

## THE USE OF HADITHS IN TEACHING THE SUBJECT OF UPBRINGING: HISTORICAL, PEDAGOGICAL, AND SOCIO-PHILOSOPHICAL PERSPECTIVES

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**Abstract.** *The role of hadiths in teaching the subject of upbringing (Moral and Character Upbringing) is highly significant, serving not only as a means of transmitting ethical values to students but also as a fundamental source for shaping personal development, social skills, and practical behavioral patterns. Through hadiths, students learn virtues such as honesty, justice, patience, respect, and compassion. Furthermore, the use of hadiths contributes to the development of self-awareness and emotional regulation. This article examines the methodological and content-based application of hadiths in upbringing education, their historical development, and pedagogical potential. Findings indicate that hadith-based moral education fosters students' ethical consciousness and positive behavioral habits, cultivating responsible and morally mature individuals capable of contributing meaningfully to society.*

**Keywords:** *Hadith, upbringing, moral upbringing, personal development, pedagogical technologies, social skills, islamic values.*

**Аннотация.** *Использование хадисов в преподавании предмета «Воспитания» (моральное и нравственное воспитание) имеет огромное значение, так как они служат не только средством передачи этических ценностей учащимся, но и фундаментальным источником формирования личностного развития, социальных навыков и практических моделей поведения. Через хадисы учащиеся осваивают такие добродетели, как честность, справедливость, терпение, уважение и сострадание. Кроме того, хадисы способствуют развитию самопознания и способности контролировать внутренние эмоции. В данной статье анализируется методологическое и содержательное использование хадисов в преподавании*

предмета «Воспитания», их историческое развитие и педагогический потенциал. Результаты исследования показывают, что основываясь на хадисах, формируется нравственное сознание учащихся, развиваются положительные привычки поведения, что способствует воспитанию ответственных и морально зрелых личностей.

**Ключевые слова:** Хадис, воспитания, нравственное воспитание, личностное развитие, педагогические технологии, социальные навыки, исламские ценности.

**Introduction.** The subject of upbringing, or moral and character upbringing, aims to nurture ethically mature individuals, develop social skills, and establish positive behavioral patterns. Among the core resources for achieving these objectives are **hadiths**, which constitute the sayings, actions, and tacit approvals of the Prophet Muhammad (peace be upon him). Narrated by his companions and early observers, hadiths have served as foundational sources of Islamic knowledge and guidance for over fourteen centuries. Hadiths not only transmit ethical and moral values such as honesty, justice, patience, respect, and compassion but also contribute to the development of self-awareness and emotional regulation in students. In addition, they provide concrete behavioral models that enable learners to make informed ethical decisions in daily life. Despite centuries of scholarship on hadith, the systematic integration of hadiths into formal education, particularly in subjects like upbringing, National Ideology and Foundations of Spirituality, and History of World Religions, remains underexplored. This study examines the methodological, pedagogical, and socio-philosophical significance of incorporating hadiths into upbringing education in Uzbekistan and comparable educational contexts.

**Methods.** This study employs a **qualitative-historical methodology**. Primary sources include classical hadith collections such as *Al-Muwatta* by Malik ibn Anas, *Ar-Risala* by al-Shafi'i, *Al-Musnad* by Ahmad ibn Hanbal, and the *Six Authentic Books* (notably *Sahih al-Bukhari* and *Sahih Muslim*). Secondary sources comprise scholarly analyses of hadith sciences, historical biographies of narrators (rawi), and contemporary research on moral education. A systematic review of hadith literature was conducted, focusing on narrations relevant to moral and social development. The study also analyzed contributions by Central Asian scholars to the

development of hadith sciences, including Abdullah ibn al-Mubarak al-Marwazi and subsequent scholars from Marv, Bukhara, Samarkand, and Termez. Additionally, contemporary Uzbek scholarship was examined to assess the pedagogical potential of hadiths in shaping students' ethical consciousness and social behavior. Pedagogical applicability was evaluated through content analysis of educational programs and curricula for upbringing and related subjects, considering students' age and psychological characteristics. Socio-philosophical perspectives were integrated to explore the role of hadiths in promoting national and universal values.

**Results. Classification and Authenticity of Hadiths:** Hadiths are categorized as *ahad* (single-narrator reports) and *mutawatir* (mass-transmitted reports). Mutawatir hadiths are considered the most reliable due to extensive corroboration among narrators. The verification of authenticity involves studying the chain of transmission (*isnad*) and textual criticism, with narrators evaluated for moral integrity, piety, competence, and memory reliability.

**Historical Development:** During the second century of the Hijri era, scholars in Central Asia played a pivotal role in systematizing hadith studies, establishing methods for classifying narrations, and evaluating narrators critically. Prominent scholars included Abdullah ibn al-Mubarak, whose contributions shaped early methodological frameworks for hadith verification. The compilation of hadiths evolved into a sophisticated science involving rigorous assessment of both content and chain of transmission.

**Pedagogical Implications:** Integrating hadiths into upbringing lessons enhances students' moral reasoning, ethical decision-making, and social responsibility. Hadiths provide concrete examples of virtues such as honesty, justice, patience, and respect for parents. Moreover, they encourage tolerance, solidarity, and civic responsibility. Contemporary educational practices in Uzbekistan demonstrate successful translation and adaptation of major hadith collections, with additional reinforcement of ethical teachings through literary works such as *Qutadghu Bilig* by Yusuf Khas Hajib.

**Socio-Philosophical Significance:** Hadiths contribute to social harmony and the cultivation of universal human values. Statements by public figures, including the President of Uzbekistan during the 43rd UNESCO General Conference (2025), underscore the importance of promoting tolerance, interfaith understanding, and the

intellectual heritage of Islamic scholars as mechanisms to counter radicalism and foster societal cohesion.

**Discussion.** The findings indicate that hadiths serve as both **normative foundations** and **practical guides** in the formation of students' personalities. Their integration into the upbringing curriculum aligns educational objectives, content, and expected outcomes, reinforcing ethical and social development. Methodologically, the age-appropriate and pedagogically contextualized delivery of hadith content through modern teaching technologies can significantly enhance learning outcomes.

Despite prior research, the systematic incorporation of hadiths into school curricula and extracurricular moral education remains underdeveloped. Addressing this gap has substantial theoretical and practical significance, including:

- *Strengthening students' ethical consciousness and responsibility;*
- *Bridging national and universal moral values;*
- *Enhancing social cohesion through the promotion of virtues derived from authentic hadiths;*
- *Preparing the younger generation to contribute meaningfully to societal progress.*

**Conclusion.** Hadiths represent an indispensable resource in the education of morally and ethically mature individuals. Their historical development, methodological rigor, and pedagogical applications collectively demonstrate that integrating hadiths into upbringing (moral and character upbringing) lessons not only enriches students' theoretical understanding of ethical principles but also fosters the cultivation of practical moral behavior in everyday life. By presenting concrete examples of virtues such as honesty, justice, patience, respect, compassion, and civic responsibility, hadiths serve as both normative and actionable guides for personal and social conduct.

Moreover, the systematic inclusion of hadiths in the curriculum enhances students' self-awareness, emotional regulation, and critical moral reasoning, equipping them with the ability to navigate complex ethical dilemmas with integrity. Pedagogically, modern teaching technologies and innovative instructional methods can further optimize the effectiveness of hadith-based education, ensuring that moral and spiritual development is aligned with students' age, cognitive abilities, and

socio-cultural contexts. Future research should prioritize the development of structured curricula and empirically validated frameworks for the integration of hadiths into moral education. This includes designing age-appropriate lesson plans, interactive learning modules, and assessment strategies that measure the impact of hadith-based instruction on students' ethical growth. Additionally, interdisciplinary studies exploring the intersection of hadith education with psychology, sociology, and educational philosophy could provide valuable insights into optimizing moral and character development. In essence, the systematic utilization of hadiths in upbringing education represents a comprehensive approach to nurturing ethically responsible, socially conscious, and spiritually aware individuals. It aligns national and universal values, fosters social cohesion, and prepares the younger generation to contribute meaningfully to societal progress. By bridging theoretical knowledge and practical ethical application, hadiths establish a sustainable foundation for lifelong moral development and the cultivation of a generation capable of upholding both personal integrity and communal harmony.

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