

## THE PEDAGOGICAL INTERPRETATION OF THE PROPHETIC SĪRAH AND HADITH STUDIES IN THE SUBJECT OF “UPBRINGING”

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**Abstract.** *This scientific thesis analyzes the pedagogical and scholarly significance of Imam at-Termizi’s “Ash-Shamoil an-Nabawiya.” The work systematically presents the moral qualities, character, and social conduct of the Prophet. Translations into Turkic and Persian languages provide the opportunity to educate the younger generation about the Prophet’s life and morals. Pedagogically, the text aids in shaping ethical values, critical thinking, and social skills. Additionally, “Al-Ilal fi-l-hadys” serves as an essential source for evaluating the authenticity and pedagogical significance of hadiths. The study aims to highlight the practical pedagogical value of hadith studies within the context of the “Upbringing” discipline.*

**Keywords.** *Ash-Shamoil an-Nabawiya, upbringing, hadith studies, pedagogical significance, moral upbringing, prophet muhammad, upbringingional methodology, illal, historical source, personal traits, critical thinking, social skills.*

## ПЕДАГОГИЧЕСКАЯ ИНТЕРПРЕТАЦИЯ ПРОРОЧЕСКОЙ БИОГРАФИИ И НАУКИ ХАДИСОВ В ПРЕДМЕТЕ “ВОСПИТАНИЕ”

**Аннотация.** *В данной научной работе анализируется педагогическое и научное значение произведения Имама ат-Турмизи «Аш-Шамоил ан-Набавия». Книга систематически описывает нравственные качества, характер и социальные обычаи Пророка. Переводы на тюркские и персидские языки предоставляют возможность обучать молодежь жизни и нравам Пророка. С педагогической точки зрения произведение способствует формированию моральных ценностей, критического мышления и социальных навыков. Кроме того, «Аль-Илаль фи-ль-Хадис» используется как источник для оценки достоверности хадисов и их педагогической значимости. Исследование направлено на раскрытие практического педагогического значения науки хадисов в рамках дисциплины «Воспитание».*

**Ключевые слова.** *Аш-Шамоил ан-Набавия, воспитание, наука хадисов, педагогическая значимость, нравственное воспитание, пророк мухаммад,*

*педагогическая методика, иллюл, исторический источник, личные качества, критическое мышление, социальные навыки.*

## “TARBIYA” FANIDA PAYG‘AMBAR SIYRATI VA HADIS ILMINING PEDAGOGIK TALQINI

**Annotatsiya.** *Ushbu ilmiy tezisdagi Imom at-Termiziyning “Ash-Shamoil an-Nabaviya” asari tarbiyaviy va ilmiy jihatlari bilan tahlil qilinadi. Asar payg‘ambarimizning siyrati, axloqiy fazilatlari, shaxsiy xulq-atvori va ijtimoiy odoblarini tizimli tarzda bayon etadi. Tarjimalar orqali turkiy va fors tillarida ham yosh avlodga payg‘ambarimizning hayoti va xulqini o‘rgatish imkoniyati yaratilgan. Pedagogik nuqtai nazardan, asar o‘quvchilarda axloqiy qadriyatlarni shakllantirish, tanqidiy tafakkur va ijtimoiy ko‘nikmalarni rivojlantirishga xizmat qiladi. Shuningdek, “Al-Ilal fi-l-hadys” asari hadislarining to‘g‘riligi va pedagogik qiymatini baholashda muhim manba sifatida foydalaniladi. Ushbu tadqiqot “Tarbiya” fani kontekstida hadis ilmining amaliy pedagogik ahamiyatini yoritishga qaratilgan.*

**Tayanch so‘zlar.** *Ash-Shamoil an-Nabaviya, tarbiya, hadis ilmi, pedagogik ahamiyat, axloqiy tarbiya, Rasululloh, tarbiyaviy metodika, illal, tarixiy manba, shaxsiy fazilatlar, tanqidiy tafakkur, ijtimoiy ko‘nikmalar.*

**Introduction.** The study of Hadith scholarship and the Prophetic biography (sīrah) constitutes one of the fundamental directions of Islamic intellectual heritage and possesses not only religious and educational significance but also profound moral and pedagogical value. The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, in his speech at the 72nd session of the United Nations General Assembly, paid special attention to the issue of conveying the true humanistic essence of Islam to the international community. The Head of State assessed this issue as a globally urgent task and emphasized the importance of explaining the essence of Islam free from misinterpretations. In his address, the President stated: “We consider it our most important task to convey to the entire world community the true humanistic essence of the Islamic religion. We highly value our sacred religion as an expression of the embodiment of our ancient values. Islam calls us to goodness and peace, and to the preservation of genuine human virtues. I would like to particularly note the invaluable contribution of many prominent representatives of the Central Asian Renaissance to Islamic and world civilization. One of such great scholars is Imam Bukhari, who is recognized worldwide as the author of Sahih al-Bukhari, which, in terms of its significance, is regarded in Islam as



the most sacred book after the Holy Qur'an.”<sup>1</sup> This speech profoundly highlights the peace-loving and humanistic nature of Islam, as well as the contribution of great scholars who emerged from Central Asia to world civilization, based on solid scholarly and historical foundations. In particular, the scholarly legacy of Imam Bukhari is recognized as a reliable source in Islamic sciences, and his works continue to serve as an important foundation for moral and ethical education and academic research today.

In Islamic teachings, the personality of the Prophet Muhammad (peace and blessings be upon him) is recognized as the embodiment of the perfect human being. His life, moral character, culture of communication, interaction with society, and personal virtues serve as a universal model in the upbringing of younger generations. Therefore, studying the Prophetic biography on the basis of hadiths represents an important methodological source for enriching the moral and ethical content of the subject “Upbringing” (Moral Upbringing). In the contemporary context of globalization, strengthening the moral resilience of young people and educating them in the spirit of national and universal values has become one of the most pressing tasks. In this process, interpreting historical and scholarly sources through modern pedagogical approaches and revealing their educational potential is of particular importance. Specifically, the pedagogical study of works related to Hadith science and the Prophetic biography within the framework of the “Upbringing” subject contributes to the formation of moral consciousness, social responsibility, critical thinking, and personal development skills among students. Imam at-Tirmidhi’s work “Ash-Shamā’il an-Nabawiyya” is one of such significant sources, as it systematically presents the virtues, moral conduct, culture of interaction, and aspects of the daily life of the Prophet on the basis of hadiths. The structure of the work, consisting of 56 chapters, ensures its conceptual completeness and enables an integrated understanding of the Prophetic biography as a holistic pedagogical model. The text interprets not only moral qualities but also personal virtues, social behavior, and human relations from an educational perspective.

The translation of the work into Persian and Turkic languages-particularly its translation into the Turkic language in 1248 AH by Hisaniddin an-Naqshbandi-played an important role in widely disseminating the Prophetic biography among non-Arabic-speaking peoples and in the moral upbringing of the younger generation. This fact demonstrates that “Ash-Shamā’il an-Nabawiyya” possesses not only religious but also socio-pedagogical significance. In addition, Imam at-Tirmidhi’s work “Al-‘Ilal fī al-Hadīth” ensures the scientific reliability of sources used in the educational process by critically analyzing hadiths and identifying their weaknesses. This work demonstrates the critical methodologies of Hadith scholarship and plays a significant role in shaping

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<sup>1</sup> President Shavkat Mirziyoyev addressed the 72nd Session of the United Nations General Assembly. 20.09.2017. <https://president.uz/en/lists/view/1063>

source analysis skills, analytical thinking, and academic responsibility within the “Upbringing” subject. From this perspective, the integrated study of Imam at-Tirmidhi’s works within the framework of “Upbringing” serves as an important pedagogical foundation for the moral development of youth, the cultivation of personal virtues, and the formation of the ideal human being.

**Main Part.** As an important historical source, Imam at-Tirmidhi’s “Ash-Shamā’il an-Nabawiyya” holds great significance not only from a scholarly but also from an educational perspective. The work was translated into Persian and Turkic languages, and in particular, the Turkic translation produced in 1248 AH by Hisaniddin an-Naqshbandi served as a sacred guide for Turkic peoples who did not know Arabic. Through this translation, opportunities were created to provide the younger generation with in-depth knowledge about the moral virtues, personal conduct, and physical characteristics of the Prophet. As Shaykh Ibrahim al-Bajuri emphasized in his commentary: “Imam at-Tirmidhi’s ‘Ash-Shamā’il an-Nabawiyya’ is unique and unparalleled in its field. In terms of its structure and thematic content, it is exceptional and stands out among both scholarly and educational sources. Its fame spread from the Maghrib to the Mashriq.” This statement reveals the historical and scholarly value of the work. The renowned scholar Ali ibn Salman al-Harawi al-Qadiri likewise writes: “Among the works composed on the virtues and moral character of the Messenger of Allah (peace be upon him), the most complete and concise is Imam at-Tirmidhi’s book on the Prophetic biography. Whoever studies this book feels as though they have seen the Prophet himself and benefits from the noble insights presented in each chapter.” In 1990, a concise translation into the Uzbek language by Said Mahmud Tirozi was republished in Tashkent on the occasion of the 1200th anniversary of Imam at-Tirmidhi. This translation provides a convenient source for use in educational processes and for application within the “Upbringing” subject. Structure and pedagogical significance of the work: “Ash-Shamā’il an-Nabawiyya” consists of 56 chapters, each devoted to various virtues and physical characteristics of the Prophet. For example, the chapter “Bābun jā’a fī khalqī Rasūlillāh ṣallallāhu ‘alayhi wa sallam” narrates the outward appearance and physical attributes of the Prophet. According to these narrations, the Prophet is described as being of medium height, broad-shouldered, with strong arms, full palms, a wide forehead, large eyes, and a body covered with hair. From a pedagogical perspective, such descriptions, when used in educational settings, allow learners to form a holistic historical and scholarly understanding of the Prophet’s life and nature. This, in turn, strengthens the educational impact by enabling a more vivid and comprehensible perception of the Prophet’s personality. Another important work by Imam at-Tirmidhi, “Al-‘Ilal fī al-Ḥadīth”, is devoted to identifying weaknesses and defects in hadiths and is also of great significance from the standpoint of educational methodology. This work consists of two

parts: “Al-‘Ilal al-Kabīr” and “Al-‘Ilal aṣ-Ṣaghīr”. Through identifying errors, inconsistencies, and uncertainties committed by narrators, the authenticity, reliability, and pedagogical value of hadiths are assessed. The Arabic term “‘ilal” is the plural of “‘illah” and lexically denotes meanings such as illness, defect, imperfection, or deviation. In Hadith scholarship, the study of ‘ilal is of great importance, and scholars in this field perform a highly responsible task by correctly explaining the Prophet’s conduct to younger generations and shaping moral values from an educational perspective. Many muhaddiths, including Imam al-Bukhari, Imam Muslim, Imam Ahmad ibn Hanbal, Abu Hatim, and others, paid special attention to the issue of ‘ilal. Imam at-Tirmidhi’s work on ‘ilal serves as an important source in the subject of “Upbringing” and in moral education methodology. In his commentary, Imam at-Tirmidhi states: “I reflected on the issue of ‘ilal for a long time. Previously, when scholars were asked about this matter, they did not express their views openly. Some muhaddiths considered mentioning narrators’ mistakes and errors as backbiting. Considering the benefit of people, after long discussions with renowned muhaddiths-particularly Imam al-Bukhari-and after listening to related narrations, I decided to disclose this matter.” Based on these sources, studying the virtues of the Prophet in educational activities contributes not only to moral education but also to the formation of personal and social qualities. The scholarly and pedagogical analysis of hadiths enriches young people with critical thinking, reflective reasoning, and historical interpretation skills, thereby strengthening the content of the “Upbringing” subject.

**Conclusion.** Imam at-Tirmidhi’s works “Ash-Shamā’il an-Nabawiyya” and “Al-‘Ilal fī al-Hadīth” serve not only as historical and scholarly sources but also as important pedagogical tools in educating young people with moral, social, and personal virtues within the framework of the “Upbringing” subject. Through the study of these works, learners gain an understanding of the virtues of the Prophet and develop a deep comprehension of the scholarly and educational value of hadiths. As a result, educational processes become scientifically grounded and effective, contributing to the personal, moral, and social development of the younger generation.

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