Teaching hadiths in mother tongue and reading literacy and literature classes is very effective in creating such a belief in students.

Up to this time, holy hadiths have been viewed in the form of practical events. However, hadiths have become the scientific and philosophical basis of Uzbek national spirituality for centuries. This article explores ways of using the theoretical basis of national spirituality for pedagogical purposes. There were studied the scientific problems of using hadiths in the formation of morals of young students. The scientific conclusion of the article can be used to determine the basis of teaching hagiographic works in Uzbek literature and to research the rich national heritage of religious science.

The main part. Turkish writer Orifbek's work "A Thousand Hadiths" is dedicated to young students. Orifbek selected a thousand and one hadiths from the book "Jami' us-saghir" by the Arab scholar Jalaluddin Suti, who lived in the 15th century, translated it into Turkish and wrote a commentary on it. This book served as a guide for school teachers and a textbook for students. Orifbek's book "One Thousand Hadiths" was translated into Tatar by Shokirjon Hamidi and published in Kazan in 1906. In 1915, this work was reprinted. On the basis of this book, in 1991, Teshaboy Ziyoyev created the pamphlet "One Hundred Hadiths". Also, "The Story of the Prophets" (1993) by Sheikh Zahidkhan Kadirov Otakhan, "Lessons from the Grains" (1994) by Ubaydulla Uvatov, Muslim ibn al-Hajjoj (1995), "Imam Bukhari ta'tifi" by Said Azim Muhammad Ali (1996), A. Mansurov, U. Jorayev, M. Lafasov's "Lessons of the Science of Hadith" (1999), Nurboy Abdul Hakim's "Light from Hadiths" (1997), M.Pazilova's "Reader's Spirituality Pedagogical foundations of formation by means of hadiths" (2004) are discussed in such research works.

Among them, the research work of M. Pozilova is of particular importance. In the 7th grade of general secondary education, in the curriculum of the subject "Idea of national independence and spirituality", "Criteria of knowledge and moral perfection", "Friendship and comradeship". Modesty, arrogance and arrogance", "The Uzbek model of development and its importance", "The importance of correctness and honesty, understanding and intelligence in human life" in the 8th grade. Consequences of negative vices", she recommended hadiths that will be useful in teaching the topics "Enlightenment against ignorance", "waiting for guests", "culture of treatment" in the 9th grade. In the "History of World Religions" subject of the 9th grade, were expressed positive opinions about the use of hadiths. Also, "The idea of national independence and foundations of spirituality" and "History of world religions" on the use of hadiths in the "History of the life and prophet of Muhammad (SAW)" in the "World Religions" chapter of this textbook based on the characteristics of the sciences, were made a number of reasonable comments. However, in none of the listed works, the ways of using hadiths in the formation of students' spirituality in high school reading, etiquette, and literature classes were not studied as a separate scientific problem.

Since the research methodology is one of the most important parts of the research, we named the general name of the research being conducted as "Methodological basis of using hadiths in providing moral education to students".

In the Islamic world, after the Qur'an, the hadiths are a reliable moral source. Reliable hadiths whose authenticity has been carefully studied are called "sahih". The meaning of the word Sahih is sound, "correct, infallible". The person who narrated the hadith is called "isnad", and the author who collected the hadith is called "muhaddith".

Collection of hadiths began in the 8th century. According to the information recorded from those who saw and knew the Prophet, the first hadith collectors were Ibn Shahab al-Zuhri, Yahya ibn Sa'd al-Ansari, Ibn Jurayj. The world-famous muhaddiths are Abu Abdullah Muhammad ibn Ismail al-Bukhari, Imam Muslim ibn Hajjaj, Imam Nisa'i, Imam ibn Majj' Qazvini, Abu Isa Muhammad al-Samarkandi, Imam al-Tirmidhi. The works of the above-mentioned muhaddiths in collecting

hadiths are very great. In particular, Imam al-Bukhari's scientific works such as "At Tarikh al-Saghir", "At Tarikh al-Awsad", "At tarikh al-Kabir", "At Tafsir al-Kabir" are famous in the Muslim world. This great scholar spent sixteen years working on the work "Al Jome' al-sahih" ("The Trustworthy Complex"). And he collected six hundred thousand hadiths and selected 7275 of them. He also selected the hadiths on the subject of ethics from the work "Al-Jome' as-sahih" and turned them into a separate book. This book is called Al-adab al-mufrad ("Masterpieces of manners"), this work contains 1322 hadiths [2; 10]. These hadiths are thematically diverse and have a positive effect on the morale of students. Imam al-Tirmidhi is one of the famous hadith collectors and commentators in the Islamic world. Termizy was born in the village of Bug near the city of Termiz. In order to collect hadith, he visited cities such as Iraq and Hijaz. Imam at-Tirmidhi created his works such as "Kitab al-Shal", "Kitab at-Tarikh", "Kitab al-Zuhd", "Kitab Asma wa Kuna", "Kitab al-Jome' as-Sahih" [2; 18].

The scope of hadiths is very wide, and almost all aspects of human morality are reflected in it. Muhaddith collected authentic hadiths covering all areas of human life and passed them down to us, thereby ensuring the eternal viability of hadiths. Hadiths will not disappear not only because they have been collected, but also because they have become spiritual qualities of the Muslim people.

The topics of honesty, purity, hard work, love for the country, calling for knowledge, sincerity, honesty, justice, and not betraying the rights of others took the leading place in the hadiths.

Good and bad qualities found in people are given a lot of space in hadiths. Human life consists of good and bad from beginning to end. How necessary the essence of the feeling called goodness is fully reflected in hadiths: "Goodness is a deed that soothes your soul and calms your heart. Evil or sin is its opposite, even if the muftis issue a fatwa, act according to your own heart" [3; 66]. The words "goodness", "badness", "work", "opposite" in this hadith provided rhymed prose, i.e. worship to a certain extent. These words, which have opposite meanings because they mean positive and negative, are opposite antonyms. If the opposite of the meaning of the words "work" and "opposite" is not so noticeable to the readers, the text can be analyzed in the following order, i.e. in the form of compounds expressing a clear meaning: your mind is a work that rests - its opposite (your mind is a work that does not rest). If the students seriously engage in the analysis of the text, they will begin to feel that the peace of mind is more enjoyable than the peace of the body. Although the words evil or sin have a negative connotation, these words are different in meaning. Evil is done knowingly, and sin is done unknowingly. In the last sentence of the hadith, "Act according to your heart", it is said that a person should not do what he wants but should listen to his heart.

Sometimes several contents are embedded in the ground of one hadith: "The biggest sin is: To associate with God, to be rejected by parents." The educational value of this hadith is very great, it encourages to recognize the oneness of God, to live in peace, and to honor parents. When analyzing the hadith, the teacher draws the students' attention to the phrase "The biggest sin". As a result, students realize that there are many sins, but there are also unforgivable sins among them. A text similar to the idea presented in the hadith can be found in Navoi's letter to Badiuzzaman: "The Prophet commanded that the pleasure of God is equal to the pleasure of the father, and the anger of God is also related to the anger of the father. Therefore, if a person earns the approval of his father, he will earn the approval of God Almighty, and if he incurs the wrath of his father, he will incur the wrath of God Almighty. After you have become like this, you can take a break or take a step. And this is the word of God: "Your Father is your Lord", this is your point, God Almighty is the means (intercessor) to make you exist without you and is the one who takes care of you from infancy (childhood) to shabab sin (adulthood)..." [4; 30]. It is clear from history that the impact of this hadith was great in resolving the conflict between father and son and maintaining peace in the country. In addition, the citation of the hadith increased the artistic effect of the name.

Summary. For today's education system, it is not the main goal that schoolchildren can read and memorize hadiths and express their thoughts about it in writing and orally. These are only tools that serve to form a perfect person with high morals. The teaching of hadiths is focused on the formation of a well-rounded person who can distinguish between halal and haraam, good and bad, merit and sin, friend and enemy. It is necessary to improve the state education standard, curriculum, textbooks, and methodical pamphlets and manuals in order to achieve a high level of effectiveness in instilling the content of hadith in schoolchildren.

Teaching hadith in literature classes is significantly different from teaching works of other literary genres. Because other genres imply the reflection of artistic realities created in different periods. Hadiths were created in one era and were not created in other eras and are focused on teaching Shariah truths.

One of the main activities in the teaching of hadiths is educational analysis. It is only through analysis that students can be introduced to the world of hadith. Skilled educational analysis brings children closer to national values, ensures the formation of good moral qualities in students' behavior. When performing the analysis, it is not necessary for all students to come to the conclusion made by the teacher, the conclusion of each student is his personal opinion; that the conclusion based on hadiths is not final; In the analysis of hadiths, the teacher and the student should be partners, and the teacher should be a guide.

Taking into account that the hadiths studied in the process of analysis belong to the prose type of fiction and choosing the appropriate way of analysis for this type ensures the effectiveness of the lesson. Because the method that gave good results in studying other types of literary works may not be useful in studying hadiths.

Because the lessons of hadith affect the hearts and emotions of students, they encourage children to have a positive attitude towards life. Children whose hearts and minds are full of good deeds, who look at evil with hatred, and whose hearts are filled with joy from good deeds, quickly develop mature spiritual qualities. The understood hadiths encourage readers to purify themselves spiritually. A schoolboy who is spiritually purified can mobilize himself to do good, to go towards honesty, to perform meritorious deeds.

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