

## **The Role of Eastern and National Values in Educating a Healthy Faith**

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**Abstract.** *The article presents information about the education of the young generation with high spirituality and healthy beliefs, and it is also important to instill in the minds of students such values as human qualities, kindness and honor, and in this regard it is stated that the great should use the humanitarian essence of Islamic philosophy. As a socio-pedagogical factor, hadiths are a means of effective influence on the formation of the mature generation, and its incomparable importance in the education of healthy faith is analyzed from a practical point of view. It is explained that values should be perceived on the basis of a new way of thinking and deeply observed.*

**Key words:** *healthy faith, spiritual heritage, Islamic philosophy, hadiths, morality, integrity of personality, social culture, values, pedagogical experience, intellectual need, education system.*

### **1. INTRODUCTION**

Today, the whole world appreciates and recognizes the independence and prospects of Uzbekistan, its great future, and its contribution to global civilization. Our history is rich in pages with valuable masterpieces of colorful spiritual heritage, which are worth learning and learning. Since the current urgent task is to lay the foundation for a healthy society of people in the future, we need a social pedagogical system that provides a healthy worldview, healthy beliefs, healthy thoughts, thinking, and healthy spirituality. The Holy Quran, hadiths, the spiritual heritage of scholars and wise men, the unique creativity of the people, and written sources are an inexhaustible treasure and invaluable guides in educating the younger generation as fully developed people. The thoughts and moral views of past thinkers in the field of science, education and upbringing are of incomparable importance for today's development and for the development of the younger generation.

Improving the spiritual and moral environment is a multifaceted process, in which the educational system plays a significant role. Since the present, future and future of our society largely depend on the upbringing of our youth, the more our country's socio-economic, cultural and political development progresses, the greater the need and necessity for educating the younger generation will increase and intensify.

**2. METHODOLOGY.** All disciplines of the social and humanitarian direction can achieve spiritual and moral development of the younger generation. "Education" classes, classroom hours (educational hours), and extracurricular and extracurricular educational activities held in general secondary schools are one of the effective opportunities for educating students in a healthy faith. The subject of "Education" is of particular importance in this regard. The manuals created by prominent pedagogical scientists of our republic are appropriate for the development of the younger generation as spiritually mature individuals. These manuals are based on the experiences of the educational systems of developed countries, oriental customs, traditions and national values, and serve to create the theoretical basis of the educational system. Therefore, great importance is attached to the restoration of our spirituality, its further elevation, further improvement of the national education system,

strengthening its national foundation, and harmonization of education with the requirements of the times in our Republic. Based on these considerations, the teaching of the "Tarbiya" textbook in educational institutions has become a necessity. The formation of national life, national consciousness, national image, national idea and national pride, the enrichment and preservation of traditions that influence decision-making, strengthen our independence, and unite nations are of great scientific and practical importance. The formation of a sense of appreciation, mood, healthy beliefs and views in young people remains one of the urgent tasks in strengthening independence in our country, ensuring the success of reforms, and building a legal, democratic, and humane society. Our President Shavkat Mirziyoyev said in his speech: "There is a meaningful saying among our people: 'A good child builds a country, a bad child ruins it.' Our children, who feel today's rapid changes more than anyone else, must adapt to the demands of the times and never forget their identity and national values." [1.178]

**3. RESULTS.** In the formation of the moral culture of students and youth, it is important to study the moral heritage of the past, the progressive thoughts of great thinkers. Because their unique thoughts and moral views in the field of science, enlightenment, education and upbringing have not lost their significance for today's development and for the development of the younger generation. Therefore, it is advisable to widely use the moral views of great thinkers in strengthening the prospects of an independent Uzbekistan and in forming the moral culture of young people. There are many works that highlight the specific, oriental, Islamic aspects of national education, but the ideas put forward in them have not yet been fully studied and applied in practice. Therefore, a purposeful approach to the heritage of our ancestors, the teachings of our great figures about the formation of a moral person is one of the important factors in the educational process. According to the moral principles taught to students during the study of educational textbooks and training sessions, the following series of hadiths were selected as additional information from Imam Bukhari's book "Al-Jame' as-Sahih".

Form 5	"Moral education" textbook	Moral principles
		Love for the homeland, preservation of Mother Nature, care for animals

"Qaysi bir musulmon biror daraxt yoxud biror ekin eksa-yu, uning hosilidan inson, qush yoki hayvon yesa, buning uchun unga ajru savob ato etilur" [3.71]. "Yo'ldagi aziyat beradirgan narsani chetga olib qo'yish- sadaqadur" [3.108].

Form 6	"Moral education" textbook	Moral principles
		Honesty, forgiveness, family values

"Do not be suspicious, for suspicion is the most false speech (i.e., a word uttered with suspicion is the most false speech). Do not seek filth under one's nails, do not backbite, do not envy one another, do not resent one another, and do not hate one another. Be brothers and be servants of Allah. Let not a Muslim dispute with his (Muslim) brother for more than three days!" [5.101].

Form 7	"Moral education" textbook	Moral principles
		Human ethics, etiquette, effective communication, humanity, tolerance

"The rider greets the footman, the pedestrian greets the seated, and the few greet the many." [5.144]  
"None of you truly believes until you love for your brother what you love for yourself." [2.15]

Form 8	"Moral education" textbook	Moral principles
		Time is a priceless gift, overcoming hardships, managing emotions in difficult situations, critical thinking, knowledge and intelligence, principles of beautiful upbringing, sharpening the mind, a treasure trove of spirituality, creative activity, interethnic harmony

“He who exaggerates goodness and reconciles people is not a liar!” [3.178]. “There are two blessings that most people miss: a blessing and a free time.” [5.194]. “When you look at one of you who is richer and more fortunate than you, look at one who is poorer and less fortunate than you.” [5.214]. “The patient will be given a reward without measure.” [5.109].

Form 9	“Moral education” textbook	Moral principles
		Communication and social skills, leaving a good name, a treasure of spirituality, self-awareness, spending time meaningfully, progressive thinking, and the knowledge that made the greats revered

“A Muslim is he who does not harm others with his hand or tongue.” [2.14]. “Do not backbite one another. Would any of you like to eat the flesh of your dead brother? You would certainly refuse!...” [5.97]. “The Messenger of Allah (peace and blessings of Allah be upon him) would not backbite himself or allow others to backbite him, and he would say: “Indeed, the best of you are those with the best character.” [3.474]. “The example of a good and a bad companion is like that of a musk seller and a blacksmith’s forge. One emits a fragrant aroma while the other emits coal. If what you buy from the musk seller burns your nose, the coal from the blacksmith’s forge either burns your body or your clothes or produces an unpleasant odor.” [3.18].

Form 10	“Moral education” textbook	Moral principles
		Religion and culture, fighting ignorance with enlightenment, values and spiritual foundation, Family and Homeland, duty and responsibility in the family, humanitarian ideas in world religions, destructive ideas, fake news, entrepreneurial culture and choosing a profession

“Musulmon o‘z musulmon birodariga zulm qilmas va uni zulmkor qo‘lida qoldirmas!” [3.102]. “Gunohi azimlardan bittasi -yolg‘ondan guvohlik bermoqdir” [2.40]. “Eng yolg‘on gap –ikki ko‘z birlan ko‘rmagan narsani ko‘rdim, demoqdur!” [5.372]. “Birovni (kurashib) yiqitgan polvon emas, balkim g‘azablangan vaqtida jahlini yutgan odam polvondir!” [5.113].

Form 11	“Moral education” textbook	Moral principles
		A sense of responsibility for the development of the homeland, refinement and culture, image and biography, family responsibility, bold steps towards a great life, a vaccine of honesty, tolerance, the idea of peace in world religions, the threat of missionary work, the foundation of the Renaissance, those who found value in labor

“No one has eaten food more delicious than that which his own hands have earned...” [3.9]. “There is a blessing in a transaction if the seller does not conceal the fault of his property and the buyer does not be dishonest in giving the money. There is no blessing in a transaction if both parties are dishonest in giving the money.” [3.10]. “A Muslim is a brother to a Muslim, not oppressing one another or disturbing one another’s peace. Whoever relieves the burden of his brother, Allah will relieve his hardship.” [5.345]. “Avoid (talking in vain) in the streets!” They said. The people said, “O Messenger of Allah, we used to do nothing else than that!” The Messenger of Allah (ﷺ) said: “If you must kill, then pay the fare.” The people said: “What is the fare?” The Messenger of Allah (ﷺ) said: “It is not to be careless with those who pass by, not to harm them, to greet them, to enjoin what is right and to forbid what is wrong.” [5.142]

**Discussion.** Today, the essence of changes not only in our society, but also in the lives of individuals cannot be imagined without values. Being loyal to national values means serving the development of the Motherland and the nation. A skilled teacher should know the works on education, be able to

observe them based on the ideas put forward in them, be able to organize the educational process and use national educational traditions in this process, be able to apply advanced pedagogical technologies and, in general, pay attention to the formation of a moral culture in the educational process. Among the methods of education, persuasion, approval, advice, explanation, habituation, encouragement, request, persuasion, prayer, wishing for a clear path, prohibition, condemnation, reprimand, apology, confession, shame are considered the most effective methods of national education. These influential methods are diverse, and they have both direct and indirect effects on the student's personality. These methods ensure that students perceive the values that are the basis of our spiritual heritage, understand every nuance of life, and the student's personality behaves morally rationally and fairly in any situation. The teacher's task is to form positive qualities in students using effective methods and techniques. Such methods of influencing students encourage them to instill positive behavioral skills, to organize their lives and activities in an educationally correct way.

One of the important methodological problems of the discipline of pedagogy is the problem of personality education and its development. The purpose of teaching the subject "Education" in educational institutions is to give students a general, scientific understanding of moral criteria. Teaching the subject of "Education" is designed for a 34-hour curriculum, which involves the use of world experience and the masterpieces of morality created by the Uzbek people over several thousand years. In the process of each lesson, the teacher can provide students with general scientific concepts, as well as achieve their spiritual and moral formation. To do this, the teacher should creatively approach each topic, expand the topic with real-life examples, conduct questions and answers, conversations, debates, create problem situations, and organize stage performances using national educational traditions, which will further enrich the content of the lesson and provide an opportunity to achieve efficiency. In the process of forming the moral culture of students, it is also possible to effectively use world shows or video presentations on the topic. Our goal is to help improve educational work in educational institutions, as well as to ensure that students become healthy believers in the future. In order for the younger generation to grow up as intellectually and spiritually mature people, a number of important tasks must be carried out in the education system, which should include further deepening reforms in the field of education. No matter which part of our rich spiritual heritage we take, its ideas of patriotism, nationalism, and humanity serve as a major factor in students acquiring national moral qualities.

**CONCLUSION.** Uzbekistan is a secular state. A secular state is a state in which religion is separated from the state. Although religion is separated from the state, it is not separated from society. A secular state is a state that guarantees freedom of conscience to its citizens. A secular state does not allow the propaganda of religion against the state and current laws, does not allow religious contradictions and intolerance to arise. It is known from the experience of social life that if a person works hard on himself, he can receive a higher education and even claim to be a scholar. However, in order to become a truly perfect person, he must be educated on the basis of high human qualities, in addition to education and knowledge [7]. Indeed, the Uzbek people, with their long history, have a rich heritage of education and upbringing, and have been cultivating human qualities in the hearts of the younger generation. But we are not able to make sufficient use of this rich heritage, of its moral masterpieces. Now, we have the opportunity to fully benefit from these masterpieces in our educational work [8]. We can proudly say that we are the descendants of scientists who made unique discoveries in all sciences, their legitimate successors. Enriching the educational system on the basis of oriental and national values will also be an important step in forming the perfect person dreamed of by our thinkers. Having a strong worldview in the arena of the struggle of ideas and beliefs is one of the most basic and fundamental aspects of perfection.

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