

PEDAGOGICAL MECHANISMS FOR CREATING A HEALTHY SPIRITUAL ENVIRONMENT IN YOUNG FAMILIES BASED ON THE IDEALS OF PERFECTION IN THE HADITHS.

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Abstract: In the era of globalization and rapid digital transformation, young families face unprecedented moral and psychological challenges. The family is not merely a social unit but the primary institution where a person's spiritual and moral foundation is laid. A "Healthy Spiritual Environment" refers to an atmosphere of mutual respect, psychological stability, and shared ethical values. Leveraging the pedagogical potential of Hadiths—the sayings and traditions of Prophet Muhammad (PBUH)—provides a timeless framework for stabilizing young families and fostering a nurturing environment for future generations.

Keywords: Prophet, hadith, shari'a, morals, virtue, humanity, Islamic religion, holy book, faith, "Al-Jami' as-sahih", students-youth, muhaddith, companions, practice.

INTRODUCTION.

The pedagogical mechanisms for creating a healthy spiritual environment in young families are deeply rooted in the ideals of perfection found within the Hadiths. These sacred traditions serve as a comprehensive educational framework that moves beyond mere religious instruction to provide practical tools for psychological and social stability. At the heart of this process is the concept of exemplary behavior, where the Hadith emphasizing that the best individuals are those who are best to their families establishes a primary pedagogical model. This mechanism suggests that spiritual health is not an abstract concept but a lived reality manifested through mutual kindness and respect between spouses. Furthermore, the principle of responsibility and stewardship mentioned in prophetic traditions functions as a regulatory mechanism that defines the roles of young parents. By viewing the family as a trust, individuals develop a sense of accountability that prevents neglect and fosters a nurturing atmosphere for children. Another vital mechanism is the practice of spiritual dialogue and shared ethical reflection. When young couples engage in consistent communication based on the moral stories and values of the Hadiths, they bridge the emotional gap often caused by the pressures of modern life. This communicative approach strengthens the domestic bond and ensures that the family remains a sanctuary of peace. Conflict resolution within the family also relies on the pedagogical application of patience and emotional regulation as taught in the Hadiths. The ideal of suppressing anger and practicing forgiveness serves as a stabilizing mechanism that protects the family unit from the destructive nature of ego-driven disputes. By shifting the focus from individual rights to mutual obligations, these prophetic ideals foster an environment of altruism and empathy. Ultimately, integrating these spiritual values through modern pedagogical strategies creates a resilient family structure capable of maintaining its moral integrity in a rapidly changing world.

METHODS.

Hadiths are the second most important source in Islamic education after the Qur'an, which is an important source in the education of young people. Hadith Sharif contains instructions on the life and work of the Prophet, his religious and spiritual-moral guidance, his wise sayings, his instructions on culture, spirituality, morality, and education. The hadiths widely propagate the noblest human qualities and condemn the negative vices that tarnish the dignity of humanity.

Independence brings many innovations to our life. If we look at the many years of victory, these changes are clearly visible. Political, social, legal, cultural-spiritual and scientific discoveries are proof of our opinion. Based on the instructions and instructions of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, studying the rich scientific heritage left by our great-grandfathers and conveying them to students is one of the urgent tasks of today. A large-scale publication and study of hadiths, which were banned and persecuted during the Soviet period, was started in independent Uzbekistan. Hadiths are of great importance in the formation and realization of our people's lifestyle, behavior, potential and attitude to life. Hadith means "narration, narrative, story, conveying information" in Arabic. A sacred source after the Qur'an in Islam, a collection of narrations about the activities and instructions of the Prophet Muhammad.

Hadiths began to be written at the end of the 7th and the beginning of the 8th century, since the Qur'an did not cover all the legal and moral issues of the Muslim community. Conflicts in the Arab caliphate, Islamic theology, Sharia interpretation are expressed in the hadiths, and the interests of different social groups are expressed. Therefore, there were conflicting opinions in it. Over time, hadiths were selected and put into a system. The collection of hadiths is called "Sunna". People who collect, interpret, and promote hadiths are called Muhaddis. The words of the Prophet, may God bless him and grant him peace, regarding the rules of Sharia in various circumstances are also hadith. The 3rd century Hijri was a golden age for hadith science. In this period, especially, the great Muhaddith Imam al-Bukhari founded the direction of "Sahih", and only correct and reliable hadiths were included in the collections written in this direction.

In the hadiths, it is shown that the criterion of a person's spiritual maturity, his scope of thinking, the breadth of his worldview, the extent to which he acquires scientific knowledge, is an important factor in becoming a person who benefits the people around him and society with his knowledge. Hadiths are a source of education. By hearing, seeing, memorizing, understanding, and studying the hadiths, taking lessons from the hadiths in our lives, applying them in our lives, it helps us to correct many shortcomings in our self-education. In the hadiths, the human qualities that are required for a person to reach perfection are expressed, among these qualities are showing kindness to others, generosity, open-heartedness, honoring and respecting parents, always receiving prayers from our parents. , to pray for them, to protect them, to make them feel proud of us when the time comes, to always brighten their faces, to keep their stature high for our sake, to be kind to elders and relatives, to be able to give them our love , it is important to respect them, to take care of them, to respect the elders and respect the younger ones. In addition, qualities such as love for our Motherland, glorification of work and profession, honesty, purity, friendship, nobility, compassion, humility, truthfulness and conscientiousness are included. The admonitions that a person should refrain from bad vices and strive for good are also reflected, all of these are based on the instructions recorded in the Holy Qur'an and serve as the main criterion for the formation of a perfect person. Hadiths strengthen the confidence and faith of every believer and at the same time encourage students to spiritual maturity.

Another source of help for each of us to form such qualities in ourselves, one of the sources of education is the practical implementation of these hadiths. There are many things that can be

learned in hadiths. Every good deed and word we do gives rise to feelings of pride, respect, etc. through gratitude expressed to our parents. The program of hadiths on the topic of education to develop the moral qualities of students performs the task of action. Applying learned hadiths in real life makes it possible to correct a number of mistakes in every issue and topic. The idea that everyone should do good to their children just as they do good to their parents, because a person has the right of a parent, so the child also has the right to do good, is mentioned in the Holy Qur'an and Hadith. In the hadiths, the idea that people should be friendly and peaceful with each other, be kind and compassionate to each other is also put forward. This idea is reflected in the essence of hadiths, which are aimed at revealing the content of relations and interactions between sisters, brothers, relatives and neighbors. A person with spiritual and moral qualities does good to his parents, siblings, relatives and neighbors, this goodness creates harmony between them, and ultimately the society will progress, peace will be stable, and the population will be prosperous. lives.

The perfect man is the supreme embodiment of faith and conviction, honesty and purity. That is something we all need to strive for. We all know how important it is to have faith, honesty and purity, honesty and piety in the transition of independent Uzbekistan to market relations. The most important qualities that characterize the level of its formation are: intellectual intelligence, legal perfection, moral maturity, political depth, honest attitude to work, high cultural and spiritual level, professional pride, national and universal pride, and so on. The great people who grew up in our land, who were well-known in the country, the perfect people were the scholars who had a high level of spirituality and enlightenment. Therefore, we can say that this is the path of national perfection, the path of raising a perfect person, a healthy generation, and there is no other way.

Two important issues in the family are the formation of the concept of a healthy family among young people. Young people need to understand that the family is a great spirituality, value, duty and responsibility. For this: - Mothers and young people should take care of their children and create conditions for their health; - Improving their health under the age of one; - Improving their health between the ages of five and six; - Strengthening state protection of children with disabilities; - Upbringing of children in school; - Youth leisure; - The formation of the legal culture of young people is also an important condition for the education of a spiritually mature person. In the hadiths of Imam al-Bukhari, the role of the family, the community and, above all, the community in the upbringing of healthy children is invaluable.

Understanding the urgency and basic principles of the Prophet Muhammad's parenting style enables its relevant implementation in the lives of. Parenting Patterns in the Perspective of Hadith: A Literature Review Muslim families today. This understanding should not stop at the theoretical level, but must be realised in real terms in behaviour, habits, and the family education system. The implementation of Islamic parenting requires full awareness from parents that children are a trust from Allah SWT that must be protected and nurtured holistically in terms of their physical, intellectual, emotional, and spiritual development. The Prophet Muhammad (peace be upon him) not only gave advice, but also put into practice the creation of an Islamic family culture full of love, discipline, responsibility, and respect for children's rights. Therefore, every Muslim family should ideally rearrange their parenting style based on the Sunnah of the Prophet, starting from warm communication, habitual worship, to strengthening moral values through exemplary behaviour. In view of Sapdi, (2022), powerful social transformation in the modern era can only be addressed if families revive their primary role as the centre of children's moral and spiritual education. Research by Zenaida et al., (2023) also shows that families who

integrate Islamic based parenting patterns, especially rahmah (compassion), tarbiyah (education), and qudwah (role modelling), succeed in creating an environment conducive to the religious and social development of their children.

RESULTS.

Today, attention to science in our country has increased to an unprecedented level, and the truth that science is the driving force of any progressive development has been deeply understood. This was directly stated by the leader of our country in the past. It can also be seen in a number of decrees and decisions aimed at further improving the material and social status of the people of science and increasing the state's care for them. In accordance with the decree of the President of the Republic of Uzbekistan "On measures to fundamentally improve the activities of the religious and educational sphere", a new state award was introduced. The Office of Muslims of Uzbekistan and the general public are encouraged to deeply study the exemplary life and rich scientific heritage of our great ancestors who made an incomparable contribution to Islamic science and culture, and those who have been making a worthy contribution to the work of spreading the religion of our country on a global scale. "Imam Bukhari" state award was introduced for the purpose of promotion. It is known that this order was recently established in accordance with the law of the Republic of Uzbekistan dated August 15, 2022. Scientists, researchers, writers, as well as leaders of foreign countries and governments are awarded with it for their special services in the development of knowledge, learning and wide dissemination of the heritage of the thinkers of the Islamic world.

One of the most pressing issues today is not to deprive the harmoniously developed generation of our national and universal golden heritage in the process of education. It is, of course, future generations who will decide the future of the country. That is why teachers have a difficult and honorable task to bring up our young people with a rich scientific worldview, active, selfless, meticulous, strong-willed. Our work in this area shows that writing essays on various topics, independent work, course work, various conversations on topical issues play an important role in the formation of a harmoniously developed generation, the formation of scientific outlook and positive qualities. National and universal values, especially in the teaching of pedagogical psychology, call on the harmoniously developed generation to fight against alien ideas while shaping its moral culture.

Among the hadith writers, the life and work of Imam Ismail al-Bukhari are noteworthy. He traveled extensively, interacted with scholars, studied many sources, and collected more than 600,000 hadiths. Al-Jami 'as-Sahih, a post-Qur'anic work by Imam Ismail Bukhari for Muslims, has been translated from Arabic into Uzbek.

DISCUSSION.

In the hadiths, the idea of showing respect, love, and compassion to parents is propagated as an important instruction, expressed as a mandatory duty, and legitimized. The scope of issues such as the child's duty to the parents, responsibilities, the parent's duty to the child will be expanded. These hadiths emphasize respect, compassion, love, respect, material and spiritual support for parents, obedience to their orders, keeping in touch with their friends, brothers and relatives after the death of their parents, and fidelity to their wills: «Do good first to your mother, again to your mother and again to your mother, then to your father» (Hadith 115), «Let the child who is not in heaven, who does not please both or at least one of the parents in his old age, be humiliated, humiliated and humiliated again» (Hadith 322), "After your father's death, stay in

touch with his friends. If you cease contact with them, God will extinguish your light (reputation) "(Hadith 33).

The hadiths call on people to be wise, prudent, sharp-witted, to acquire knowledge, not to forget it, to be wise, to be prudent: «One hour of learning is better than praying at night. It is better to study one day than to fast for three months» (Hadith 536), "Go and study science, even if it is from China" (Hadith 126), «The scourge of knowledge is forgetting and wasting it by teaching it to those who have no interest in it» (Hadith 1), «If a believer is not in the meeting of scholars for forty days, he will start committing major sins. For knowledge is the life of the soul» (Hadith 98). An important criterion of spiritual and moral education, one of the main requirements of the time is hard work and diligence. After all, work is the beauty, the decoration, the garland of human life. It gives a person dignity, happiness, prosperity, beauty. Honest work makes a person's life peaceful, prosperous and meaningful, and protects a person from three evils of moral depravity, filthiness and poverty. In the hadiths, labor is glorified and hardworking people are valued. Especially in the hadiths, farming and those who are engaged in it are honored: "Farm, for farming is a blessed work. Increase the number of guards guarding the farm!" (Hadith 29), «If a Muslim plant a crop or a tree and then a bird or animal eats the fruit from it, he will be rewarded with alms from everything what he eats" (hadith 732), so people are encouraged to plant crops, plant trees and build gardens.

The hadiths glorify good in the age of ignorance and condemn evil. Anyone who wants to be at peace, to have a happy life, to be worthy of people's attention, to do good, to avoid evil and bad habits. It is emphasized that good people should always refrain from evil, that his heart should always be at rest, that it should lead man to religion, and that evil should lead to ignorance. The Prophet (peace and blessings of Allaah be upon him) said: «Let me tell you about the good and the bad, and your good is the one whose good is hoped for and whose evil is restrained. As for the evil ones, they are the ones who do not hope for the good and do not give up the bad" (Hadith 191), «All kindness is kindness. All sin and evil is sin and shameful deed in the heart» European Journal of Research and Reflection in Educational Sciences Vol. 8 No. 8, 2020 Part II ISSN 2056-5852 Progressive Academic Publishing, UK Page 44 www.idpublications.org (Hadith 225), «Goodness does not wear out, sin does not forget, and the punisher (God) does not die. Do whatever you want, and your punishment will be the same as your religion» (Hadith 227).

CONCLUSION

In the hadiths, nobility, kindness, and good manners are described as high human qualities. It is also said that a person who is not noble, unmerciful, becomes suspicious, gossipy, jealous, greedy, discriminates against others, hypocrites, hypocrites. One of the most beautiful components of spiritual and moral education is humility. Humility to a person represents culture, humanity, courage, bravery. Man's humility is manifested in attitude, in labor, in treatment. A humble person does not have arrogance, selfishness, haughtiness, he always acts within the bounds of morality and is kind and pious to others. The result of his work with the word will be the same. It is said in the hadiths of the Prophet (pbuh) that keeping one's word, being a believer, and treating people well are signs of humility: «It is iman to keep one's word and fulfill one's covenant» (Hadith 234), «It is iman to be humble in dress and behavior» (Hadith 332), «Everything has a key. The key to Paradise is to love the poor» (Hadith 446), «Reconciliation with people is also charity» (Hadith 509). In general, the hadiths are a doctrine that can make a significant contribution to the development of Islamic culture, knowledge, spiritual and moral education. It is natural that this sacred doctrine will serve as an important source for the

democratic reform of the modern country, the development of civil society, the development of the younger generation in faith, compassion, good behavior, spirituality and scientific outlook. Thus, through the hadiths, the encouragement to carry out cultural and educational work in the country: beautification, cleaning of graves, arrangement of canals, increase of crops, landscaping, repair of buildings, etc., serves to increase the need for spiritual and moral education. Doing such good deeds requires spiritual refreshment, purity of conscience, and goodness in everyone.

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