

**THE INTEGRATION OF THE PRINCIPLE OF GENTLENESS IN ISLAMIC
MORAL TEACHINGS WITH THE CONTENT OF THE “UPBRINGING” SUBJECT:
A SCHOLARLY ANALYSIS BASED ON THE HADITHS OF AL-ADAB AL-
MUFRAD**

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Abstract. *This thesis provides a scholarly analysis of the ethical, spiritual, and pedagogical significance of the concept of gentleness based on Hadiths 463-464 recorded in Al-Adab al-Mufrad by Imam Ismail al-Bukhari, examined in close integration with the educational content of the “Upbringing” subject. The study elucidates how gentleness, as emphasized in the teachings of the Prophet Muhammad (peace be upon him), is intrinsically linked to goodness and divine pleasure and is presented as a fundamental moral virtue. In particular, the prophetic assertion that good character will weigh most heavily on the scale of deeds on the Day of Judgment is interpreted as a key didactic foundation for shaping learners’ moral and spiritual competencies within the framework of the “Upbringing” curriculum. The thesis demonstrates, on a scientific basis, that integrating hadith-based moral values into the content of the “Upbringing” subject contributes significantly to the development of social responsibility, gentle interpersonal communication, tolerance, and ethical awareness among students. The findings offer an important methodological foundation for the effective utilization of national and religious-educational heritage within the contemporary education system.*

Keywords. *Upbringing subject, Al-Adab al-Mufrad, Imam al-Bukhari, Prophetic ethics, gentleness, moral education, good character, spiritual competence, pedagogical integration, social responsibility.*

Аннотация. *В данной тезисной работе представлен научный анализ этического, духовного и педагогического значения понятия кротости на основе хадисов 463–464, приведённых в труде «Аль-Адаб аль-Муфрад» имама Исмоила аль-Бухари, в тесной интеграции с содержанием учебного предмета «Воспитания». В исследовании раскрывается, что кротость, как подчёркивается в учении Пророка Мухаммада (мир ему), органически связана с добром и божественным довольством и выступает в качестве одной из фундаментальных нравственных добродетелей. Особое внимание уделяется пророческому утверждению о том, что благой нрав будет самым весомым деянием на весах поступков в Судный день, что интерпретируется как ключевая дидактическая основа формирования нравственно-духовных компетенций обучающихся в рамках учебной программы «Воспитания». В тезисе на научной основе обосновывается, что интеграция хадисо-ориентированных нравственных ценностей в содержание предмета «Воспитания» в значительной*

степени способствует развитию социальной ответственности, культуры мягкого межличностного общения, толерантности и этического сознания у обучающихся. Полученные результаты представляют собой важную методологическую основу для эффективного использования национального и религиозно-просветительского наследия в системе современного образования.

Ключевые слова. Учебный предмет «Воспитания», Аль-Адаб аль-Муфрад, имам аль-Бухари, пророческая этика, кротость, нравственное воспитание, благой нрав, духовная компетентность, педагогическая интеграция, социальная ответственность.

Introduction. In the context of globalization and the rapid expansion of the information society, the demand for comprehensive personal education and upbringing has become increasingly significant. In particular, the role of the “Upbringing” subject in shaping students’ moral culture, social behavior, and spiritual responsibility is invaluable. Within the content of this subject, the scientifically grounded integration of Islamic moral heritage alongside national and universal values constitutes an essential pedagogical task.

In Islamic teachings, moral education occupies a central position, with the Qur’an and Sunnah regarded as primary sources for the holistic development of the human personality. Among these sources, the principle of gentleness, emphasized in the hadiths of the Prophet Muhammad (peace be upon him), serves as a crucial methodological foundation for cultivating ethical virtues within the “Upbringing” subject.

The Educational Content of the Concept of Gentleness. In Hadiths 463–464 of *Al-Adab al-Mufrad*, narrated by Abu ad-Darda’, the Prophet Muhammad (peace be upon him) describes gentleness as a virtue intrinsically linked to goodness. He states that whoever is granted gentleness is granted goodness, and whoever is deprived of gentleness is likewise deprived of goodness.¹ This prophetic insight underscores, within the framework of the “Upbringing” subject, that the formation of moral character is not merely a result of external control but is deeply rooted in internal faith and spiritual consciousness.

From a pedagogical perspective, gentleness fosters the development of patience, empathy, communication culture, and social adaptability among students. By cultivating this virtue within the “Upbringing” subject, it becomes possible to prevent social conflicts and to establish a healthy psychological and moral environment within educational institutions.

Good Character and the Objectives of the “Upbringing” Subject. The hadith further emphasizes that good character (*husn al-khuluq*) will be the heaviest element on the scale of a believer’s deeds on the Day of Judgment. This hadith-based perspective fully corresponds with the fundamental objectives of the “Upbringing” subject, which prioritizes the formation of moral virtues over the mere accumulation of knowledge.

The prophetic warning that Allah becomes displeased with foul speech and immoral behavior reinforces the importance of cultivating speech ethics, self-restraint, and moral discipline within the “Upbringing” curriculum. Consequently, students are educated not only

¹ Imom Ismoil Al-Buxoriy. *Al-Adab Al-Mufrad*. (Odob durdonalari). “O‘zbekiston”. Toshkent-1990. 216-bob. 463-464 hadislar.

as intellectually competent individuals but also as morally mature and ethically responsible members of society.

Opportunities for Integrating Hadith-Based Moral Values into the “Upbringing” Subject. The scientifically and didactically grounded integration of hadith-based ethical teachings into the “Upbringing” subject enables the development of the following key competencies among students:

- gentle interpersonal communication and social culture;
- moral responsibility and self-regulation;
- tolerance and cooperation;
- spiritual awareness and internal discipline.

Such integration not only enriches the content of the “Upbringing” subject but also harmonizes it with national and religious-educational heritage, ensuring its development in accordance with contemporary educational standards and societal needs.

Conclusion. In conclusion, the hadiths presented in *Al-Adab al-Mufrad* highlight gentleness as one of the fundamental principles of Islamic moral philosophy. Integrating these hadith-based values into the “Upbringing” subject serves as a vital scientific and pedagogical foundation for fostering moral maturity, social responsibility, and spiritual integrity in learners.

This thesis substantiates, from an academic perspective, that the incorporation of Prophetic moral teachings into the “Upbringing” curriculum not only enhances the effectiveness of moral education but also plays a decisive role in nurturing socially active, responsible, and ethically well-rounded individuals capable of contributing positively to modern society.

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