



IMPROVEMENT ON THE BASIS OF THE DEVELOPMENT OF MORAL CULTURE IN STUDENTS THROUGH EDUCATIONAL WORKS OF EASTERN ALLOMAS

Ergasheva Dilnoza

Termez State Pedagogical Institute
Teacher of the Department of preschool education

Abstract: *The article deals with the views of Eastern thinkers on education, morality, and the upbringing of children in Islam. Also, one of the important features of a teacher's pedagogical skills in the process of pedagogical education is the knowledge of the methods and means of education in the creative activity of Eastern thinkers, the methods and means of education in the minds of the younger generation. revealed that.*

Keywords: *morality, education, manners, harmonious human being, humanity, spiritual qualities, universal values, national values, national thinking, Islamic culture.*

Annotatsiya: *Ushbu maqolada Sharq mutafakkirlarining ta'lim-tarbiya, odob-axloq masalalaridagi qarashlari, islomda bolalar tarbiyasi to'g'risida so'z yuritilgan. Shuningdek, Sharq mutafakkirlarining ijodiy faoliyatidagi ta'lim-tarbiyaga oid yondashuvlar, g'oyalar, qarashlarni yosh avlodning ongiga singdirishda tarbiya usullari va vositalarini bilish, hayotda ulardan to'g'ri foydalanish pedagogik ta'lim jarayonida o'qituvchining pedagogik mahoratidagi muhim xususiyatlardan biri ekanligi ochib berilgan.*

Kalit so'zlar: *axloqiy qoida, tarbiya, odob, barkamol inson, insonparvarlik, ma'naviy fazilatlar, umuminsoniy qadriyatlar, milliy qadriyat, milliy tafakkur, islom madaniyati.*

In the strategy of Action for the further development of the Republic of Uzbekistan, the fundamental improvement of the educational sphere, the improvement of the quality of education, the deepening of the physical harmonious generation with intellectual potential, training of qualified personnel for various

sectors of the economy were set as priorities, and ultimately the creation of an educational system that can meet the President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev made a special mention of the upbringing of the younger generation in his speech at the conference on "ensuring social stability, preserving the purity of our holy religion - the demand of the era" held in Tashkent on June 15, 2017. "Another important issue that always makes us think is the etiquette, the gait of our youth, in a word, the worldview. Today The Times are changing rapidly. Who makes these changes feel more than everyone else – young people. May young people be in harmony with the demands of their time. But at the same time, do not forget about oneself. Let the call to who we are, what kind of generation we are, always resonate in their hearts and encourage them to remain true to their self. What do we achieve this at the expense of? At the expense of upbringing, upbringing and only upbringing," the president noted. The state policy of the Republic of Uzbekistan is aimed at educating a harmonious generation and a free-minded person, as well as the idea of a perfect person-a noble person with a national and universal essence, who encourages the highest spiritual goodness inherent in mankind. Discussion. Currently, in foreign psychology, there are four research areas related to moral progress: the first, concerning moral behavior; the second, concerning morally valuable and morally acceptable relationships to other people; the third, the cognitive sphere, which includes moral knowledge, visions and observations; the fourth field of study concerns ethical considerations. Upbringing is also the duty of parents and the right of children. The word "upbringing", derived from the Arabic verb "robba", means to grow, increase, take, lead and reform. Muslim rabbis have described "discipline" in several different ways. In particular, Imam Bayzawi defines: "upbringing is the gradual maturation of something." Rogib Asfihani defines upbringing as: "upbringing is about moving something from one state to another and bringing it to the point of completion. One of the meanings of upbringing is the harmonious and balanced cultivation of a person's religious,

thought and moral powers". In Islam, the upbringing of children is the most responsible and lasting duty of the parents. Other duties reach the end by doing some work or spending property. But the responsibility of upbringing will remain. Indeed, the true thanks of the parents to the blessing of the child also come to the surface precisely through the honor of the responsibility of upbringing [1:339-340].

We will not exaggerate the issue of decency to say that Islam has fully begun in the history of mankind. In Islam, everything in a person's life has its own manners. There is no slightest exaggeration in the statement that the basis and abundance of works dedicated to the etiquette of the world are works written by representatives of Islamic rings [1:342].

The views and ideas advanced by Eastern thinkers in ancient times still provide spiritual nourishment to the minds and hearts of young people today as an important educational resource. With a long and rich history, the peoples of Central Asia have created and improved their rich heritage of education, educating young people in the spirit of universal qualities, such as humanity, scholarship, kindness, hard work, friendship with people and nature, health. Indeed, the invaluable cultural heritage left by our ancestors forms the core of our national spirituality. Therefore, it is advisable to widely use it today for the education and upbringing of our youth. Because, " the legacy of our ancestors is a source of strength and dedication not only for the past, but also for the perspective of our nation" [2:47]. Each people has an educational tradition that serves as the basis for the development of pedagogical differences and expresses visions and views on the upbringing of a child. As we said above, each parent wants his children to be a harmonious person, thinking about the lack of children to his Dreamers, which they themselves could not reach. Children rejoice at every achievement, worry about their defeat. Seeing their children happy is the happiest time for them. To do this, they spend all their energy on them. In the past, we witness our great allomas, high levels of spirituality, teaching lessons of morality, outlining their views on the Motherland, the people's perspective,

prosperous life, honest labor, the development of science, human labor, rational attitude to the environment. It is possible to include Ahmad Yassawi in the sentence of such eternal allomas. Khwaja Ahmad Yassawi, with his spiritual and moral views, is still evident today from the research carried out that he was able to add incomparably to the science of pedagogy. "According to Khoja Ahmad Yassawi's view, cunning, concealment of sins is a betrayal of others. With these thoughts, Khoja Ahmad Yassawi promotes honesty, honesty, self-demand. A hard worker puts forward the idea that he will be patient, resilient, strong-willed. Vigilance encourages the individual to act actively. Khawaja Ahmad Yassawi's wisdom encourages the reader's personality to sympathize, actively move, to withdraw from intrigues, fisqu fasod Affairs" [3:10]. Therefore, it is advisable to use them extensively in the educational process. Another yırık alloma is Burchoniddı Marginonium. In his views on moral and legal education, borkhoniddy Marghinoniy's ideas on faith, faith, conscience, duty, humanity served as the main means of comprehensive and harmonious development of the individual. In this respect, freedom, humanity, hard work, faith, honesty, moral purity, righteousness, Brotherhood, erudition, independent views occupy the main place in the views of Burkhaniddiy Marghinani on moral and legal education. [4:9] With his ethical views, Alloma Marghinani made a significant contribution to the development of the spirituality of our people, the development of the culture of the Muslim world and the development of social pedagogical thought. It is considered an inheritance to teach a child etiquette and a craft. If you teach him decency or not, the hardships of life will teach him. They say, " when a parent is not brought up, they will raise him day and night [5:24]. Caicovus ' "Qobusnoma", which consists of 44 chapters, emphasizes moral issues such as the duty and duty of parents to raise children, the attitude of the child to the parents, their appreciation, the etiquette of human treatment, their mutual moral relationship, the need to avoid bad habits such as insults, bullying, serious attention to raising a child, the great responsibility of the

parents for his future. Although in the past our ancestors did not study the Psychological Laws of mankind as a specific scientific direction, however, in the works, manuscripts of allomas, a lightening, analysis of these cases is observed. As we get acquainted with the psychological views of Eastern thinkers, we learn how some laws have been discovered that their quest to study the Psychic Life of humans and animals dictates with what theory and practice they are at different historical stages of people's lives. It should be noted that the valuable thoughts of allomas about the spiritual and spiritual maturation of the individual have their place and significance to this day. Among them, the pedagogicpsychological views of thinkers such as Abu Nasr Farabi, Abu Rayhan Beruniy, Abu Ali Ibn Sina, Yusuf Khos Hajib, Abdullah Avlani, Jaloliddin Rumi, Alisher Navoi, Boborahim Mashrab serve as the methodological basis for the development of Science today. "Qurani Karim", Hadith-Sharifs also provide valuable feedback on the negative aspects of human behavior. The "Koran Karim" also made instructive remarks on characteristics contrary to the moral perfection of man: manliness, vodka-usury and gambling, falsehood, humiliation of others, badgumony, agility, gossip, greed. In the "Quran", one of the negative qualities that prevent a person from maturing mentally and spiritually is shown as anger. It is interpreted as a mental disgrace. Because when anger comes, the mind will run away, a person will not be able to control his will, allow ignorance, saying that he will protect his own good, his reputation. Even anger harms human health. That is why Islam calls on a person to reason and dishonesty, to act with pressure, to control his own emotions. Because the judgment made when anger comes, the behavior carried out is considered a sign of ignorance. Even the pressing of anger is justified by the fact that it is necessary to have the will to be able to control oneself at the level of being able to forgive the person who provoked the anger [4]. Verse 134 of the Surah "Ol-I Imran" states that "on Good Days, they are the ones who infuse, swallow their anger inside, and forgive people (wrongs). God loves those who do such good." So, in Islam, when human anger comes, it is called

not only to have the power to control oneself, but also to have the trait of forgiveness. Only such a person can become a morally competent person. In the Hadiths about behavior, the most noble human qualities are glorified, and vices as sins are condemned. While the hadiths glorify moral qualities such as goodness, chastity, patience, gratitude from human qualities, wastefulness, condolence, greed, indulgence, lust, illusions such as misery, ignorance, evil behavior is condemned as “sin”, good good good behavior done for the prosperity of Man, society, activity is applauded in the manner of “reward”. Upbringing in the younger generation in the spirit of maturation of high spiritual qualities, formation of a national ideology, respect for our rich cultural heritage, historical traditions, universal values, love for the motherland, devotion to the ideas of independence is a decisive factor in all reforms carried out in our country. A deep understanding of human self, an increasingly thoughtful understanding of the value of independence, the expansion and improvement of national thought, historical hurl, the awakening of the spirit of independence became the main goal of our policy in the field of spirituality [7:7]. The well – known Uzbek pedagogue Abdullah Avlani wrote that “upbringing is a matter of life - either mammoth, or salvation - or destruction, or happiness-or disaster for us” [8:14]. The mashoyiks say that” the bliss of each nation, the peace and comfort of the states depend on the good upbringing of the Young " [5:13]. A.Avlani's work” Turkish Gulistan yohud ethics " was taught as a textbook for teaching and moral education in the upper classes of the new method schools. A.Studying Avlani's work in depth, we see that in teaching students in schools of that time they used universal and religious values, folk oral creativity, Quranic verses, Hadith as well as wise words of our great allomas as widely as possible. For example, on the topic” patience“, which is among the” good manners“: "patience is a great virtue for people, whose Lord is the praise of the true sobs. In Islam, it is clear to him that he is patient with the punishment and the punishment from the truth.” The meaning of a hadith Sharif slaughtered in Shul is that “science is the seal

of the believers, the patron of hilm, the evidence of reason, the investment of good deed, the governor of courtesy, the governor of pardon, the governor of patience, the conscientious one.” The Arabs say” assabru miftohulfalah " - kalilidur of sabr Shad [9:7]. The need to scientifically-theoretically develop the National pedagogical and methodological foundations of the use of national values in the spiritual and moral education of children in the family today and finding optimal ways to effectively solve it remains one of the main problems. Therefore, raising a child in a family is a problem of universal importance. Therefore, the demand for the family of any society, for the upbringing of children in the family increases. At the same time-the role of the state, the parent in raising children, increases the responsibility of children to the parent. "Indeed, in the study of educational values created by ancestors, the educational system pays special attention to the possibilities OFTO me. It is important practical to study, analyze the works of Eastern thinkers, research their creativity and views on education from a pedagogical point of view”. In their works, they outlined views on personality spirituality, the composition of high examples of decency in a person, family, marriage, upbringing of children, making ends meet with honest labor, and a rational attitude towards the environment. Thus, the issues of Man and his upbringing Eastern thinkers and allomas glorify in their works the knowledge of Man, the acquisition of a trade, the high spiritual and moral qualities in him, and urge everyone to have such qualities. No external force, idea or ideology can truly influence a generation who possesses spiritual exaltation, modern science, has a rich spiritual heritage of our ancestors. The prospect of a people who have brought up such a generation is bright, the future is great.

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