



EXTRACURRICULAR FORMS FOR CULTIVATING LEARNER' MORAL AND ETHICAL MATURITY THROUGH HADITHS IN UPBRINGINGAL SCIENCE TEXTBOOKS: THEIR UPBRINGINGAL EFFECTIVENESS AND PEDAGOGICAL MECHANISMS.

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Abstract. This study analyzes the pedagogical significance of extracurricular reading activities in developing students' spiritual and moral maturity through the use of the content of hadiths in the educational process on a scientific basis. The article highlights the moral and ideological essence of hadiths, their impact on personal development, and their didactic potential in forming students' spiritual consciousness. It also substantiates the role of the content, forms, and methods of extracurricular reading - reading classes, spiritual conversations, analysis of hadith texts, creative assignments, and educational activities - in developing students' morals, responsibility, social activity, and spiritual culture. According to the results of the study, it is determined that the systematic integration of hadiths into the extracurricular educational process is an effective pedagogical mechanism for increasing students' spiritual maturity.

Keywords: Al-jame' as-sahih, Manners, honesty, purity, Prophet Muhammad, Hadith, Al-Bukhari, upbringing, modesty, goodness, patriotism, evil, kindness, friendship.

Introduction. The formation of noble moral qualities in the hearts of the younger generation, their upbringing as independent thinkers, purposeful and well-rounded individuals is one of the important conditions for the development of society. In this process, the educational value of reading culture, in particular, extracurricular reading, is incomparable, and is manifested as the main tool for enriching the spiritual world of the student, expanding his worldview and elevating his thinking.

The concept of "extracurricular reading" in general secondary educational institutions is interpreted differently, and while in some schools a special time is allocated for organizing conversations between students about independently read works, in other schools such a practice is not consistently established. These differences indicate the need to fully use the spiritual and educational opportunities of extracurricular reading in the educational process.

In particular, working with hadiths is distinguished by its strong impact on the spiritual development of students. The moral, educational and artistic layers of hadiths have a deeper impact on adolescent students; because they are sensitive to age-appropriate, life-affirming wisdom and draw their own lessons from such texts. The teacher, by properly directing this



process, selecting hadiths appropriate to the age characteristics of the student, and organizing sessions to exchange opinions on them, creates the basis for the early formation of noble qualities in students.

Analyzing hadiths not only as a source of advice, but also as works with artistic and aesthetic content enriches the emotional perception of students, serves to deepen their understanding of moral values. Because artistic interpretation causes emotional awakening in the student's heart, spiritual observation, and the emergence of personal conclusions.


As psychologists have noted, adolescents are very trusting of their teacher, listen carefully to his opinion and strive to earn his recognition. Therefore, the teacher's pedagogical skills, sincere attitude and spiritual examples become a decisive factor in the formation of the student. Therefore, taking into account these psychological characteristics of adolescents, organizing extracurricular activities in a purposeful, interesting and well-planned way significantly increases the effectiveness of spiritual education.

A lesson that takes into account the wishes of students will be interesting and meaningful. Aristotle, in his work "On Ethics", emphasized the pleasure of voluntary actions, saying: "Since it has become clear that becoming more virtuous depends on ourselves, let us now consider what voluntary action is. Voluntary action is very important in acquiring virtue. The meaning of the word voluntary is that no one forces us to do this. This idea needs to be further clarified. In order to do something, it is necessary to strive for it. There are three types of aspirations: passionate aspiration, desire, and wish. First of all, let us consider what passionate aspiration is. Such an aspiration, it seems, is not obligatory. Why and on what basis do we say that it is not obligatory? This is because we perform obligatory actions due to some obligation. Any action done under compulsion is unpleasant. On the other hand, an action done with passion is pleasant, enjoyable. It follows that an action done with passionate aspiration is not obligatory, but voluntary." So, like any work, the training organized on hadiths should not be optional. Students actively participate in such training. Trainings that are held with the active participation of students are more effective. And the effectiveness begins to be reflected in the behavior, actions and spiritual world of students.

Studying hadiths in extracurricular reading classes should not only consist of tasks such as reading, retelling, mastering the content, and understanding the idea put forward, but should also be based on expressive memorization. Because memorizing hadiths is the most important basis for improving students' spirituality. The texts based on each hadith that students memorize will remain with them for a lifetime. After all, it is not for nothing that one of the hadiths says, "Knowledge acquired in youth is a pattern carved in stone."

When students read hadiths about morality, they should strive not to avoid getting low grades, but to develop human qualities in themselves through reading, learning, and memorizing and to become active readers. Only then will the hadiths learned by the students bear fruit.

Psychologists emphasize that secondary school students, that is, adolescents, are going through the process of transition from childhood to adulthood. This process in adolescents



is not only reflected in their physical growth, but also in their mental activity. In this complex process, teachers and students, parents and children begin to face problems in solving various issues. Problems are also encountered in ordinary interpersonal relationships. This situation is also visible in the educational process. The methods used by the teacher in the early stages of adolescence leave the students dissatisfied. The student also resists the teacher's work with his actions and thoughts. Students who were previously considered gentle, kind, and polite now become rude, quick-tempered, uncompromising, and stubborn.


Analysis of Literature on the Topic. Teachers and parents should not ignore such psychological changes in adolescents. Pedagogical scientist K. Yuldoshev interprets the reasons for the frequent changes in children as follows: "...children are more quickly and more likely to be morally injured than adults, and suffer more severely from this injury. At birth, a person has about one hundred thousand kilometers of nerve fibers in his body. Since a child's body is smaller than an adult's, nerve fibers are also densely located. Therefore, they get nervous faster and more quickly than adults."

This is the reason why children are extremely impressionable, quickly happy and then sad, and have an extremely impulsive nature. Therefore, teachers and parents should look for and find ways to turn children's behavior in a positive direction during this period of adolescence, rather than criticizing and taking drastic measures. In many cases, mistakes are made when approaching adolescents without taking into account their psychological changes.

Psychologist E. Goziyev shows the following ways to eliminate conflicts that arise in relationships between adults and adolescents: "The conflicts and contradictions that have arisen can be gradually eliminated by ensuring psychological maturity, complicating the types of activities, and developing new psychological qualities in the adolescent's personality... If there are ample opportunities for independent activity at school and in the family, the student begins to fulfill certain tasks and assignments. As a result, the teenager's social status increases, his activities improve, and his psyche develops in all aspects."

One of the important conditions for improving independent activity in adolescents is the proper organization of extracurricular reading sessions in educational classes. In these sessions, along with literary works of other genres, familiarization with hadiths should also be continued. If students have become familiar with simple, easy-to-understand hadiths that are free from various complexities and are appropriate for their age, now the type of activity will move from simple to complex.

Research Methodology. When studying the hadiths recommended to students in extracurricular reading sessions, special attention should be paid to topics that have a positive effect on psychological changes in adolescents. In extracurricular reading sessions organized on the basis of hadiths, in addition to the texts recommended by the teacher, texts are also selected based on the wishes of the students and the sessions are held on this basis.



In this, the interests and abilities of the students are determined based on the following questionnaire:

1. *What genres of works do you enjoy reading?*
2. *Which hadith collectors do you know?*
3. *What hadith books have you read? Give their names.*
4. *Which of the hadith books do you refer to the most?*
5. *Who else in your family reads hadiths?*
6. *Which hadiths have you memorized?*
7. *What topics do you enjoy reading hadiths on?*
8. *Which hadiths do you want your peers to know?*
9. *Which hadiths can you say will motivate you to eliminate the negative flaws found in your peers?*
10. *Which hadiths do you act on the most?*
11. *After learning a hadith, did you feel that any of your flaws disappeared?*
12. *Which hadiths would you recommend to your peers to memorize?*


The students' responses to the questionnaire are studied, the topics of the hadiths to be studied in the next lessons are divided into groups, and preparations for the lessons are made on this basis.

The books contain methodological recommendations and guides for studying works of many genres. However, methodological guides for studying the hadith in the classroom and extracurricular activities have not been created. Despite this, the teacher should use methods that are more effective in his work experience, based on today's requirements. In this regard, the teacher should rely more on children's reading.

“Where there is no reading,” said V. Sukhomlinsky, “there is no spiritual unity between the educator and the educated... When I observed what and how teenagers, young men and women, were reading, I was struck by the strangeness: they did not know what real reading was: how to read with understanding the content of a book, how to use their mental power. They knew only one kind of reading - reading a textbook.” Therefore, the factor that ensures the spiritual unity of the educator and the student is the organization of real reading.: It is appropriate to read the following hadiths in extracurricular reading sessions of upbringing textbooks

Abdullah ibn Amr narrated: “A man said to the Prophet, may God bless him and grant him peace, “I want to go to Jihad.” The Prophet, may God bless him and grant him peace, said: “Do you have parents?” He said: “Yes!” The Prophet, may God bless him and grant him peace, said: “(First) serve your parents and seek their approval, then fight Jihad.”

Abu Hurayrah, may God be pleased with him, said: “I heard the Messenger of God, may God bless him and grant him peace, say: “Whoever desires that his provision be abundant and his life be long, let him be kind to his relatives!” Sa'id ibn Abu Burda narrated from his forefathers that the Prophet (peace and blessings of Allaah be upon him) said: "Every



Muslim must give charity." The people asked: "What if he does not find anything to give in charity?" The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Let him work with his hands and benefit himself and give in charity." The people said: "What if he cannot afford to work or does not work?" The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Let him help the needy and the needy." The people said: "What if he cannot afford to do that?" The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Let him refrain from evil, for that is charity for him." Abu Hurayrah (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "A kind word is charity." Abu Hurairah (may Allah be pleased with him) reported: The Messenger of Allah (blessings and peace of Allah be upon him) said, "The one who defeats someone is not a wrestler, but the one who controls his anger when he is angry is a wrestler." – they said".

The above hadiths are taken from Imam Ismail al-Bukhari's "Al-Jame' as-Sahih" ("The Authentic Collection"), and these hadiths serve to improve the best behaviors in students.

In this section of our study, we discussed the extracurricular reading sessions organized in upbringing classes. Based on what has been said, it is appropriate to hold an extracurricular reading session on hadiths for one hour in the first quarter of upbringing.

The scientific novelty of this research is as follows: On the importance of extracurricular reading Extracurricular reading is of particular importance in literary education in general secondary education. Because only through extracurricular reading does the interest in reading books become stronger in children, an artistic taste is formed, and they become individuals with strong faith, purity, morality, and perfect spirituality. To fiction The closeness should not end with classroom activities.

Teachers should, as far as possible, ensure that a number of works are read outside the classroom, at the expense of students' free time, and hold a general discussion about what has been read at least once every quarter. This means that in each class, out of the four hours of extracurricular reading per year, one hour of the discussion should be allocated to reading hadiths, and the remaining three hours should be allocated to a general discussion on reading works of various genres. This will ensure continuity between the hadiths and the hadiths read in higher grades.

Theoretical Significance of the Research: If the teacher draws the attention of the students to the following text before recommending them to read Ahmad Lutfi's "Dawn in the Land of Migration," their interest in the work will increase. The Companions were waiting for a conversation. The Beloved of God (pbuh) had not spoken to them for a long time, and they were longing for a conversation. They wanted to press the iron with their iron. It is difficult to feed a hungry person, to give juice to a thirsty person. But our Prophet (pbuh) clearly saw the thirst of the Companions.

- There were three people among the Children of Israel, - he began the conversation by saying. -



One was motley, one was bald, and the third was blind... Allah Almighty wanted to test them and sent an angel. The angel came to the motley man and said:

“What do you desire most?”- he said. “A beautiful complexion and a beautiful body. If I could get rid of this image that people hate... I will always desire this,” he said.

The angel had stroked him once, and at that moment he had changed into the form he wanted. The angel asked:

“Which animal do you love the most?” “A camel,” he said.

Now he was given a female camel that was about to give birth. The angel said: “May Allah bless this camel for you,” he prayed and returned. The man was still so happy that his head reached the sky.

The angel came to the bald man and said:

“What do you wish for the most?” He said: “To have beautiful hair and to be free from the state that makes people hate me... This is what I wish for the most,” he said.

The angel had stroked him too, and immediately the man recovered.

He was given a beautiful hair.

“Now tell me which animal do you love the most? Which one do you love the most?” He said: “A cow.”

He was also given a cow that was about to give birth. He prayed, “May Allah bless this cow for you,” and the angel returned from there.

Finally, the angel came to the blind man:

“What do you wish for the most?” he asked.

“Eyes,” the blind man said. “I wish Allah would grant me sight.” The angel stroked him too, and his eyes also opened. “Which animal do you love the most?”

“Sheep,” he said.

He was also given a sheep that was about to give birth. Then the angel prayed and returned.

Years passed, and the animals that were given gave birth and multiplied. As a result of the blessing of the prayer, one had a valley full of camels, another a valley full of cows, and another a valley full of sheep. All of them were satisfied with their lives. They had achieved their dreams. Then one day, the angel appeared to the man who had fallen white on his body, exactly as he had before - in the form of a man with a motley complexion.

"I am a very poor man, a stranger, and helpless. I hope first and foremost from Allah, and then from you, to help me reach my destination. By the grace of Allah, who has given you such a beautiful appearance, such a stature, and bestowed upon you so much wealth, please give me a camel so that I can reach my destination," he said.


Suddenly, the man's mood changed and he looked at me with a frown:

"I have so many things to do that I don't know which one I will finish. I can't help you now," he said, shaking his head.

After these words, the angel said:

“I pretend to know you,” he said.





“Weren’t you once a man of a motley complexion, whom people despised? On top of that, you were also poor. Where would you get these blessings if Allah had not given you these blessings?”

“You are mistaken,” said the man, “you are making me look like someone else. I inherited this wealth from my ancestors.”

You have swallowed the lie without swallowing it. Amen, may Allah restore you to your old state,” the angel prayed, and the man returned to his old state. The wealth and possessions became like an illusion.

The angel left there and came to the bald man in the same old form. He “poured out” his pain to him. He told him what he had told the first man. He also got the answers from the first man. He prayed to him, "If you are lying, may Allah restore you to your original state," and the blessing was gone from his hands. He also became a poor man like before. Not a trace of his wealth remained. The angel thus went to the blind man. He came to him in his previous form, that of a blind man.

“I am a poor man, a traveler, helpless. I need your help to reach my destination. By the grace of Allah, who has restored the light of your eyes, give me a sheep,” he pleaded.

The man felt sorry for him and rushed to help him.

“You are telling the truth, I was blind. Allah has restored my eyes to me. I have given you a sheep for the sake of Allah. If this eases your trouble, I am pleased.”

Then the angel tapped him on the shoulder and said:

“May your wealth be yours. This was a test for you from Allah Almighty. You have gained the pleasure of the Great Master. As for your brothers, they have incurred His wrath.”

This story told by the Messenger of Allah (peace be upon him) had many lessons for a person who knows himself.”

The students are asked to draw conclusions from the above text. The following hadith can be compared to the content of the events in this text: Those who are grateful to people are also grateful to God.

Take advantage of five things before five: life before death, health before illness, free time before busyness, youth before old age, and wealth before poverty.

God does not judge you by your appearance or wealth, but by your hearts and deeds.

Conclusion. If the teacher wants to organize an extracurricular discussion taking into account the different interests of the students, he can use the following topics: “Send blessings on the Prophet (peace be upon him), “Laylat ul-Qadr”, “Human It would be appropriate to recommend texts on the topics: "Do not be indifferent", "The right of the neighbor", "Do not betray the family", "Woe to the beggar", "Your father - your mother - your paradise", "Prayer is also worship", "Generosity and stinginess", "A feeling of gratitude in every heart", "Let there be gratitude in every tongue". By organizing conversations on these topics, it will be ensured that a number of good qualities are formed in the morals of students.



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