

PEDAGOGICAL EDUCATION SYSTEM IN ISLAM

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ANNOTATION

The article is devoted to the study of the basic principles of the Islamic pedagogical system in the history of the development of Islamic education in Uzbekistan and at the present stage. The Muslim model of education was based primarily on the Qur'an and Sunnah, as well as on the scientific and theoretical achievements of early Muslim thinkers

Keywords: principles, knowledge, reason, virtue, personality formation, preparatory education, family education, adult education, protection, fencing.

INTRODUCTION

Scientists proceed from the integrity of human life and the unity of all its aspects: ideological, behavioral, ethical, etc. The Islamic pedagogical system is aimed at the practical implementation of personality formation, upbringing and education of a person of any age. Education solves the problem of transition from ignorance to knowledge, forming a certain worldview and worldview of a person who has not only knowledge, understanding of the world, but also the ability to live in this world. The ultimate goal of education in Islam is to form a well-behaved personality with adab. The concept of "adab" covers both the spiritual and material existence of a person, his social relations.

MATERIAL AND METHODS.

Scientists comment on this concept as worthy behavior, formed on the basis of knowledge gleaned from the source of wisdom (hikmat): the formation and development of high qualities protects a person from mistakes. This is one of the basic principles of the Islamic pedagogical system.

The basic principles on which the Islamic pedagogical system is based were developed back in the Middle Ages. The Muslim model of education was based primarily on the Koran and Sunnah, as well as on the scientific and theoretical achievements of early Muslim thinkers: Abu Ali ibn Sina, Nasiretdin Tussi, Abu Nasr al-Farabi, Imam al-Ghazali. Scientists (in Islam - ulama) proceed from the integrity of human life and the unity of all its aspects: ideological, behavioral, ethical, etc. Their ideas, based on the moral values of religion and the core requirement of Islam "Know", played an important role in the formation of moral and ethical teaching and the formation of pedagogical ideas for the upbringing of a person who meets both the social norms of society and the personal needs of a person.

RESULTS

In Islamic pedagogy - in Arabic terminology - Usulu ta'lim, Tarbiyatu ta'lim - such terms are used as knowledge ('ilm, ma'rifat), wisdom (hikmat), education (tarbiya), reason (fahm), reason, dialectical thinking ('akl), action ('amal). All these concepts have a wide meaning and are used by all peoples professing Islam. The fundamental feature of pedagogical activity is that it is always associated with a person. The pedagogy of Islam is aimed at the practical implementation of the formation of personality, upbringing and education of a person of any age. Education solves the problem of transition from ignorance to knowledge, forming a certain worldview and worldview of a person who has not only knowledge, understanding of the world, but also the ability to live in this world. Education is a process that begins not only from birth, but also includes preparation for the birth of a child who is healthy in all respects - and this depends on many things: on the choice of a life partner, on the worldview, priorities, habits of members of a newly created family, so and the families in which they grew up. That is, long before a person became an object of education, his preparatory education begins - so that in the future the learning process would be easier and faster to achieve the desired result. That is, long before a person became an object of education, his preparatory education begins - so that in the future the learning process would be easier and faster to achieve the desired result. In the Islamic pedagogical system, family education is considered a fundamental subject. The Qur'an has strict prescriptions on this topic: "And worship Allah and nothing else along with Him, and do good to your parents, relatives, orphans, those in need, your neighbor, whether you are related or not, and your comrade, both to the traveler, and to those who belong to you"

DISCUSSION

In a Muslim family, the foundations of Islam were laid in the child's soul by true believing parents. The enlightener and humanist Ismail Gasprinsky wrote about this: "In the family, almost from the cradle, the child is exposed to the irresistible influence of the father and mother in educating in the spirit of Islam, so that a 7–8 year old child already has such a strong Muslim tribal leaven that will surprise any newcomer - the observer and will make him think about it." He noted that Muslims "in their religion and their social life stemming from it have a very strong and almost invincible force of resistance to all alien influences to the detriment of their national individuality". The strength of these traditions is unusually great and does not lose its relevance today, therefore strengthening the family is an important factor in the upbringing of the younger generation. In modern Muslim families, many parents attach great importance to the religious upbringing of children from an early age - to explaining their rights and responsibilities, traditional ethical norms, and introducing them to the observance of religious duties. In this case, the personal example of the parents has a deep moral and psychological significance.

ACKNOWLEDGEMENT

Further education in Islam involves teaching and raising a child in educational institutions, which include primary and secondary levels of education - maktabas and madrasahs, as well as higher professional and postgraduate professional education. This stage is characterized as the

process of forming a worldview. Education at this stage provides for a long and stable impact on the personality in order to improve it. Despite the impact, vocational education is self-development. Further, with reaching maturity, the type and form of education change. Here it is necessary to comment on the same-root Arabic concepts used in the Islamic educational sphere: balig (adult), balaga (achieving something) and tabligh (enlightenment). Speaking of education, we usually mean the dissemination of information (knowledge) among the broad masses of the population. In the Islamic pedagogical system, it is about conveying a message to a person: this stage of a person's education implies his self-improvement on the basis of his own development program. The requirement of the continuity of education, laid down in the teachings of Islam, is understood precisely in this order: family education, the formation of a personality in educational institutions and its further enlightenment. The purpose of knowledge in Islam is to teach goodness to a person. The ultimate goal of education is to form a respectable person, or, in other words, a well-behaved person with adab. The concept of "adab" covers both the spiritual and material existence of a person, his social relations. Translated from the Arabic language, it means high morality, good upbringing, benevolence, delicate treatment of others, the ability to build relationships, modesty, modesty.

Scholars comment on this concept as worthy behavior, formed on the basis of knowledge gleaned from the source of wisdom (hikmat). Upbringing in a family, educational process in maktab that means school and madrasah (Islamic school), in professional educational institutions - all this is the formation of "adaba" in a person. The concept, in turn, is synonymous with another key concept: wikaya (warn, protect, protect; human security). Consequently, the formation and development of high qualities protects a person from mistakes. In this sense, the importance of education for a person is increasing. The one who knows, let him not be mistaken. The most important elements of cognition are: 1) knowledge; 2) mind; 3) virtue. According to Islam, knowledge is sent down by God, but each person acquires it in different ways, interprets them in his own way. Knowledge is not only a property of the human mind, and, therefore, the sciences that arise on the basis of reason are not the product of only human thinking and experience. Explaining the main provisions of the Islamic concept of education, Nakib Al-Attas writes: "Knowledge and science should first of all be guided by the provisions and general conclusions of Divine truth and check their achievements with them: is it moral from the point of view of the revealed truth, does this scientific discovery bring people evil?" ... Cognition of the essence of the upbringing process and the laws of upbringing is one of the main, "pivotal" directions of the Islamic pedagogical system.

CONCLUSION

Now it is important to preserve the established centuries-old traditions of cohabitation and beneficial interaction of the Uzbek peoples and pass this value on to future generations. To solve this problem, Muslims of Uzbek pin great hopes on Islamic education and enlightenment, the integration of the fundamental principles of the Islamic education system into the secular system of uzbek education.

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