

RESEARCH ARTICLE

The Pedagogical Application Of Hadith In The "Upbringing" Subject

 **Boburjon Akhmedov**

Teacher, National Pedagogical University of Uzbekistan named after Nizami, Uzbekistan

VOLUME: Vol.06 Issue01 2026

PAGE: 74-77

Copyright © 2026 European International Journal of Pedagogics, this is an open-access article distributed under the terms of the Creative Commons Attribution-Noncommercial-Share Alike 4.0 International License. Licensed under Creative Commons License a Creative Commons Attribution 4.0 International License.

Abstract

This study examines the pedagogical and moral significance of Hadith science in shaping the character and spiritual development of learners within the "Upbringing" subject. The article explores the historical emergence, methodological verification, and systematic compilation of Hadiths by classical scholars, particularly Imam al-Tirmidhi. By analyzing selected Hadiths, their authenticity, and educational implications, this research highlights how Hadith science provides a practical framework for ethical, spiritual, and social education. The study emphasizes the integration of classical Islamic scholarship into contemporary moral upbringing to cultivate responsible, morally conscious, and spiritually balanced individuals.

KEY WORDS

Hadith science, upbringing, moral upbringing, spiritual upbringing, imam al-Tirmidhi, islamic pedagogy.

INTRODUCTION

The moral and spiritual development of learners is a central concern in contemporary education, particularly within the framework of the "Upbringing" subject. While cognitive skills remain important, the cultivation of ethical values, spiritual awareness, and social responsibility is equally critical. Classical Islamic scholarship provides a rich pedagogical resource for achieving these objectives, with Hadith literature serving as a core source for moral and spiritual guidance.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, in his address at the conference entitled "Ensuring Social Stability and Preserving the Purity of Our Sacred Religion as a Requirement of the Time," emphasized the decisive role of moral education in the development of society. The Head of State highlighted that the true essence of Islam lies in guiding humanity toward goodness, knowledge and enlightenment, and a virtuous life, expressing the following views:

"Islam calls only toward a luminous life, knowledge and enlightenment, and goodness. Alhamdulillah, we are all Muslims; should we not therefore give thanks for this blessing by raising our children as individuals who truly appreciate its value? Let the call 'Who are we, and the descendants of what great figures we are' always resonate in their hearts, encouraging them to remain faithful to their identity."

These reflections indicate that nurturing a spiritually mature, nationally conscious, and responsible younger generation constitutes a priority task at the level of state policy. According to the President, achieving such lofty objectives in society is inextricably linked to the consistent and systematic organization of the educational and upbringing process. In this regard, the Head of State articulated a clear conclusion, defining the principal driving force of societal development with the following statement: "Through upbringing, upbringing, and only upbringing."

The Qur'an, revealed over twenty-three years in various locations, represents the primary source of Islamic teaching. Complementary to the Qur'an, Hadiths - Prophet Muhammad's (peace be upon him) sayings, actions, guidance, and counsel - serve as authoritative sources that shape ethical conduct and social behavior. The Prophet emphasized the importance of adhering to both the Qur'an and his Sunnah for guidance in all aspects of life. Before studying Hadith, it is essential to understand what the term "Hadith" itself signifies. First of all, it should be noted that the terms "Hadith" and "Sunnah" have often been used interchangeably. However, upon closer examination, it becomes evident that Hadith has a more specific meaning, whereas Sunnah conveys a broader conceptual scope.

The lexical origin of the word Hadith derives from meanings such as "a new event" or "something newly occurred." Since every spoken statement constitutes a new occurrence, Arabs traditionally referred to speech as Hadith. In Islamic terminology, Hadith refers to any statement, action, tacit approval (taqrir), physical description (khilqah), or moral characteristic, as well as biographical accounts (sirah), attributed to the Prophet Muhammad (peace and blessings be upon him).

The term Sunnah, on the other hand, originally denotes "custom," "practice," or "method," implying a spiritual and moral path. The expression "the Sunnah of a person" refers to that individual's way of life. Accordingly, the phrase "the Sunnah of the Prophet Muhammad (peace be upon him)" signifies his path, conduct, and exemplary way of living.

A scholar who specializes in the study of Hadith is known as a muhaddith. Muhaddiths are scholars who primarily focus on determining the chains of transmission through which Hadiths were narrated from the Prophet (peace be upon him), identifying the individuals involved in the transmission process, and establishing how these narrations were conveyed and preserved until reaching later generations.

This definition encompasses several categories of transmitted materials (athār) attributed to the Prophet Muhammad (peace and blessings be upon him) that have been preserved and conveyed through reliable sources. Let us illustrate each of the elements mentioned in the definition with a representative example.

"Statements (Qawl)". This category includes the verbal utterances of the Prophet (peace be upon him) delivered in

various contexts and circumstances. For example, the Prophet stated: "Indeed, actions are judged by intentions."

Those who heard this blessed statement regarded it as a trust and transmitted it to those who had not heard it. In this manner, the narration was passed down from generation to generation until it reached the scholars of Hadith. A muhaddith would only include such a narration in his compilation after rigorously verifying it through established scholarly methods and confirming its authenticity as a Hadith. This category is known as the verbal (qawli) Sunnah.

"Actions (Fi'l)". This category refers to the practical actions performed by the Prophet (peace be upon him), such as his manner of performing ablution, observing prayer, and fulfilling the rites of pilgrimage. Those who witnessed these actions conveyed them to others who had not observed them directly. Through this process of transmission, such reports reached the scholars of Hadith and were preserved as records of the Prophet's actions. This category is referred to as the practical (fi'li) Sunnah.

"Tacit Approvals (Taqrir)". The term taqrir denotes acknowledgment, affirmation, or approval of the correctness of an action. In the context of the Sunnah, taqrir refers to the Prophet's (peace be upon him) approval of certain actions carried out by his Companions.

One illustrative example is the case of Khalid ibn al-Walid (may Allah be pleased with him), who was appointed as the leader of a military expedition sent by the Prophet (peace be upon him). During the journey, he entered a state of major ritual impurity (janābah). Fearing harm due to severe cold, he performed tayammum instead of the ritual bath (ghusl) and led the prayer. When this incident was reported to the Prophet (peace be upon him), he approved of Khalid ibn al-Walid's action. Such approval may be expressed explicitly through verbal affirmation or implicitly by refraining from objection or condemnation. This category is known as the tacitly approved (taqirri) Sunnah.

Hadith science, or 'Ilm al-Hadith, emerged as a scholarly discipline to systematically collect, verify, and preserve authentic narrations. Early scholars meticulously examined narrators' credibility ('Ilm al-Rijal), classified Hadiths according to authenticity (sahih, hasan, da'if), and compiled them into organized works that remain educationally relevant. Scholars such as Imam al-Bukhari, Imam Muslim, and Imam al-Tirmidhi laid the foundations for this rigorous methodology, which

continues to inform both historical understanding and contemporary pedagogical applications.

METHODOLOGY

This study employs a qualitative, historical-analytical approach to examine the pedagogical implications of Hadith science for moral education in the “Upbringing” subject. Primary sources include classical Hadith collections, especially works by Imam al-Tirmidhi, as well as secondary scholarly analyses of Hadith transmission and compilation.

The research involves:

1. Historical analysis of Hadith emergence and compilation.
2. Examination of the methodological verification of Hadiths and narrators.
3. Pedagogical analysis of selected Hadiths relevant to moral, ethical, and spiritual upbringing.
4. Cross-referencing classical scholarship with contemporary educational objectives in moral pedagogy.

RESULTS

Historical Development of Hadith Science. Hadiths were initially transmitted orally through companions and relatives of the Prophet. From the second century AH (eighth century CE), written compilation efforts expanded. By the third century AH (ninth century CE), Hadith science achieved its “golden age,” with scholars like Imam al-Bukhari and Imam Muslim systematically categorizing Hadiths and separating authentic narrations from weak or fabricated reports. Imam al-Tirmidhi’s contributions, particularly *Al-Jami’ as-Sahih* and *Sunan at-Tirmidhi*, exemplify the methodological rigor and pedagogical applicability of Hadiths. In one of his Hadiths, the Prophet Muhammad (peace be upon him) addressed his community, saying:

“O my community! I have left among you two sources: the Noble Qur’an and my Sunnah-my way and guidance. If you firmly adhere to both and act in accordance with them, you will never go astray from the right path.”

In another narration, the Prophet (peace be upon him) offered a positive proclamation concerning future Hadith scholars, stating:

“May Allah illuminate the face of the one who hears a Hadith from me and then conveys it precisely as he heard it to others.

Often, those to whom the Hadith is conveyed may understand it more deeply and preserve it more accurately than the one who originally heard it.”

These two Prophetic traditions alone constitute sufficient evidence of the eminent status and exceptional significance of Hadith science within Islamic civilization. They demonstrate that Hadith not only serves as a fundamental source of religious guidance alongside the Qur’an but also occupies a central position in the preservation, transmission, and intellectual continuity of Islamic knowledge. Consequently, Hadith scholarship has been regarded throughout Islamic history as a noble and authoritative discipline essential for safeguarding the authenticity of religious teachings and ensuring their accurate transmission across generations.

Pedagogical Implications. Hadiths provide concrete models for moral and spiritual development. They illustrate virtues such as:

- Honesty and justice in economic transactions
- Compassion and care for orphans and vulnerable individuals
- Humility, patience, and generosity
- Respect for elders and social cohesion

Through structured analysis and contextual application, Hadiths serve as practical tools in moral pedagogy, bridging theoretical ethics with real-life behaviors. Students exposed to these narratives gain ethical literacy and spiritual awareness, fostering well-rounded personalities.

DISCUSSION

The Prophetic statements emphasizing adherence to the Qur’an and Sunnah represent a foundational pedagogical framework that closely aligns with the objectives of the “upbringing” subject. These Hadiths serve not merely as theological guidance but as essential educational sources for shaping moral integrity, spiritual stability, and social responsibility among learners. The first Hadith, which underscores the importance of holding firmly to both the Qur’an and the Sunnah to avoid deviation, highlights the pedagogical necessity of establishing a stable value-based orientation in the process of upbringing. From the perspective of Upbringing, this principle reflects the formation of ethical consistency, moral accountability, and conscious decision-making. Learners who internalize such foundational values

develop resilience against moral confusion and are better equipped to navigate complex social environments. The second Hadith, which praises those who accurately transmit knowledge to others, introduces a significant educational dimension related to knowledge responsibility. In Upbringing science, knowledge is not viewed solely as information acquisition but as a moral trust (amanah). This Hadith promotes the development of communicative ethics, intellectual honesty, and reflective understanding. It further implies that comprehension and retention may sometimes be stronger in those who receive transmitted knowledge, thereby encouraging pedagogical strategies centered on discussion, peer learning, and reflective engagement. Moreover, the emphasis on precise transmission in Hadith scholarship fosters essential educational competencies such as critical thinking, memory discipline, analytical reasoning, and source evaluation. These competencies are directly relevant to the modern Upbringing curriculum, which aims to cultivate ethically grounded individuals capable of distinguishing authentic knowledge from misinformation. In conclusion, integrating Hadith-based instruction into the "Upbringing" subject provides a comprehensive pedagogical model that unites moral education with intellectual rigor. The Qur'an and Sunnah-centered approach contributes significantly to the holistic development of learners by nurturing moral consciousness, spiritual awareness, and social responsibility, thereby reinforcing the formative goals of contemporary moral education.

The integration of Hadith science into the contemporary "Upbringing" curriculum offers several benefits:

1. **Ethical Development:** Learners internalize moral virtues through the Prophet's lived examples.
2. **Spiritual Awareness:** Exposure to prophetic guidance nurtures personal faith, integrity, and reflection.
3. **Social Responsibility:** Narratives emphasizing fairness, justice, and compassion cultivate socially responsible individuals.

Furthermore, the scholarly rigor of classical Hadith compilation provides a model for critical thinking, source verification, and methodological precision, which can be applied to modern pedagogical practices.

CONCLUSION

Hadith science remains an indispensable pedagogical resource

for moral and spiritual education. By drawing on the methodological and ethical contributions of scholars such as Imam al-Tirmidhi, educators can promote a balanced approach to personal, social, and spiritual development within the "Upbringing" subject. The continued integration of classical Islamic scholarship into modern education ensures that learners are equipped with the ethical and spiritual competencies required for contemporary society.

REFERENCES

1. President made a speech at a conference dedicated to issues of ensuring social stability, preserving true essence and content of Islamic religion. 15.06.2017. <https://president.uz/en/lists/view/649>
2. Oltin Silsila. Sahihul Buxoriy. 1-juz. 670 bet. "Hilol nashr". Toshkent-2021.
3. Qur'on ilmlari: Hadis, Hadisi qudsiy va Qur'on. 22.11.2019. <https://muslim.uz/uz/e/post/23581-qur-on-ilmlari-hadis-hadisi-qudsiy-va-qur-on>.
4. Imom Ismoil Al-Buxoriy. Al-Adab Al-Mufrad.(Adab durdonalari). 196 bet. "O'zbekiston" Toshkent-1990.
5. Tarbiya fani. Baxt va muvaffaqiyat sirlari. Umumiy o'rta ta'lim maktablarining 7-sinf o'quvchilari uchun darslik. Toshkent «O'zbekiston» 2020.