



## **EASTERN PEDAGOGY AND PEDAGOGICAL SKILLS, EDUCATIONAL DIRECTIONS OF HADITHS**

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### **Abstract**

This article analyzes the role of hadiths in the upbringing of young people and the pedagogical possibilities of integrating them into the modern educational process. The study highlights the importance of interactive methods, pedagogical technologies and the traditional "loop method" in increasing educational efficiency. Also, the issues of students' aspiration for knowledge, the formation of spiritual and moral qualities, expanding the scope of thinking and strengthening respect for national values through hadiths are revealed. The author substantiates the great importance of hadiths not only as a religious-enlightening, but also as a scientific-practical pedagogical resource. The article emphasizes that the teacher's professional skills, creativity and mastery of modern methods are an important factor in the harmonious upbringing of the younger generation. The results of the study show that the effective use of the content of hadiths in the educational process increases the motivation of students to learn, has a positive effect on their spiritual, moral and intellectual development.

**Keywords:** Hadith, youth education, spiritual and moral education, interactive methods, pedagogical technologies, loop method, educational effectiveness, teacher skills, motivation for science, national values.

### **Introduction**

#### **SHARQ PEDAGOGIKASI VA PEDAGOGIK MAHORATI, HADISLARNING TARBIYAVIY YUNALISHLARI**

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## **Annotatsiya**

Mazkur maqolada hadislarning yoshlar tarbiyasidagi oʻrni hamda ularni zamonaviy taʼlim jarayoniga uygʻunlashtirishning pedagogik imkoniyatlari tahlil qilinadi. Tadqiqotda interfaol metodlar, pedagogik texnologiyalar va anʼanaviy “halqa usuli”ning taʼlim samaradorligini oshirishdagi ahamiyati yoritilgan. Shuningdek, hadislar orqali oʻquvchilarda ilmga intilish, maʼnaviy-axloqiy fazilatlarni shakllantirish, fikrlash doirasini kengaytirish va milliy qadriyatlarga hurmat tuygʻusini mustahkamlash masalalari ochib berilgan. Muallif hadislarning nafaqat diniy-maʼrifiy, balki ilmiy-amaliy pedagogik manba sifatida ham katta ahamiyatga ega ekanini asoslaydi. Maqolada oʻqituvchining kasbiy mahorati, ijodkorligi va zamonaviy metodlarni egallashi yosh avlodni barkamol etib tarbiyalashda muhim omil ekanligi taʼkidlangan. Tadqiqot natijalari hadislar mazmunidan taʼlim-tarbiya jarayonida samarali foydalanish oʻquvchilarning bilim olish motivatsiyasini kuchaytirishi, ularning ruhiy, axloqiy va intellektual kamolotiga ijobiy taʼsir koʻrsatishini koʻrsatadi.

**Kalit soʻzlar:** hadis, yoshlar tarbiyasi, maʼnaviy-axloqiy tarbiya, interfaol metodlar, pedagogik texnologiyalar, halqa usuli, taʼlim samaradorligi, oʻqituvchi mahorati, ilmga ragʻbat, milliy qadriyatlar.

Nowadays, it is emphasized that the interesting organization of the educational process, the effectiveness of the interactive methods and pedagogical technologies used in it depend on how the students are seated in the classroom.

It is very convenient for students to sit facing each other in the room, to move freely, express their opinions, and work together.

This method is also very convenient for the teacher to focus the attention of students, to hold various discussions and negotiations with them.

Of course, it is not unwise to teach in the form of a "circle".

The circle method is when students in the classroom sit in a circle around the teacher and study. This method is one of the most ancient methods, and our Prophet was one of the first to use this method. During the time of the Companions, the appointed teachers divided the students of the Quran into groups of ten and taught them in a circle.



A leader was appointed to each group of ten. The teachers would read the Quran to the students one verse at a time. The students would repeat and memorize what they heard from them. Finally, the teacher would test the students. Those who passed the test would go to the teacher and be tested again. After that, he would be allowed to teach others.

In accordance with the hadith that says, “Actions are by intentions...”, our goal was to study the hadiths of our Prophet Muhammad (peace and blessings of Allaah be upon him) and the methods for determining their place in the upbringing of young people, to select from them the most relevant pedagogical and information technologies and interactive methods for educational institutions today, and to develop guidelines for using them in practice.

According to the structure of the hadiths, as noted above, they consist of two parts - the content (text) of the hadith and its chain of transmission. The list of narrators who have passed down hadiths from one generation to the next is called the musnad of the hadith.

If there is no break in the order (musnad) of the narrators who have transmitted this hadith to each other during the time that has passed since the Prophet Muhammad until a hadith was written down, such hadiths are considered reliable. One of the main tasks facing our independent republic is to train highly qualified personnel. Our educational institutions should educate people who are spiritually strong, knowledgeable, and proud of their independent homeland. This is one of the complex, wide-ranging problems facing education and upbringing.

The decisive person in the system of public education is the teacher. If the teacher is creative and inquisitive, the level of knowledge of the student will also be high. Our teachers must have knowledge that meets today's requirements and master updated educational content.

The Law "On Education" states that teachers must constantly improve their professional skills, teaching and upbringing skills. Reflections on the delicacy, responsibility, complexity and honorable uniqueness of the teaching profession, views on the skills of a teacher, the requirements placed on them, their qualities, the skills of communication, and the culture of communication are reflected in the works of Eastern thinkers.

Eastern pedagogy and pedagogical skills have a thousand-year history. Various aspects of Eastern spiritual culture, especially during the Renaissance, were highly



developed, and the works of such thinkers as Abu Nasr al-Farabi, al-Khwarizmi, Abu Ali ibn Sina, Abu Rayhan al-Beruni, Abdurahman Jami, Jalaluddin Davoni, Alisher Navoi and many others who lived and worked during this period serve as an important source for the development of pedagogical thinking and the spiritual and moral development of young teachers.

At present, the pedagogical views and teachings of world thinkers and scientists have a positive impact on the development of pedagogical activity in our country. [1]

In the current conditions, the demands placed on schools by society are increasing day by day, and the task of correctly solving these demands in practice lies with the teacher.

A modern school teacher performs a number of tasks. The teacher is the organizer of the educational process in the classroom. The main requirements that society places on a teacher are: - knowledge of the essence of spiritual and educational upbringing of a person, the ideology of national revival and universal human values; - upbringing of children in the spirit of loyalty to the ideas of independence, love for their homeland, nature and family;

- ability to acquire broad knowledge, be aware of various knowledge; - a young teacher should have deep knowledge of psychology, pedagogy, youth physiology, school hygiene;

- ability to independently acquire knowledge in the subject he teaches, be aware of new achievements and shortcomings in world science in the field of his profession; - mastery of educational and upbringing methods; - creative approach to his work;

- pedagogical techniques (logic, expressive means of speech education and pedagogical tactics);

- constantly improving one's knowledge and pedagogical skills;

The success of a teacher's activity as a result of the positive solution of these tasks and goals depends primarily on how correctly he implements general didactic principles in the content, methods and organizational forms of education. It is known that the teacher's activity constitutes the external side of the educational process, because he teaches, educates.

Accordingly, in order for a teacher to correctly approach the problems of the lesson, he must know the main components of the educational process, understand their interrelation and influence on each other. In this regard, it would be appropriate to cite a number of hadiths related to science.



In general, the scientific and practical significance of using hadiths in the process of education and upbringing is incomparable, and it brings the spirituality of the individual to a higher level. [2]

To what extent is today's young generation being nourished by the world of hadith in various educational institutions (schools, universities)? If we pay attention to the commentary on hadiths related to science included in the 5th grade literature textbook, in the hadith about the virtue of learning and teaching knowledge, knowledge is likened to abundant rain. The one who learns knowledge is likened to soil. That is, good soil is fertile, absorbs rain (knowledge) well into its mouth and produces abundant crops (benefiting others). The next type of soil does not absorb rain into its mouth, it only accumulates it. People can use it: drink its water, irrigate it, etc. There is a type of soil that is flat. It neither retains water nor absorbs it into its mouth. For nothing It is said that people are divided into three categories.

The first is a believer: he acquires knowledge himself and teaches it to others, and applies it throughout his life. The second is a sinner: he acquires knowledge and teaches it himself, but does not apply it himself. The third is a disbeliever: he neither acquires knowledge himself nor teaches it to others.

So, which category does the student who reads this hadith want to belong to? Of course, he wants to belong to the first category, to be praised and to receive a reward from life accordingly.

The teacher can arouse the desire and desire to study in the student by simply explaining the content of this hadith.

We would also like to emphasize that in the science of hadith, attention is paid not only to expressing opinions, but also to influencing the feelings and emotions of the younger generation of humanity. Along with educating emotions and spirituality, it is aimed at developing students' perception, worldview, and thinking, instilling love for goodness and hatred for evil in the hearts of humanity regarding social life and events and phenomena in society.

Revealing the essence of spiritual and moral education in our hadiths and rejecting the ideological attacks and spiritual threats in the conditions of globalization, which are contrary to our national values, encourages our youth to live peacefully and with faith, love, and loyalty, in accordance with our national traditions inherited from our ancestors.



In this scientific work, the importance of hadiths in educating young people, the application of pedagogical technologies and interactive methods in practice, and the selection of those suitable for asking, strengthening the thinking tasks of the lessons, as well as checking and controlling students' knowledge were discussed. Detailed information about them and examples from the work experience of educators were provided.

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