

THE UPBRINGINGIONAL SIGNIFICANCE OF HADITH AND ISLAMIC SCHOLARLY HERITAGE IN THE DISCIPLINE OF “UPBRINGING”

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Abstract. *This scientific thesis is devoted to the analysis of the pedagogical significance of using hadiths and historical sources in the “Upbringing” subject. The paper examines the role of the Upbringing subject in shaping students’ moral and spiritual development and highlights the educational potential of hadiths as a reliable source of ethical guidance. Special attention is paid to the scientific methodology of hadith studies and its compatibility with modern pedagogical principles. The thesis substantiates that the systematic integration of hadiths and historical sources into the educational process contributes to the development of moral awareness, historical thinking, national identity, and social responsibility among learners. The research findings demonstrate that incorporating Islamic scholarly heritage enhances the content and methodological framework of the Upbringing subject, increases the effectiveness of moral education, and supports the formation of spiritually mature, socially responsible individuals.*

Keywords. *Upbringing subject, hadiths, historical sources, moral upbringing, spiritual development, ethical values, historical thinking, national identity, social responsibility, pedagogical integration, upbringingional methodology, islamic heritage.*

ВОСПИТАТЕЛЬНОЕ ЗНАЧЕНИЕ ХАДИСОВ И ИСЛАМСКОГО НАУЧНОГО НАСЛЕДИЯ В ДИСЦИПЛИНЕ “ВОСПИТАНИЕ”

Аннотация. *Данный научный тезис посвящён анализу педагогического значения использования хадисов и исторических источников в учебном предмете «Воспитания». В работе раскрывается роль предмета «Воспитания» в формировании духовно-нравственных качеств личности, а также научный потенциал хадисов как важного источника морального воспитания. Рассматриваются методологические принципы хадисоведения и их соответствие современным педагогическим подходам. Обосновывается, что системная интеграция хадисов и исторических источников в образовательный процесс*

способствует формированию у обучающихся нравственного сознания, исторического мышления, национальной идентичности и социальной ответственности. Результаты исследования демонстрируют, что использование исламского научного наследия расширяет содержательные и методические возможности предмета «Воспитания», повышает эффективность воспитательного процесса и способствует формированию духовно зрелой, социально активной личности.

Ключевые слова. Предмет «Воспитания», хадисы, исторические источники, духовное воспитание, нравственное сознание, национальные ценности, историческое мышление, социальная ответственность, педагогическая методология, интеграция, формирование личности, исламское наследие.

TARBIYA FANIDA HADISLAR VA ISLOM ILMIY MEROSINING TARBIYAVIY AHAMIYATI

Annotatsiya. *Ushbu ilmiy tezis Tarbiya fanida hadislar va tarixiy manbalardan foydalanishning ilmiy-pedagogik ahamiyatini yoritishga bag'ishlangan. Tezisdan Tarbiya fanining ma'naviy-axloqiy tarbiyani shakllantirishdagi o'rni, hadis ilmining tarixiy rivoji va uning pedagogik imkoniyatlari tahlil qilinadi. Islom ulamolari tomonidan hadislarini to'plash va tasniflashda qo'llanilgan ilmiy metodlar Tarbiya fanining metodologik asoslari bilan uyg'un holda talqin etiladi. Hadislar va tarixiy manbalarni ta'lim-tarbiya jarayoniga integratsiyalash o'quvchilarda axloqiy ong, milliy o'zlikni anglash, tarixiy tafakkur va ijtimoiy mas'uliyatni rivojlantirishga xizmat qilishi asoslab beriladi. Tadqiqot natijalari Tarbiya fanining mazmunini boyitish, uning tarbiyaviy samaradorligini oshirish va yosh avlodni ma'naviy barkamol shaxs sifatida shakllantirishda muhim ilmiy-amaliy ahamiyatga ega.*

Tayanch so'zlar. *Tarbiya fani, hadis, tarixiy manbalar, ma'naviy tarbiya, axloqiy ong, milliy qadriyatlar, tarixiy tafakkur, ijtimoiy mas'uliyat, ilmiy metodologiya, pedagogik integratsiya, shaxs kamoloti, islomiy meros.*

Introduction. The stability and social cohesion of society largely depend on the degree to which individuals possess moral and ethical maturity, independent thinking abilities, historical consciousness, and an understanding of social responsibility. The education and upbringing system plays a strategic role in shaping and reinforcing these qualities. In particular, the “Upbringing” subject in general secondary education manifests as a crucial pedagogical tool aimed at developing students’ moral awareness, fostering understanding of national and universal values, and cultivating civic

responsibility and social engagement. Contemporary pedagogical research indicates that enriching the content of the Upbringing subject through historical and religious sources, especially hadiths, not only enhances the spiritual dimension of the educational process but also contributes to the holistic development of the individual. Hadiths have served for centuries as reliable sources that regulate human behavior, establish moral norms, and ensure spiritual maturity. Therefore, their systematic integration into pedagogical practice from theoretical and methodological perspectives increases the effectiveness of the Upbringing subject and enables the formation of virtues such as humanity, justice, honesty, social responsibility, and national pride in students. Furthermore, teaching the Upbringing subject with reference to historical heritage supports the development of students' historical consciousness, understanding of national identity, and awareness of their social role and responsibilities. Notably, during the video conference chaired by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, on January 19, 2021, issues of fundamentally improving the system of spiritual and educational work, as well as strengthening the cooperation of state and public institutions, were discussed. The President emphasized that the ideology of the New Uzbekistan is based on the principles of compassion, humanity, and universal values. This ideology prioritizes the development of intellect and the formation of national and universal values, reflecting the millennia-long spiritual experience, ideas, and values of our people. Additionally, the Head of State underscored the necessity of teaching national history in a national spirit: "National history must be taught with a national perspective. Otherwise, educational outcomes will not be achieved. We must teach our youth to learn lessons from history, to draw conclusions, and to deeply understand the science of history and historical thinking"¹ These statements reaffirm the importance of the spiritual and educational system in shaping youth based on national and universal values. Integrating hadiths and historical sources into the Upbringing subject on a scientific and pedagogical basis expands its theoretical and practical possibilities, while strengthening students' moral stability, cultural awareness, and personal virtues. From this perspective, applying hadiths and historical sources in the Upbringing subject represents a pressing scientific and pedagogical task for the modern education system. Their systematic pedagogical integration enhances both the theoretical and methodological potential of the Upbringing subject.

Main Body. The scientific and methodological foundations of the Upbringing subject are formed based on the system of national and universal values. Among the primary sources of these values are the Qur'an and the hadiths. The scholars of Islam

¹ Shavkat Mirziyoyev: Economy is organism ensuring the life of society, while ethical enlightenment is its soul. <https://president.uz/en/lists/view/4089> 19.01.2021

demonstrated a high degree of methodological precision and research culture in collecting, classifying, and scientifically analyzing hadiths. Each hadith was thoroughly examined in terms of its text (matn), chain of narrators (sanad), conditions of narration, and interpretive aspects (dirayat). The biographies, scholarly competence, and moral reliability of narrators were meticulously investigated. Islamic scholars examined each hadith comprehensively, determined the reasons for its pronouncement (asbab al-wurud), verified the chains of narration, and distinguished authentic (sahih) hadiths from weak (da'if) and fabricated (mawdu') ones. This rigorous approach led to the establishment of a distinct scientific discipline - the science of Usul al-Hadith. During the lifetime of the Prophet Muhammad (peace be upon him), some Companions and purified wives devoted themselves to memorizing and transmitting hadiths. Although the widespread method of writing hadiths in book form had not yet developed, the Companions memorized the hadiths exactly as they had heard them and transmitted them to subsequent generations. In Islamic history, Hazrat Abu Huraira (may Allah be pleased with him) is recognized as one of the Companions who dedicated the majority of his life to memorizing and narrating hadiths. According to sources, the Prophet Muhammad (peace be upon him) prayed: "O Lord! Have mercy on my successors (khalifah)." When the Companions asked about the meaning of this, the Prophet replied: "Those who memorize my hadiths and convey their content to the people are my successors" (narrated by Imam Tabrani). This hadith clearly demonstrates the social and spiritual significance of the science of hadith. The early muhaddith scholars who engaged in recording hadiths included Rabi' ibn Sabih, Sa'id ibn Abi Aruba, Malik ibn Anas, Abdulmalik ibn Durajj, Abdurrahman al-Awzai, Sufyan al-Sawri, among others. Later, some scholars compiled hadiths using the "Musnad" method. The Musnad collections of Ahmad ibn Hanbal and Ishaq ibn Rahwayh remain scientifically significant to this day. Another group of scholars organized hadiths according to fiqh chapters, while some compiled only authentic hadiths, such as Sahih Bukhari and Sahih Muslim, which are recognized as the most reliable sources in the science of hadith. These works present hadiths with complete chains of narration, and each narrator in the sanad was meticulously verified. Islamic scholars considered the fame, reliability, and scholarly reputation of the narrators in the chain as the main criteria for the authenticity of a hadith. If an untrustworthy or unknown individual appeared in the chain, the hadith was excluded from scholarly consideration. This demonstrates the high level of scholarly rigor and methodological perfection in the science of hadith. Today, this scientific legacy serves as an essential resource for enriching the content of the Upbringing subject. By employing hadiths and historical sources, the younger generation can develop national consciousness, historical memory, and spiritual stability. National identity and pride in one's nation enhance social

engagement, civic responsibility, and patriotism. These qualities unite society, mobilize it toward significant goals, and lay a firm foundation for sustainable development.

Conclusion. In conclusion, the scientific integration of hadiths and historical sources in the Upbringing subject constitutes a crucial pedagogical factor in ensuring the moral and spiritual development of the younger generation. This approach contributes to the cultivation of moral awareness, national pride, historical consciousness, and social responsibility. The rich scholarly heritage of hadith science enhances both the content and methodological potential of the Upbringing subject, ensuring the continuity of the educational process. Consequently, the Upbringing subject has the capacity to shape young people into morally mature, independent thinkers who can actively contribute to societal development.

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