



THE ROLE OF THE HADITHS OF THE PROPHET MUHAMMAD (PEACE BE UPON HIM) IN YOUTH EDUCATION AND THE CONTEMPORARY PEDAGOGICAL PROCESS

Razov Bakhramemattudin Mukhammetdinovich

Independent Researcher at the Karakalpakstan Branch of the
Kori Niyazi National Institute of Pedagogy and Education

Abstract

This article examines the interrelationship between education and upbringing, as well as the pedagogical significance of national and religious values in the spiritual and moral development of the younger generation. It analyzes the responsibilities of families and educational institutions in raising children and addresses the formation of good manners, patriotism, humanism, national pride, and civic responsibility. The article also explores opportunities for developing students' independent thinking, creativity, and spiritual resilience through the hadiths of the Prophet Muhammad (peace be upon him), the educational views of prominent thinkers, and modern pedagogical technologies. Furthermore, it substantiates pedagogical approaches to strengthening cooperation between teachers and students and protecting young people from the negative effects of globalization and the contemporary information environment.

Keywords: education, upbringing, spiritual and moral development, national values, religious values, hadiths, ethics and manners, family upbringing, youth education, pedagogical cooperation, pedagogical technologies, independent thinking.



**YOSHLAR TARBIYASIDAGI MUHAMMAD ALAYHISSALOM
HADISLARINING TUTGAN O'RNI VA HOZIRGI PEDAGOGIK
JARAYON**

Razov Baxrammatdin Muxammetdinovich

Qori Niyoziy nomidagi Tarbiya pedagogikasi milliy instituti

Qoraqalpog'iston filiali mustaqil izlanuvchisi

Annotatsiya

Mazkur maqolada ta'lim va tarbiyaning o'zaro uzviyligi, yosh avlodni ma'naviy-axloqiy jihatdan kamol toptirishda milliy hamda diniy qadriyatlarning pedagogik ahamiyati yoritilgan. Oila va ta'lim muassasalarining farzand tarbiyasidagi mas'uliyati, odob-axloq, vatanparvarlik, insonparvarlik, milliy g'urur va fuqarolik mas'uliyatini shakllantirish masalalari tahlil qilingan. Shuningdek, hadislar, mutafakkirlarning tarbiyaga oid qarashlari va zamonaviy pedagogik texnologiyalardan foydalanish asosida o'quvchi-talabalarning mustaqil fikrlashi, ijodkorligi hamda ma'naviy immunitetini rivojlantirish imkoniyatlari ochib berilgan. Ta'lim jarayonida pedagog va o'quvchi o'rtasidagi hamkorlikni kuchaytirish, yoshlarni globallashtirish va axborot muhitining salbiy ta'sirlaridan himoya qilishga doir pedagogik yondashuvlar asoslangan.

Kalit so'zlar: ta'lim, tarbiya, ma'naviy-axloqiy kamolot, milliy qadriyatlar, diniy qadriyatlar, hadislar, odob-axloq, oila tarbiyasi, yoshlar tarbiyasi, pedagogik hamkorlik, pedagogik texnologiyalar, mustaqil fikrlash.

Due to national independence, the gradual purification of all spheres of social life began to be more and more clearly manifested, first of all, on the basis of the modernization of the education system. The main goal of today's educational and educational work is to educate the younger generation in the spirit of patriotism, humanity, nationalism, strengthen the sense of national pride, to form in them such qualities as faith, conscience, honesty, purity, hard work, and entrepreneurship, to make broad and productive use of the opportunities of the national education and upbringing system, and to turn every citizen into a highly competent person from an intellectual point of view. Only a country with



intellectually competent youth, strong in faith, belief, and moral qualities, and a deep sense of national responsibility can develop independently and sustainably. Therefore, the work of educating young people in our society is carried out in connection with the tasks of strengthening the independence of Uzbekistan.[1]

It is no coincidence that in developed countries, education is currently showing a tendency to become, on the one hand, the main productive force of society - the source of the formation of a humane worldview, an indicator of the level of humanism in society. It is becoming increasingly clear that the power and prestige of a country are determined primarily by the humanization of the education system. The modern world is extremely complex, interconnected, rapidly changing, unpredictable in its development, and full of dangers. It is impossible to approach such a world with conventional measures. The development of civilization has accelerated so much that a person is not able to take action without directly experiencing global problems. The education system has failed to adapt to the changes taking place in the world and has failed to meet the spiritual, moral and humanistic demands being made upon it. Adapting the education system to today's spiritual, moral and humanistic demands has become a global problem, and understanding this has become the main sign of the attitude of the state, society and citizens to the education system, which has put an end to the notion that this education system is a system that serves only national or political interests. .[2]

Our society, which is at the stage of socio-economic development, is currently facing the problem of further improving the process of training qualified personnel. In this regard, the higher education system is required to fulfill the task of preparing not only deeply educated individuals who have deep knowledge and specific professional qualifications for society, but also truly competitive, cultured individuals-specialists who can meet the requirements of the time, possess high human qualities and a deep profession and dedication to it, are loyal to the people, understand their civic profession and responsibilities in society, can find their place in life and work, and serve the future and prosperity of their homeland. Education is a part of complete upbringing. It develops and refines the mind. As a result, he learns the knowledge and enlightenment that he needs in his life, various information about things, professional skills, or subjects related to



professions. But it cannot be as comprehensive as education. Because education cannot cover the spiritual, intellectual, and physical aspects of a person equally. That is why education and upbringing must always be together. [3]

Hasan Basri said: “Whoever does not have manners, he does not have knowledge.” These words of his mean that no matter how much knowledge a person has, if he does not have manners, there is no attention to that person’s knowledge.

It is not for nothing that it is said in the proverbs: “Morals are like a tree. And knowledge is like a fruit on it. If there is no tree, let the fruit come from anywhere.” If importance is given, the proverbs first talk about upbringing and then about education. Considering that education begins first with the family, parents are responsible for the issue of education and upbringing in human life. There is a clear difference between education and upbringing. Education is a part of upbringing. And upbringing includes education, not vice versa. Therefore, upbringing in itself is more complete and comprehensive than education. The meaning of Islamic upbringing is to build a complete human personality in society, and of course, this upbringing includes spiritual, mental and physical aspects. After all, Allah Almighty created humanity to enrich the earth. Therefore, it must be complete and mature in all respects in order to fulfill its duties. For this, our religion, Islam, has all the instructions and opportunities. The most important thing is that a person constantly turns to Allah while fulfilling the tasks set before him.

After all, our Prophet, peace and blessings be upon him, said: “Each of you is a leader and each of you will be questioned by those under him.”

The child sees with his eyes that his parents are always with him. If the parents are knowledgeable and well-mannered, this virtue will automatically be passed on to the child. If the parents do not have upbringing, manners, and culture, it is certainly difficult to expect this from the child. That is why some psychologists have said: “Do not educate your child, educate yourself, and then your child will be well-mannered.”

If a person does not have manners and upbringing, the issue of getting an education is very difficult. If he has knowledge but does not have manners and upbringing, he is considered the most dangerous and dangerous person in the



world. Because he can bring various troubles and troubles to people. That is why our religion places great emphasis on education. In a hadith narrated by Abu Hurairah (may Allah be pleased with him), it is said that our Prophet (peace and blessings of Allah be upon him) said: "I was sent as a Prophet to perfect good morals." The atrocities that are currently taking place in some places, the crimes committed by young people and women, and the riots that are happening are worrying the whole world today. The reason for this is that their parents are not engaged in raising their children, and they have abandoned them and ignored them. As an example, should we take uncultured and uneducated youth who promote mass culture, or should we take youth who join various movements and support foreign ideas, oppose their country and people, their beliefs, their sects, their national values and traditions, and try to spread various conflicts and slander among their own people? all this is due to their lack of understanding of upbringing and etiquette. [4]

It can also be said that if parents had been engaged in raising their children from a young age, had made good use of the opportunities and conditions created, and had provided education and upbringing in a timely manner, our young people would not have fallen into such bad situations and would not have disgraced their youth, but would have become worthy of their country and true successors to their ancestors.

In our current era of so-called "globalization", where the information world is intertwined with each other, teaching our children to distinguish good from bad, white from black, is, first of all, the most important task facing parents and teachers at school.

At the beginning of the 21st century, technology and equipment developed rapidly, and they were widely used in the education system. As a result, it became possible to exchange information quickly and remotely, and distance education began to stand out as a separate field. The popularization of the use of devices such as smartphones and gadgets. However, along with its positive aspects, it has also caused addiction to social networks and virtual games among young people. In fact, the issue of upbringing has been valued since ancient times in the Transoxiana region. There are many sources that promote the beauty of human behavior. The hadiths acknowledge that upbringing is the best gift that a child has



the right to from his parents: In a hadith narrated by Al-Tirmidhi from Sa'id ibn Al-As (may Allah be pleased with him): "The Messenger of Allah (peace and blessings of Allah be upon him) said: "No father can give his child a greater gift than teaching him good manners." "The Messenger of Allah (peace and blessings of Allah be upon him) said: "It is better for a man to raise his child with good manners than giving half a sou' in charity every day."" Al-Tirmidhi and Ahmad narrated in their works from Jabir ibn Samura (may Allah be pleased with him). In a hadith narrated by Ibn Majah from Anas ibn Malik (may Allah be pleased with him), it is stated: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Respect your children and make their manners beautiful.'" [5]. Many of our thinkers and scholars who lived in the past have also written down a number of their thoughts on the importance of upbringing in education and its role in human life. For example, the theme of upbringing is also mentioned in the works of Jalaluddin Rumi: "No matter how humble a dog is, it learns to hunt under the Sultan's command. It forgets what it has learned and seen from its father – to lie down in bad places when it comes to it, to eat the dead it finds. The same is true of the falcon: under the Sultan's upbringing, it learns the art of hunting and stops eating dead animals. It seems that even birds and animals can distinguish good from bad and accept the good taught without hesitation. It is very bad for a person, who is superior to everyone in intelligence and purity, to be slow in this regard,"[6]. – they said.

Studying and teaching the educational value of hadiths requires special skills, knowledge, and creativity.

It is appropriate to present topics, evidence, specific examples, various narrations and stories, and events. The process of pedagogical cooperation using modern pedagogical technology in the development of the foundations of hadiths in the education of young people has its own characteristics, which include the following:

- encouraging the student to think independently, to be creative and to search, not to remain indifferent during the lesson.
- ensuring the constant development of students' interest in knowledge during the learning process.



– strengthening the student's interest in knowledge through an independent creative approach to each issue.

– improving the constant collaborative work of the teacher and the student.

We believe that the main basis of pedagogical technology depends on the technologies selected for the teacher and the student to achieve a guaranteed result from the set goal in cooperation, that is, each educational technology used in the teaching process to achieve a guaranteed result according to the goal can organize cooperative activities between the teacher and the student, both of whom can achieve positive results, in the process of which the students can think independently, work creatively, search, analyze, draw conclusions for themselves, evaluate themselves in groups, and the teacher can create opportunities and conditions for such activities, in our opinion, this is the basis of the teaching process.

References

1. Mavlonova R., Vohidova N., Rahmonkulova N. Theory and history of pedagogy. Tashkent. 2010. – B 79.
2. Askarova O ' . M., Hayitboev M., Nishonov M. S. Pedagogy. Tashkent. 2008. – B 76.
3. Mavlonova R., Vohidova N., Rahmonkulova N. Theory and history of pedagogy. Tashkent. 2010. – B 64.
4. Mavlonova R., Vohidova N., Rahmonkulova N. Theory and history of pedagogy. Tashkent. 2010. – B 100.
5. J. Rumi. What is within is within. – T.: 2016. Yangi Asr Avlodi, 272. – B 75
6. Zunnunov A. History of pedagogy. Tashkent. 2001. – B 41.