

THE FORMATION OF PEDAGOGICAL ESSENCE OF ISLAMIC VALUES IN THE FAMILY

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ABSTRACT

In this article, the pedagogical essence of Islamic values is the formation of ideas, views, norms and categories in the pedagogical process, and the content of ideas, views, norms and categories which belongs to the viewpoint of noble person explaining these ideas to parents and children and the same time to do these rules the lifestyle of the families.

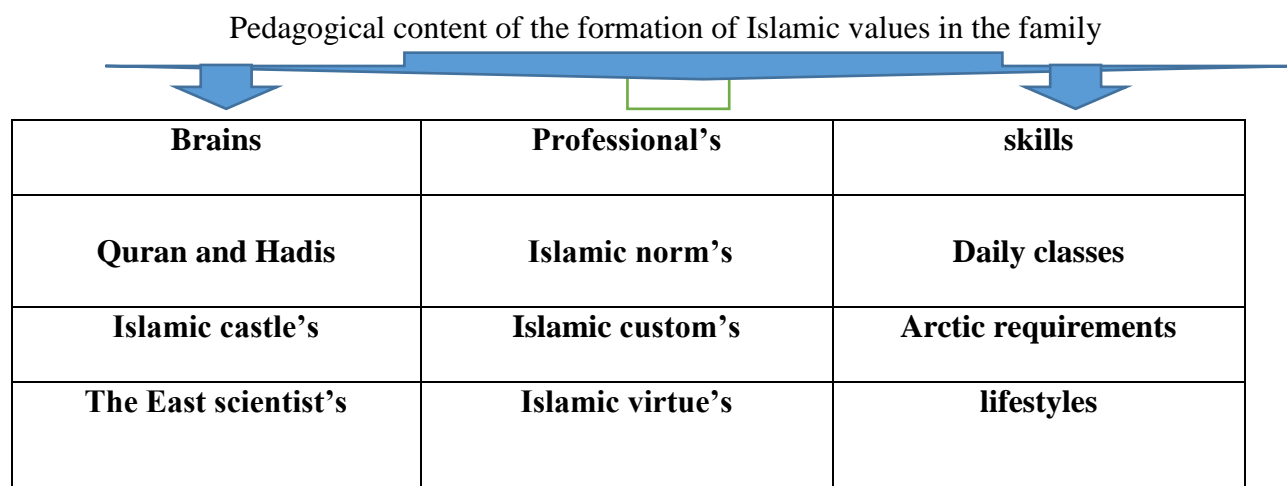
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INTRODUCTION

It was pointed out that the Youth Policy Strategy of the President of the Republic of Uzbekistan Shavkat Mirziyayev "Five priority areas of development of the Republic of Uzbekistan in 2017-2021" is the most important direction of today's development. Modern teaching and education cannot be explained and understood separately from the system of Islamic values, thought and human values, and Islamic morality. Islamic values are an integral part of human education. Consequently, the upbringing of today's offspring, especially in the family education and upbringing process, is a requirement of the time. The speech of President Islam Karimov at the 72nd Session of the UN General Assembly calls for study of Islamic values as one of the most urgent tasks. The President's proposal was adopted by General Assembly to adopt a resolution called "Education and Religious Tolerance".

Main body

After that, the resolution was approved and adopted. He also pointed out the importance of modernizing the Islamic culture and values, saying that "terrorism threats in the world, especially in recent years, are evidence that the method of combating terrorism is not justified". Therefore, it is necessary to fight against terrorism, extremism and fundamentalism, which is one of the most harmful ideas of the modern world, on the basis of Islamic values, to establish healthy society from childhood on the basis of Islamic values against misinterpretation of the Islamic religion. To determine the pedagogical potential of Islam, it is necessary to define the scientific definition of the concept of Islamic values and the pedagogical content in our case. The pedagogical content of the every nurturing concept that needs to be educated is the combination of the meanings of what we train, how we educate and when and where to educate (see Figure 3).



Picture 3. Pedagogical content of the formation of Islamic values in the family.

The pedagogical essence of Islamic values is the formation of ideas, views, norms and categories related to the perfect personality set out on the basis of the Islamic religion, and the explanation of the ideas, views, norms and categories of this noble person to the children and parents in the family, and turning it into the norm of a normal lifestyle. Consequently, in the formation of Islamic values, the process of learning should be organized gradually, through knowledge, skills and abilities.

Accordingly, the ability to see the Islamic potential in terms of integrity and intercourse in the formation of Islamic values is appropriate to consider the Islamic potential as an educational impact on people using the content, form, methods and tools of learning. That is why family education has a distinctive feature. Family education and upbringing are built on the basis of more faith, respect, gambling, comparison, comparative insight, obedience, short commands, unconditional trust, and social relationships. Character and qualities trained in the family will then have a positive impact on the individual's personality, family life and social relationships. The family plays a role as a model of a large social space. In this polygon, the child sees the Islamic values as a great honor in the family and in the community, good service for the human being, his reputation, and if the child knows any of a sura or hadeeth, he will admire all the adults.

There are various aspects of Islamic values in the family. They said:

parents → they participate in both educational and teaching activities, so they are obliged to acquire knowledge, skills and abilities. The role of their educational effectiveness is the basis of their effectiveness. Only when they can become a pedagogue, educational effectiveness will be ensured. But before that, parents are supposed to succeed as educators;

children → educated and trained on the basis of their example and pedagogical values, subject to their parents;

Integrated Participants → Impact of government and non-government organizations, including NGOs, media, Women's Committee, Makhalla, Youth Social Movement, Children's Organization, Spirituality and Education Center, religious organizations and other organizations on propaganda activities. The National Program for Training Personnel states that "In order to form a person capable of making a worthy contribution to the principles of independence of Uzbekistan, educational institutions include parents, family, makhalla committees, Republican Spirituality Promotion Center, Scientific Practical Center of National Idea and Ideology, organizations, foundations cooperatively."

At the outset, explanations are given to adults and children to formulate Islamic values. When the explanations for adults are presented in the form of theoretical and informative information, the knowledge given to children is given in the form of stories and examples. When an adult is encouraged to work on their own, they are more likely to work together with babies, such as games, stories, quizzes. There is a clear system of cables for the formation of Islamic values. Then the whole stage of activity begins. Taboo demand improves the readiness of the child to overcome difficulties, improves readiness for conflict of interests, and the stage of action teaches him to make correct and positive decisions.

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he educational effects, prerequisites and practices that parents and children have on the way to educating the methodologies for building Islamic values in the family. The pedagogical meaning of the concept of Islamic values formation today: There are two important educational tasks in organizing the family education process on the basis of Islamic values. Firstly, family members are armed with knowledge of Islamic values. Secondly, based on these knowledge, the necessary practice of Islamic norms is taught, and the members of the family form the essential attributes, attitudes, thinking, consciousness, lifestyles, and the concepts of Islamic and secular knowledge. Accordingly, the tasks of forming Islamic values in the family are:

Creating a science-based worldview in the family of Islam, its culture and its history through the targeted and comparative-critical knowledge;

Providing certain moral qualities and qualities of the Islamic values system as a whole, and ensuring that ethical norms become stable emotional and mental-intellectual features, human nature, spiritual image and life criterion;

The development of spiritual and intellectual abilities on the basis of embracing the views on Islamic history, spirituality and culture; based on the formation of Islamic values, family members' self-confidence and self-reliance on social relationships, children's mistreatment and spiritual well-being, facilitating their socialization process and finding their place in life; to transform the modern look of the Karakalpak family on the basis of Islamic values and to educate the children on the basis of the new customs and traditions of the family, the basis of a happy family.

The provision of Islamic values ensures the physical and spiritual development of science, their full-fledged education, the desire to learn, and encourages regular education in the child. prepares.

The anthropological approach to Islamic values is manifested in the acceptance of the human being as a spiritual enrichment. A person with Islamic spirituality will have the power to protect himself and those around him from various sins, and will be armed with his doctrine. A person who values Islam values and promotes his / her inner world, which consists of his / her objective goals and aims and intentions. His moral qualities enrich the social space with goodness, truth, and justice. Such a person is committed to preventing social difficulties on the part of others, in the face of crises, conflicts and the complexity of life. Such a person can look at the other Muslims around him with gentleness and love, while most of them constitute the Ummah of Allah.

The axiological approach to Islamic values is based on the perfect human image, attributes and purposes. In the religion of Islam, the highest person achieves God's good pleasure. The

goal of education and upbringing is to train mature people. Within the framework of the perfect human qualities, such as the secular state and the modern requirements, tolerance, patriotism, and justice play an important role. Man's service to the goals he has created is equated with his service to his native land, prosperity and advancement, and the pursuit of knowledge, justice, and stealing are encouraged.

Also, the Presidential Decree "On Measures for the Establishment of the Islamic Academy of Uzbekistan" on December 15, 2017 states that "during the rapidly changing globalization today, there are cases of mischief in the world of false religious beliefs and fraud it's no secret. It was pointed out that such a complicated situation was to preserve the purity of our religion and to convey its true essence of peace and humanity to the population, and especially to young people.

CONCLUSION

During the years of independence, the role of religious beliefs has been re-evaluated, the history of religion and its role in the development of society and the world of mankind have been reassessed. Issues related to the history of religions have been included in the curriculum of various stages of the entire education system from school to higher education. The curriculum included in the curriculum for the first time and new approaches to religion have been reflected in new subjects. Among them are religious science, history of Islam, history of world religions. The textbooks and books deal with issues such as the fundamentals of Islam, the relationship between state and religion, the place and role of religious institutions in modern society.

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