

CONTENT AND CRITERIA FOR FORMATION OF NATIONAL PRIDE IN PRIMARY SCHOOL PUPILS OF ORPHANAGES

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ABSTRACT

This article discusses the content and criteria for the formation of national pride in primary school children in orphanages. In the context of the formation of national pride in the primary school pupils of orphanages, there is a statement of ideas about national pride, hadith. The criteria for the formation of national pride in the primary school pupils are the pride of the motherland, the rules of national etiquette, humanity and the national idea.

Keywords: Orphanages, trainee, national pride, hadith, pride in the homeland, national etiquette, humanity, national idea, science, criteria, training.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

It is important to form national pride on the basis of hadiths in the primary school pupils of orphanages. Because, the correct organization of each lesson, educational activities plays an important role in the life of the pupil. It is important that every lesson, educational event should be organized in accordance with today's requirements. Only then will the formation of national pride in the foster child be at a high level.

It is necessary to pay attention to and understand the content of the basic basic concepts in the coverage of the content of the formation of national pride on the basis of hadiths in the primary school pupils of orphanages. That is: pride, national pride, and hadith.

When thinking about national pride, we first talk about pride, and then what the meaning of national pride means, because the solution of a psychological and pedagogical problem, such as the formation and upbringing of national pride, is directly related to the meaning of the words and phrases. The word pride means pride, pride, arrogance, pride, joy, rejoicing. In classical poetry and prose, in veterans, ballads and epics, as well as in folklore, the above words are used in synonymous terms. The taste of the word pride is as sweet as the heat of bread, as dear as air and water. Pride is the most precious of the feelings given to human beings [3, 276].

National pride is distinguished by the glory, vitality and truthfulness of the people and the country. National pride portrays nation as nation, nation as nation. Thanks to the independence of Uzbekistan, the sense of national pride of the Uzbek people has risen around the world. Therefore, today Uzbekistan is recognized around the world as one of the most influential countries.

According to U.Makhkamov, to be proud, to defend the interests of the people, to benefit the people. Our people have always relied on the rules of morality and spiritual values, which embody the most noble ideas in their lives. Thanks to such advanced ideas, justice, honesty, purity, non-betrayal of the rights of others, compassion for the disabled, humanity, brotherhood and other human values have developed in our country. At the heart of our national pride lies these universal feelings [2, 155].

R.A. Mavlonova describes national pride as follows, giving an approximate example of the indicators and criteria of national upbringing of students in the field of national oriental education. "To understand one's belonging to the Uzbek nation means to understand the essence of the concept of the Uzbek people, to understand oneself as a child of one's own nation, to understand one's national duties, to love one's mother tongue, to speak and think correctly in that language."

Bringing up the younger generation with national pride is one of the great tasks facing education today. Therefore, every educator is responsible for this. The child should be brought up with national pride from the very beginning of primary school. These thoughts also apply to the primary school inmates of Mercy Homes.

In our next opinion, we will briefly dwell on the hadith and its content. The hadith states that in the countries of the East, man and society "play an important role in strengthening their spirituality and educating young people in a moral and ethical manner. Because the hadiths contain opinions about the management of society, the formation of a just society and a perfect person in the country, life experiences, education. That is why the hadiths have been deeply rooted in human nature for centuries and have fulfilled their unique qualities. The great significance of the hadiths is that they help people to live in harmony by turning moral values into obligatory norms of behavior for all".

Hadiths have served as a lesson for centuries, strengthening people's sense of trust, purifying and elevating them, and overcoming life's trials, problems, and difficulties. The hadiths determine the effectiveness of shaping a high level of spirituality in the younger generation. The spiritual and moral qualities in the hadiths have not lost their significance and relevance even today.

The spiritual and moral ideas in the hadiths of the Prophet Muhammad are important in finding and finding ways to get rid of such behavioral defects as ignorance, oppression, injustice, dependency, indifference, in order for our country to rise to the level of developed countries.

The study of hadiths has its own history. This history began in the works of great hadith scholars, ie in the VIII-IX centuries, and continues to this day. During the years of independence in our country, after the abolition of the dictatorial regime, communist ideology and the system of education that serves it, there is an opportunity to conduct research on the spiritual heritage and its enrichment. A number of works have been done on the publication of the work, which is an important source in the organization of spiritual and moral education. In particular, the publication of Bukhari's four-volume works "Al-Jami as-Sahih" and "Al-Adab al-Mufrad" in Uzbek, as well as "A Thousand and One Hadiths", "One Hundred and One Hadiths", "Etiquette and Morality" It is expedient to publish our spiritual heritage, such as "Gulistan".

Hadith is also a set of high moral qualities that have become universal values. A human child who embodies these moral qualities will never raise his hand against his parents, will not become their killer in the pursuit of his evil intentions, but will live by the principle of "Parents agree, God approves."

They do not betray their homeland, they do not become traitors to the homeland in exchange for the loyalty of others. Consequently, they will be able to protect themselves from the influence of their religious fanatics. We see that the hadiths are also important in the fight

against religious fanaticism. Although the History of World Religions introduces students to the hadiths, their ability to fully reveal their educational significance is limited. Because the task of academic science is not only to teach students the knowledge of hadith.

It is known that our compatriot, Imam al-Bukhari, has a great authority in the science of hadith. We should be justifiably proud that the hadiths collected by our great ancestor are recognized in the Islamic world as the second source after the Qur'an, and that we are the grandchildren of a great scholar. The main purpose of the science of hadith is to contribute to the work of educating people to be patriotic, moral, knowledgeable and enlightened, and ultimately perfect. It is the main task to give true knowledge of the science of hadith, and to teach the knowledge gained to apply it in life [2, 155].

Al-Marwazi was the first in Mawarounnahr to teach a collection of hadiths. In addition, al-Marwazi, Ishaq ibn Rahawayh al-Marwazi, al-Shashi, al-Barakati, al-Nasafi, and others have classified collections of hadith. Over time, the hadiths were selected and those that were considered important were put into a system. At the beginning of the IX-X centuries, there were 6 collections of hadith, which are considered the most reliable among the believers. These are: Sahih Bukhari, Sahih Muslim, Sahih al-Tirmidhi, Sunan Abi Dawud, Sunan Ibn Maajah, Sunan al-Nasa'i. Two of the muhaddithin who compiled these 6 collections of hadith were from Movarounnahr.

One of the innovations after independence was the translation into Uzbek of a collection of authentic hadiths by Bukhari, Al-Jami as-Sahih, described in the Islamic world as the "Imam of the Hadiths" and the "Sultan of the Science of Hadith." The work of the great muhaddith "Al-Jami as-Sahih" was translated from Arabic into Uzbek and published in thousands of copies in the early 90s of the last century by the present-day (National Scientific Encyclopedia of Uzbekistan State Scientific Publishing House) [1, 711].

"Hadith" - (Arabic - news, speech, news). The main source after the Qur'an is the science of hadith. Hadiths play an important role in strengthening the spirituality of man and society in the East, in educating young people in a moral and ethical manner. Because the hadiths contain opinions about the management of society, the formation of a just society and a perfect person in the country, life experiences, education. That is why the hadiths have been deeply rooted in human nature for centuries and have fulfilled their unique qualities. The significance of the hadiths is that they help people to live in harmony by turning moral norms into obligatory norms of behavior for all "[6, 162].

While the hadiths glorify moral qualities such as goodness, chastity, patience, and gratitude from human qualities, they condemn such vices as extravagance, greed, greed, lust, envy, and ignorance. The science of hadith purifies the spiritual world of every human being. Leads to good. Forms human qualities. It makes you a believer and encourages you to be proud of life and live it with pride. It is this pride that forms national pride in a person. Hence, hadith is also a force that shapes national pride. Mercy homes provide a foundation for effective outcomes, taking into account the age characteristics of the inmates in shaping national pride based on hadiths in primary school inmates. Our independent country today wants to see our young people who are able to behave in all respects, spiritually and enlightened, who can protect their honor and pride [7, 122].

Therefore, today it is necessary to bring up every child with national pride. In this regard, every educator is required to perform responsible duties.

The science of hadith, which has become one of our noble values, forms the best qualities in the heart of every human being. Learning from the hadiths, looking with kindness, respect and love will add strength to his power. Increases self-confidence. As a result, the child also develops respect, trust and kindness to others [5, 398]. What is important is that pride becomes pride, national pride emerges.

The formation of national pride on the basis of the science of hadith in the primary school pupils of orphanages sets important tasks for educators. Concluding from these tasks, first of all, educating the students with national pride is one of the priority tasks. It is more important to start this task from the primary school pupils of Mercy Homes, because the knowledge, skills and abilities imprinted on the child's mind and thoughts from an early age will last forever. There is a saying, "Knowledge acquired in youth is a pattern carved in stone." Also, in the opinion of Yusuf Khas Hajib, "Where there is knowledge, there is greatness, and where there is knowledge, there is greatness." In conclusion from these considerations, Mercy Homes recognized the importance of forming national pride in primary school inmates.

The science of hadith leads the students to greatness and greatness. The science of hadith must be used to achieve this goal. Then the national pride is formed in the pupils, they try to apply it throughout their lives. As a result, the following characteristics are formed in students:

Living with pride: respect for the language and religion of the nation: knowledge of history: appreciation of the rich heritage of their ancestors: study of universal discoveries: achievements of science, religion, literature, art and culture and the geniuses who created them, historical monuments and national traditions, feelings of pride and pride in the traditions, the Motherland, the wise people, the beautiful past and present of the Motherland, the heroes of the national people. Relationships are also formed, such as treating all historical achievements and lessons with boundless respect and reverence, taking care of them.

In order to increase the effectiveness of the content of the formation of national pride on the basis of the science of hadith in the primary school pupils of orphanages, it is important to determine the content of the criteria for the formation of national pride. Therefore, we have presented the content of the criteria for the formation of national pride.

The structure of the criteria for the formation of national pride in the primary school pupils of orphanages

Pride of the homeland	Knowledge of the history of our country, its past, interest in the brave and courageous heroes. Enrichment of understanding of the Motherland, study and preservation of its material and spiritual riches, love for the Motherland, readiness to serve the Motherland, zeal for the Motherland, becoming a brave defender of Uzbekistan, participation in events that can contribute to the development of the Motherland, selflessness. Know and follow the national values, traditions and customs of the people. Respect for universal values, oriental traditions and mother tongue. Knowing and following the teachings of Eastern scholars. Respect for the art of the Uzbek people.
National etiquette	Rules of greeting, respect for adults, respect for children, friendship, cleanliness, politeness, etiquette for boys and girls, adherence to oriental national etiquette, good manners, family etiquette, behavior in public, understanding of etiquette, scientific enlightenment.

Humanity	Honesty is honesty, honesty, positive behavior, understanding of one's duty, avoiding injustice, being able to enter into the right relationship with people.
The national idea	An independent country is a sign of independence of Uzbekistan, a sense of pride in what is being done, an understanding of Uzbekistan's position in the world, a sign of respect for the state language.

As the saying goes, "Even a small candle can burn a neighborhood if left unattended." Everyone must be attentive and vigilant with respect to where they live. This is a benefit not only to the individual but also to society. Achieving all this is due to the intellect given to man. "Nature expects only good from man, because he has given him the highest miracle - understanding and language."

Perception and language given to man are the highest blessing. Why was this blessing given only to man, but not to the beast? One should not only be grateful for it, but also use it for good.

As a person's knowledge increases, so do his good qualities. It is effective to form good qualities through the science of hadith. On the basis of these, good qualities are formed in the pupils. And in a child with good qualities, national pride is definitely sustainable.

The spiritual worldview of the foster child is formed on the basis of the content and criteria of the formation of national pride in the primary school pupils of the orphanages. All this paves the way for the formation of national pride. Educators of orphanages should bring up the child on the basis of the criteria of formation of national pride and approach it responsibly.

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