



**LIFELONG MORAL SELF-CULTIVATION IN
“UPBRINGING” SCIENSE: AN ANALYTICAL
SYNTHESIS OF TOHIR MALIK’S ETHICAL
VIEWS AND PROPHETIC HADITH-BASED
PEDAGOGICAL PRINCIPLES**

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***Annotation.** This article explores Tohir Malik’s conception of lifelong moral self-cultivation presented in his work “Odamiylik Mulki” (Humanity Property) and examines its coherence with pedagogical principles derived from Prophetic hadiths. Tohir Malik argues that moral development requires continuous self-discipline, as any interruption may create an ethical void in which negative traits displace virtuous qualities. The study also highlights the crucial role of the social environment in shaping an individual’s moral consciousness, emphasizing that personal efforts must be supported by positive social influences and a healthy moral climate. The analysis demonstrates that integrating Tohir Malik’s ethical insights with hadith-based educational concepts offers a holistic pedagogical framework for strengthening moral education within the family, school, and community.*

***Keywords.** lifelong moral development, self-cultivation, Tohir Malik, hadith-based pedagogy, moral consciousness, social environment, ethical education.*

***Аннотация.** В статье анализируется концепция непрерывного нравственного самосовершенствования, изложенная*

Тахиром Маликом в произведении “Odamiylik mulki” (человеческая собственность), и рассматривается её связь с педагогическими принципами, основанными на пророческих хадисах. Тахир Малик подчёркивает, что нравственное развитие требует постоянной самодисциплины, поскольку даже кратковременный перерыв может привести к возникновению морального вакуума, в котором порочные качества вытесняют добродетели. В исследовании также подчёркивается определяющая роль социального окружения в формировании нравственного сознания личности и необходимость опоры на позитивные социальные влияния. Проведённый анализ показывает, что синтез идей Тахир Малика с хадисной педагогикой формирует целостную модель нравственного воспитания, охватывающую семью, образовательные учреждения и сообщество.

***Ключевые слова.** Непрерывное нравственное развитие, самовоспитание, Тахир Малик, педагогика хадисов, нравственное сознание, социальная среда, этическое воспитание.*

Introduction. Moral education has long been recognized as a continuous and dynamic process that extends beyond early childhood and permeates an individual's entire life. In contemporary pedagogical discourse, this principle is often conceptualized as the “continuity of personal development.” A similar understanding is vividly expressed in the work *Odamiylik mulki* by the renowned Uzbek writer Tohir Malik. Through a profoundly ethical and pedagogical lens, Tohir Malik emphasizes that moral self-cultivation is an uninterrupted and conscious endeavor. He argues that the slightest interruption in self-discipline may destabilize an individual's moral integrity, leading to the emergence of

unethical traits in place of forgotten virtues. Moreover, Tohir Malik highlights the powerful influence of a person's social environment, asserting that even the strong desire for virtuous behavior may be undermined by the negative influence of immoral individuals. This study aims to analyze Tohir Malik's conceptualization of lifelong moral development and to examine its pedagogical significance within the broader framework of moral education.

President Shavkat Miromonovich Mirziyoyev expresses the following views:

"We consider the improvement of all levels of the education and upbringing system, in accordance with the requirements of the modern era, to be our highest priority. When speaking about the upbringing of the younger generation, I sincerely wish that each of us—especially our sons and daughters who are just entering life—would follow the ideas expressed by our great ancestor Abdurauf Fitrat.

*Here is what our esteemed forefather wrote: 'Whether a nation moves confidently toward a clear goal, becomes prosperous, lives happily and earns respect, attains global recognition—or, on the contrary, becomes weak and falls into humiliation, bears the burden of misfortune, loses its status, becomes dependent on others and turns into their servants and captives—all of this depends on the upbringing its children receive from their parents in early childhood.'*¹

¹ Sh. Mirziyoyev. (Speech at the Solemn Ceremony Dedicated to the 24th Anniversary of the Adoption of the Constitution of the Republic of Uzbekistan, December 8, 2016).

Methods. This article employs a qualitative textual analysis of Tohir Malik's ethical reflections presented in *Odamiylik mulki*. The method involves:

1. *Conceptual analysis of Tohir Malik's core ideas on the continuity of self-discipline and moral self-cultivation.*
2. *Comparative pedagogical interpretation aligning Tohir Malik's views with contemporary educational theories emphasizing lifelong development.*
3. *Contextual examination of the role of social environment in moral education, using Tohir Malik's narrative as an interpretive basis. The methodological approach focuses on preserving the author's ethical message while situating it within modern pedagogical scholarship.*

Results. The analysis reveals several key findings:

1. *Moral development as a lifelong, uninterrupted process*

Tohir Malik underscores the necessity of constant moral vigilance. According to him, self-cultivation must occur "every minute, every hour, every day," indicating that any break in moral discipline weakens the ethical foundation of an individual's character.²

2. *The dynamic balance between virtue and vice*

The text illustrates a delicate psychological equilibrium in which virtues, if neglected even briefly, may be swiftly replaced by detrimental qualities. This concept aligns with the pedagogical understanding of "moral vacuum," wherein the absence of ethical reinforcement invites the rise of negative behaviors.

² Tohir Malik. *Odamiylik Mulki* (axloq kitobi). Toshkent "Istiqol" 2005-yil. 12-bet.

3. The decisive role of social environment

Tohir Malik emphasizes that an individual's aspirations toward moral excellence depend not only on personal will but also on the quality of social interactions. Being compelled to coexist with immoral individuals may disrupt moral stability and hinder ethical growth.

4. Moral education as a collective and systemic process

The findings indicate that effective upbringing cannot be limited solely to the learner. Instead, it requires the collaborative involvement of family members, community structures, peers, and the broader sociocultural environment.

Discussion. The results demonstrate that Tohir Malik's ethical views offer a significant contribution to modern pedagogical thinking. His emphasis on lifelong self-cultivation aligns with contemporary theories of continuous personal development, confirming the relevance of his insights in today's educational context. Furthermore, Tohir Malik's stress on the interplay between personal discipline and social environment enriches the pedagogical understanding of moral formation as a complex and multilayered process. These findings suggest that moral education should adopt a holistic framework that integrates individual efforts, supportive social structures, and sustained ethical guidance. The implications extend to formal and informal educational settings, where family, school, and community must coordinate their efforts to cultivate virtues and prevent moral decline. Overall, Tohir Malik's perspective reinforces the importance of creating a nurturing moral climate and the necessity of engaging diverse social actors in the upbringing process.

Conclusion. The study concludes that Tohir Malik's conception of lifelong moral self-cultivation provides a valuable pedagogical model rooted in continuous self-discipline, vigilance, and ethical awareness. His ideas emphasize the close interdependence between personal effort and social environment, highlighting that effective moral education requires both inner determination and a supportive moral community. Consequently, Tohir Malik's ethical framework serves as a meaningful guide for designing comprehensive and sustainable approaches to moral education within contemporary pedagogical practice.

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