

**MORAL UPBRINGING THROUGH HADITHS: A
PEDAGOGICAL ANALYSIS****Akhmedov Boburjon Vasikovich**Teacher, National Pedagogical University of Uzbekistan
named after Nizami<https://orcid.org/0009-0000-5274-8916>E-mail: boburjonahmedov993@gmail.com

Abstract. *This article examines the pedagogical significance of moral education in primary schooling through the analysis of a prophetic hadith cited in Shaykh Muhammad Sadiq Muhammad Yusuf's work Hadith and Life: "A father cannot give his child anything better than good manners." The study aims to reveal the theoretical and educational value of this hadith within the framework of contemporary pedagogical and psychological theories. Using qualitative content analysis and interpretive methods, the research explores the role of moral upbringing in shaping a child's personality, emphasizing the primacy of ethical conduct over purely cognitive achievements. The findings demonstrate that moral education serves as the foundation of holistic development and aligns closely with humanistic pedagogy and Bronfenbrenner's ecological systems theory, which underscores the decisive influence of the family environment. The article concludes that integrating hadith-based moral principles into primary education contributes to the formation of ethically mature, socially responsible, and spiritually grounded individuals.*

Keywords. Moral education; Hadith-based pedagogy; Good manners; Primary education; Character formation; Family upbringing; Humanistic education; Ecological systems theory; Ethical development.

Аннотация. В статье рассматривается педагогическое значение нравственного воспитания в начальном обучении на основе анализа пророческого хадиса, приведённого в труде шейха Мухаммада Садыка Мухаммада Юсуфа «Хадис и жизнь»: «Отец не может дать своему ребёнку

ничего лучшего, чем благонравие». Целью исследования является выявление теоретической и образовательной ценности данного хадиса в контексте современных педагогических и психологических концепций. В работе применяются методы качественного контент-анализа и интерпретативного подхода, позволяющие раскрыть роль нравственного воспитания в формировании личности ребёнка с акцентом на приоритет этического поведения по отношению к сугубо когнитивным достижениям. Полученные результаты свидетельствуют о том, что нравственное воспитание выступает фундаментом целостного развития личности и находится в тесном соответствии с принципами гуманистической педагогики и экологической теорией развития У. Бронфенбреннера, подчёркивающей определяющее влияние семейной среды. В заключении обосновывается, что интеграция хадисо-ориентированных нравственных ценностей в образовательный процесс способствует формированию этически зрелых, социально ответственных и духовно развитых личностей.

Ключевые слова. Нравственное воспитание; хадисо-ориентированная педагогика; благонравие; начальное образование; формирование личности; семейное воспитание; гуманистическая педагогика; экологическая теория развития; этическое развитие.

Introduction. Moral education constitutes a fundamental component of primary education, serving as the foundation for the holistic development of a child's personality. In contemporary educational discourse, increasing attention is given to ethical values, character formation, and spiritual upbringing alongside cognitive development. Within this context, Islamic pedagogical heritage-particularly the teachings of the Prophet Muhammad (peace be upon him)-offers a rich moral framework relevant to modern educational theory.

In his speech at the conference on "Ensuring Social Stability and Preserving the Purity of Our Sacred Religion - A Demand of the Era," the President of the

Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized that the Holy Qur'an contains clear guidance calling Muslims not to divide into sects. This demonstrates that any fragmentation of the religion into various currents, which could mislead people from the right path, is completely unacceptable.

Another critical issue highlighted by the Head of State is the morality, behavior, and worldview of young people. In today's rapidly changing world, this process is most profoundly felt by the youth. Naturally, young people must keep pace with the demands of their time. At the same time, however, they should not forget their national and spiritual identity. The call, "*Who are we, and which great ancestors are we descendants of?*" should constantly resonate in their hearts, encouraging them to remain faithful to their identity.

The most fundamental and effective means to achieve these goals is upbringing. Upbringing, upbringing, and yet again upbringing. Moreover, it was specifically emphasized that the concept of upbringing should not be limited solely to schools. Unfortunately, today we have become accustomed to placing all responsibility exclusively on educational institutions.

In reality, the role of the community, family, and broader society in this process is invaluable. It is now time to deeply understand the true meaning of the saying, "*One child has seven neighborhoods as both father and mother*", and to apply it in practice. It is not enough to simply comprehend these wise words; one must live in accordance with their essence.¹

In Shaykh Muhammad Sadiq Muhammad Yusuf's work *Hadith and Life*, the hadith stating, "*A father cannot give his child anything better than good manners,*" encapsulates the essence of moral education in a concise and profound manner.² This prophetic guidance highlights that ethical conduct is the most valuable legacy parents

¹President made a speech at a conference dedicated to issues of ensuring social stability, preserving true essence and content of Islamic religion. <https://president.uz/oz/lists/view/649>

² Shayx Muhammad Sodik Muhammad Yusuf. "Hadis va hayot". Yaxshilik va axloq. 34-juz. 4533-hadis. 55-bet. "Hilol nashr". Toshkent-2023.

and educators can provide. The present study aims to analyze this hadith from a pedagogical perspective and to explore its relevance to contemporary theories of moral and character education in primary schooling.

Methods. This study employs a qualitative theoretical analysis based on content analysis and interpretive methodology. Primary sources include the hadith as interpreted by Shaykh Muhammad Sadiq Muhammad Yusuf, while secondary sources consist of contemporary pedagogical and psychological theories, particularly humanistic education theory and Bronfenbrenner's ecological systems theory.

The methodological approach involves:

- Textual and conceptual analysis of the hadith within an educational framework;
- Comparative interpretation with modern pedagogical principles of moral education;
- Theoretical synthesis to identify convergences between Islamic moral teachings and contemporary educational science.

This integrative approach allows for a comprehensive understanding of moral education as a universal pedagogical phenomenon.

Results. The analysis reveals that the hadith under study establishes moral conduct as the primary axis of child development. The findings demonstrate that:

1. Moral education precedes cognitive development, as ethical values provide the internal framework necessary for responsible use of knowledge and skills.
2. Family upbringing plays a decisive role in moral formation, corroborating Bronfenbrenner's assertion that the family constitutes the most influential microsystem in a child's development.
3. Good manners function as a lifelong ethical foundation, shaping behavior, social responsibility, and personal integrity across different stages of life.
4. The hadith aligns with humanistic pedagogical principles, which emphasize respect for the learner's inner world, emotional well-being, and moral identity.

These results confirm that moral education grounded in ethical values fosters socially responsible, emotionally balanced, and morally mature individuals.

Discussion. The findings support the view that moral education is not an auxiliary component of schooling but its core foundation. Shaykh Muhammad Sadiq Muhammad Yusuf's interpretation of good manners as "the art of living in a manner worthy of humanity" resonates strongly with modern educational thought. Humanistic pedagogy emphasizes learner-centered education, ethical sensitivity, and emotional intelligence, all of which are inherent in the prophetic concept of good manners.

Furthermore, Bronfenbrenner's ecological systems theory reinforces the hadith's emphasis on parental responsibility, as moral values instilled within the family environment exert a long-term influence on personality development. While modern education often prioritizes academic achievement and material success, this hadith underscores that knowledge devoid of ethics may lead to social harm rather than benefit.

Thus, integrating hadith-based moral principles into primary education can strengthen character education, promote social harmony, and preserve timeless ethical values within modern pedagogical practice.

Conclusion. This study concludes that the hadith "*A father cannot give his child anything better than good manners*" represents a universal pedagogical principle with enduring relevance. Moral education, beginning within the family and reinforced through formal schooling, forms the cornerstone of personal and social development. Despite evolving educational models and technological advancements, ethical conduct remains the defining attribute of true human maturity.

Incorporating hadith-based moral education into primary pedagogy not only enriches educational content but also contributes to the cultivation of morally responsible, socially engaged, and spiritually grounded individuals capable of navigating the challenges of contemporary society.

References:

2. Shayx Muhammad Sodiq Muhammad Yusuf. “Hadis va hayot”. Yaxshilik va axloq. 34-juz. 4533-hadis. 55-bet. “Hilol nashr”. Toshkent-2023.

3. Tarbiya fani. Baxt va muvaffaqiyat sirlari. Umumiy o‘rta ta’lim maktablarining 7-sinf o‘quvchilari uchun darslik. Toshkent «O‘zbekiston» 2020.

President made a speech at a conference dedicated to issues of ensuring social stability, preserving true essence and content of Islamic religion.
<https://president.uz/oz/lists/view/649>